After the end of the Union of Soviet Socialist Republics in 1990 and the collapse of the Berlin Wall, area studies came under attack from several different directions. Some critics charged that “area specialists focused so intently on their own regions that they lost sight of the comparative and global context of regional experiences” (Bentley et al. 2005: p.1). The decline of area studies is, without doubt, the beginning of the end of Southeast Asian Studies in the U.S. Indeed, Southeast Asian Studies has met its downfall since the end of the Vietnam War, 1975. In addition, after the end of the cold war era, Southeast Asia as a region gradually entered the new phase of history. Most of the countries that form to be the present day ASEAN are all in the stage of being heavily connected regardless of their differences. This actually is a new phenomenon of Southeast Asia.

The point I intend to emphasize has to do with the fact that Southeast Asian studies scholars used to familiarize with is no longer suitable to be used for the benefit of capturing this high dynamism. The future of Southeast Asian Studies is rather vague. The next phase of these studies is in the hands of Asia-based scholars who directly or indirectly have to live in the new world of Southeast Asia. It is, as a result, inescapable for Southeast Asianists in particular and Asianists generally to explore the most appropriate direction in the effort to "rethink" and study the region. Issue-based studies, trans-regional approaches, comparative perspectives, the integration of natural sciences and social sciences and humanities, the study of local dynamism in both regional and global context are some of the possible directions and academic frame for the present day and the future of Southeast Asian studies.


Panelists:

1. **Southeast Asia matters: will a dialogue of civilizations prevent cultural clashes and geopolitical conflict?**

   Victor Roger Savage (National University of Singapore)

   Once again Southeast Asia is at a cusp of regional tensions and international conflict arising from multiple claimants of the Asian Mediterranean, the South China Sea and insular Southeast Asia, the rising marine tensions between China and the United States, the problems between China and the Indochinese states over the Mekong, the political conflict of interests between India and China over Myanmar and the region, and the economic contestations between Japan and China over ASEAN. Despite its past theatre of conflicts, Southeast Asian communities have a long history of its fluid aterritorial relationships, cultural adaptability and social flexibility in dealing with foreign influences. This is the only region in the world where the confluence of four great civilizational traditions have met and continue to both fertilize and undermine the cultural creativity of the region’s indigenous cultures and religions – Chinese, Indian, Arabic-Middle Eastern and European. This paper interrogates the changing cultural regional paradigm arising from globalization and its regional relevance from foreign civilizational impetus. Is the socio-cultural glue, its regional geo-body relevant to the region’s autonomy, ASEAN and the neutralization of foreign political influences and Finlandization? Will the region provide the arena for cultural dialogue amongst its many international and regional stakeholders and what is the region’s political, social and cultural resilience in dealing with the impending clash of civilizations?
2. **Inter-regional dimensions of Southeast Asian history: trade and diplomatic relations between Siam and India during the seventeenth century**

Dhiravat Na Pombejra (Independent)

As the study of Southeast Asian history extends beyond the perspectives of nation states, nationalist historiography and even the boundary of the region itself, inter-regional studies become more significant.

The flourishing of trade networks involving ports in the Bay of Bengal in the seventeenth century resulted in diplomatic exchanges, which facilitated commercial relations. But there were other aspects and implications spanning several geographical regions and civilizations. Flows of people accompanied exchanges of goods. These people brought new knowledge as well as traditions.

This paper will look at the inter-regional dimensions of what seems at first a narrow exchange of goods, namely Indian textiles for Siamese elephants and tin. It will look at the relationships between trading ports, trading communities and the various elites – in both South and Southeast Asia - who invested in trade and sent embassies to promote this trade.

3. **Neither insider nor outsider or both: multi-directionality in Southeast Asian studies**

Yoko Hayami (Kyoto University)

Duncan McCargo once differentiated the “insider” and “outsider” perspectives in Southeast Asian Studies, pointing to the creative tension between scholars within the region vis-à-vis western observers. If it comes to that, we Japanese scholars cannot claim to be insiders, yet neither are we counted among the outsiders, i.e. western scholarship on the region. We are precariously situated somewhere in between. However, the global mapping of Southeast Asian Studies has changed so dynamically, that we might question such dichotomous positioning to begin with.

What, then, are the questions we raise for Southeast Asian Studies in Asia? Wherein lies our claim to producing knowledge from any position? Southeast Asian studies in Asia deals with issues that are emergent in the region, rather than those driven by disciplinary concerns. Issues must be addressed from perspectives situated within the region, and yet they must be addressed in ways that are globally relevant.

In this presentation, I address these questions by discussing a specific issue that is globally pertinent today. That is, the issue of care. Care is a crucial factor in any human society, yet the term itself is of western origin. It is becoming a social issue across the globe, yet it is profoundly situated in social, cultural, and political-economic contexts from the personal and intimate level to the institutional and public. By drawing on the issues of care, I consider what Southeast Asian Studies in Asia can contribute to wider global issues and knowledge.

4. **Recording the past of a “peoples without history”: an urgent task for Southeast Asian scholars**

Barbara Watson Andaya (University of Hawai‘i)

This paper has been developed from the conviction that historians and anthropologists, but particularly scholars from Southeast Asia itself, must prioritize the urgent task of recording the past and the traditions of “marginalized peoples” before practices, beliefs and memories disappear completely. Anthropological studies from across the region have shown how the lives of upland groups, forest dwellers, and sea peoples have all been fundamentally affected by colonization, religious conversion, colonialism, economic development, and state policies. Historians have been less involved with such work because they depend so heavily on documentary sources that privilege major political and cultural centers. Yet increasingly research that highlights Southeast Asia’s incorporation into world history is recognizing that all these “people without history” were intimately involved in the far-reaching changes that have accompanied economic and religious globalization, notably from the fifteenth century onwards. A number of recent studies by historians have given specific attention to the impact of these expanding connections. They have been able to use historical documents to show how groups living well beyond the major political centers...
responded to the effects of economic and cultural change, and the ways in which such changes influenced their position within larger states. In that sense the term “marginalized peoples” (suku terasing) still used by the Indonesian government is quite inappropriate. Offering a broad-brushed overview of recent work, the paper will be divided into three sections: the first will consider relevant work on the “early modern” period from about 1400 to the early nineteenth century; the second will tap several significant studies to demonstrate the effects of colonial policies and the expansion of the world religions; the final section will consider the ways in which the rise of the modern nation state has shaped recent research on the history of ethnic minorities, most notably by the people themselves.

5. **Reorienting the historian’s gaze toward the sea**
Leonard Andaya (University of Hawai‘i-Manoa)
As the field of Southeast Asian history continues to expand, it is necessary to take stock of where we are and where we should be going. This essay is an attempt to reorient scholars to examine the potential of applying the sea perspective in studying the past. It begins with a theoretical discussion of the sea in history, proceeds to examine how the sea has been studied in Southeast Asia, and ends with some suggestions of how the seascape and the littoral landscape can be reconfigured to construct new ways of understanding the past.

**PANEL 1.02** DAY 1 (DEC. 12)  Hours: 12.50-15.50  Room 510
ON THE RISE: SOUTHEAST ASIAN STUDIES FOR REGION MAKING AND NETWORKING - ROUNDTABLE DISCUSSION
Convenor: Mario Ivan Lopez (Kyoto University)

**Abstract:**
In 2008, the Lehman shock triggered a global economic crisis and resulted in funding cuts to area studies in various countries, notably America and to a lesser degree Europe. This situation however, stood in stark contrast to that in East Asia. Continual governmental investment in the promotion and institutionalization of Southeast Asian area studies has arisen on the eve of the formation of the ASEAN Economic Community (AEC). Academic expansion in the founding of centers specializing on Southeast Asia (whether in itself or as part of Asian or Asia-Pacific Studies) has grown apace in Indonesia, Thailand, Malaysia, the Philippines, Singapore, Brunei, Vietnam, Cambodia, and Laos, as well as Japan, Taiwan, mainland China, and South Korea, in line with deepening East Asian regional integration—proof that the region is coming of age as a unit of analysis and action.

Home to over 600 million people, Southeast Asia is more important than ever, especially as the hub of East Asia/Asia-Pacific region-making. Within this rapidly evolving mix, how can area studies from within and outside the region come to terms with the new arrangements and realities that are redefining its geopolitical and global presence? What opportunities exist for networking within the region and beyond, and what kind of intellectual agenda and approaches are being formulated out of the dynamic interactions and networking in and across the realms of politics, economies, cultures, and societies? How will academics make sense of, and tap into, the rapid social changes now taking place in the region?

This roundtable brings together leading Southeast Asianists based in Southeast Asia, Japan, South Korea, China, America and Europe in the interest of promoting multilateral dialogue about the direction, challenges and future of Southeast Asian area studies.

**Panelists:**
1. Philippe Peycam (International Institute for Asian Studies, The Netherlands)
2. Kaja McGowan (Cornell University)
Rural livelihood systems have been developed by local populations in Southeast Asia for centuries. These systems reflect the natural and social environments of the people that create them and they exemplify an essential aspect of human-nature interaction in the region. Recently, simultaneous socio-economic changes have occurred unexceptionally in Southeast Asia; such as the transition to a market economy and integration into global markets, as well as environmental changes like global warming. Rural populations have adapted their livelihoods and daily life to these altered circumstances. In contemporary Southeast Asia, have rural livelihoods come to be more vulnerable and cause lower food security rather than “traditional” ones? Or, can their potential be realized?

This panel will discuss potentiality and vulnerability of changing rural livelihoods and food security from household, local, or regional perspectives. The papers will present empirical case studies under various ecological and socio-economic conditions such as dry plain in Myanmar, hilly village in Laos, isolated small islands, degraded rain forest in Indonesia, farming village with modern biotechnology in the Philippines, etc. This panel will focus on both endogenous and exogenous aspects of the dynamics affected by “outsiders,” including private companies.

Panelists:

1. Rural livelihood systems facing normal ecological hazards in the central dry zone of Myanmar
   Masahiko Matsuda (Ritsumeikan University)
   The central dry zone of Myanmar, where approximately a quarter of the national population lives, has a semi-arid climate in its core. Rainfall is normally low and always erratic; therefore, it could present normal hazards for crop production there. To cope with the normal hazards, farmers have conducted rain-fed upland farming, which consists of multiple, mostly commercial crops, for a long time. The yield of the crops fluctuated widely from year to year, as in other semi-arid regions. For every crop, the farmers often experienced very poor harvests; though, total failure of all major crops seldom happened. The cropping systems with multiple crops showed their buffer function to the ecological hazards. Additionally, their diversified income sources, from crop production and also animal husbandry and wage labor in different neighboring agro-ecological villages, might contribute to household income stability. This paper will present an example of such livelihood systems and explore their variation in the rain-fed villages of the region. Further, this paper will discuss the dynamics from a historical perspective, possible appropriate intervention by development agencies, and future perceptions that consider recent socio-economic changes in Myanmar.

2. Risk management strategy in mountainous villages of northern Laos
   Isao Hirota (Nagoya University) and Somneuk Chitpanya
Local people in a mountainous region of northern Laos are engaged in various kinds of activities such as swidden agriculture, gathering NTFPs, hunting and fishery. Their livelihoods heavily depend on uncertain natural environment and are considered to have developed and diversified to mitigate uncertain events. While the livelihood strategy have historically worked well, recent infiltration of market economy induces rapid change of the local livelihood. The objective of this study is to verify functions of people’s livelihood strategy in mountainous region of northern Laos. We chose three villages where agricultural production was severely damaged and conducted interview survey in a damaged year and a few following years. Among these villages, income from off-farm work, selling livestock, fishery and labor work within a village in the damaged year became more important for obtaining food than those in normal years. Previous studies suggest that income from NTFPs is important to compensate rice shortage. However, this study showed amount of NTFPs already saturated and those in a damaged year were not significantly important comparing to that in normal years. Networks of borrowing or lending money and labor were also important in a damaged year. These results suggest that alternatives which directly enables to get cashed or rice and mutual aid system in a village were held to be important in case of emergency and that hunting and gathering NTFPs were relatively important in normal years. Maintaining access to market, personal network and forest resources is necessary for stability of livelihoods of this region.

3. Food security in small islands: dietary patterns and food consumption survey in Micronesia
Sota Yamamoto (Kagoshima University)
The Federated States of Micronesia (FSM) consists of four states (Yap, Chuuk, Pohnpei, and Kosrae, from west to east) composed of approximately 600 small islands. In the 1950s, people in the FSM still ate a “traditional” diet based on starchy staple crops (breadfruit, tuber and root crops, banana, etc.) and marine resources (fish, octopus, clams, turtles, etc.), but this began to be replaced by imported foods (rice, flour, sugar, fatty foods, and other processed foods) in the 1960s. This phenomenon accelerated after a Compact of Free Association was signed between the FSM and the United States in 1986. Since then, the FSM has faced serious public health problems due to this new diet and other lifestyle changes, and the government, non-governmental organizations, and many researchers have encouraged people to cultivate vegetables such as squash, cucumber, lettuce, tomato, and eggplant to improve public health. However, the outlook for this project is bleak, partly due to local inexperience in cultivating such crops. On small islands and atolls, imported foods and medicines may not arrive for more than a month if a typhoon or an oil crisis occurs. In this study, a detailed study of household food consumption is shown to represent the present situation of food security on Piis-Paneu Island (Chuuk Atoll, Chuuk State) and Pingelap Island (Pohnpei State).

4. The role of the private sector to climate change adaptation: the preliminary findings from Thailand, Vietnam and Indonesia
Takaaki Miyaguchi (Ritsumeikan University)
The climate change issue has become a widely recognized international agenda; it has gone well beyond a mere “environmental” concern. However, of the two aspects of climate change, i.e. climate change mitigation (CCM) and adaptation (CCA), it has been only the former that has attracted comparatively much attention both politically—primarily concerning “Northern” politics—and financially, through bilateral and multilateral climate financing, as well as carbon financing from the private sector and investor groups. While CCM can be the activities rightly promoted especially in the North, CCA is indeed the most prominent issue among the vulnerable people on the ground. This paper presents and discusses the important but often neglected collaboration aspect with the private sector in CCA. Such industries as banking, insurance, construction, Do-It-Yourself stores, logistics, agriculture and fishery can harness quite compatible, win-win relationship with the vulnerable communities. By going over the preliminary findings from the three of
vulnerable but economically growing countries, i.e. Thailand, Vietnam and Indonesia, the author identifies key entry-points by analyzing the types of functions and comparative advantages of the private sector which can then be used in reducing the community’s vulnerability and increase their adaptive capacity. Finally, the author stresses the importance of the private sector’s engagement going beyond the level of Corporate Social Responsibility and into that of core business, in order that the private sector’s involvement in CCA in Asian countries will continue to thrive in the long run.

5. Golden or broken: a comparative study on the socio-economic situation of small-scale women farmers in GMO-farming and GMO-free communities in Luzon
Abegail Rose Valenzuela (University of the Philippines, Diliman)
Growing Genetically Modified Organisms (GMO) is being touted as the solution to world hunger and poverty. Aside from ensuring food security, it is hailed as a way of improving the lives of farmers, especially in third world countries, by increasing agricultural production. In the Philippines – tagged as the most GMO-friendly country in Southeast Asia and where Golden Rice is currently being field-tested – farming using GMO seeds is being promoted as, among others, a way to advance the economic condition of small-scale farmers. Since its introduction a couple of decades ago, however, resistance to GMO, backed by scientific studies showing its negative effects, only seems to increase. Most studies, however, center on health and environmental impacts. Literature is scarce when it comes to the socio-economic impact of GMO farming to small-scale farmers, especially to women who bear the brunt of hunger and poverty, and carry the double burden of livelihood and housework. This paper aims to describe the socio-economic impact of GMO farming to small-scale women farmers in the poorest communities in Luzon. Through a comparative study on the situation of small-scale women farmers in GMO farming communities and in traditional/GMO-free farming communities, as well as the mechanisms and processes they employ to cope with hunger and poverty, this paper is an attempt to contribute to the discourse on whether GMO such as Bt Corn and Golden Rice brings about significant improvement in the lives of small-scale farmers or only worsens their socio-economic situation.

PANEL 1.04 DAY 1 (DEC. 12) Hours: 12.50-15.50 Room I
THE MONARCHY IN SOUTHEAST ASIA: PAST, PRESENT AND FUTURE
Convenor: Stephen C. Druce (Universiti Brunei Darussalam)

Abstract:
Monarchy, in various guises, was the only form of polity in Southeast Asia before the advent of Western colonialism. From the multitude of monarchies that once existed in the region, just four continue to play an official role in the modern nation states of the region. These range from Brunei’s absolute monarchical system, Malaysia’s constitutional elective monarchy, the politically influential constitutional monarchy of Thailand and the mainly ceremonial role of the Cambodian monarch. At the same time, descendants of former ruling families in nations where the monarchy was abolished have in some cases continued to play a political role in modern regional and national politics, partly because of local political cultures. In recent years, numerous former monarchies in Indonesia have also been revived as part of a "cultural rejuvenation" process following the regional autonomy laws brought in following the end of the New Order regime.

Panelists:
1. Indigenous monarchs during WWII: four Javanese case studies
Frank Dhont (Universiti Brunei Darussalam)
Indigenous authority had always been embedded in the various monarchies all over Southeast Asia. These monarchies found themselves increasingly hemmed in by colonial powers as well as the gradual modernization of society in general. In Java, the descendants of Mataram’s ruling family remained highly visible in indigenous society as the Dutch
colonizing power regularly displayed these Javanese rulers alongside the Dutch colonial dignitaries. These Javanese monarchs embodied a legitimacy of rule to the indigenous population and were depicted literally arm in arm with the Dutch overlords. This presented a powerful message of acceptance of colonial rule.

The arrival of Japanese military forces in Southeast Asia during World War II caused significant changes in the colonial societies. The Japanese worked to erase the old bonds of colonial power and replace them with a new Japanese military governor who often acted in a similar way to the previous overlords. This paper will examine the role indigenous Javanese rulers played in the public eye in World War II during the Japanese occupation. The paper focuses on the Japanese policies during this period and how the Javanese monarchs were used to achieve Japanese aims. By focusing on the Javanese monarchs during the war years, the paper aims to reveal differences them and explain how these differences help to explain the rise of the Yogyakarta rulers in the post war period and the fall of those from Surakarta.

2. Brunei’s monarchical system and the Freedom House index
Abdul Hai bin Julay (Universiti Brunei Darussalam)
In the past, most oil rich monarchies experienced colonialization, with Brunei one of the most recent among them to gain independence in 1984. This paper examines the Freedom in the World Indices (FHI) from 1975-2012 to study Brunei during the so-called ‘Third Wave of Democratization’. The FHI is a measurement that evaluates a country’s level of freedom based on two subsets, namely civil liberties (CL) and political rights (PR). It is compiled by The Freedom House, who publishes the following three reports 1) Freedom in the World, which this paper refers to as Freedom House Index (FHI), 2) Freedom on the Net, and 3) Freedom of the Press. While there are a number of similar indexes, none of them give attention to Brunei because of its small population.

FHI provides data on the ratings of 194 countries worldwide based on cultural differences, national interests, human rights, civil liberties and political rights. The index is used to evaluate and give ratings to countries, ranging from 1 (highest degree) to 7 (lowest degree). Countries are also divided into three subcategories: those who score from 1.0 to 2.5 are categorized as "Free States", countries with a score 3.0 to 5.0 are regarded as ‘Partly Free States’, and those with scores of 5.5 to 7.0 are classed as "Not Free States".

Since 1975, Brunei has generally been given a score ranging from 5.5 to 7.0, which falls under the "Not Free" group, with the lowest scores coming after the Cold War ended in 1992, as was the case with other countries that maintained an absolute monarchical system of government. However, Brunei has been untouched during this "Third Wave of Democratization" and despite its declining FHI score, has maintained constant stability and good governance throughout this period.

This paper compares the data presented in the FHI with alternative controlled variable data from other sources, in particular the World Bank, taking into account a number of data sets that are not used by the FHI. It is argued that despite Brunei’s slide in the FHI, it has nevertheless continued to maintain and further enhance a system of good governance.

3. The Brunei monarchy, past and present
Mohammad Rafee Shahif (Universiti Brunei Darussalam)
The Islamic Brunei Monarchy came into existence over six centuries ago when Sultan Mohammad Shah converted to Islam by at least the year 1471. Since then, Islam in Brunei has grown, developed and fossilized within the palace and the country as a whole. One of the most important achievements of the Brunei monarchical system was the wisdom in building and implementing a traditional system of government.

Brunei’s present monarch has continued to demonstrate similar prudence in continuing to further developed the monarchical system. This has been done by combining the traditional system of government with modern ideas, such as the creation of a ministerial system appropriate to the nation’s development goals. This included merging
traditional and modern titles and positions in order to maintain stability. Arguably, the Brunei Monarchy has achieved tranquility and peaceful development that is appropriate to the country’s full name, Brunei Darussalam, which means "Brunei, The Abode of Peace".

This paper will focus on the role of the traditional and modern monarchical system in Brunei in the past and present day. The Brunei monarchical system will be explained and we debate whether or not it can be considered a success.

4. The Bugis queens and female aristocrats of South Sulawesi
Stephen C. Druce (Universiti Brunei Darussalam)
Women in pre-modern Southeast Asia generally enjoyed a high status and played important economic, ritual and, in some regions, political roles in society. They were also highly skilled negotiators, as noted by Dutch VOC officials who warned that in important matters local women should never be used as intermediaries, men being more compliant to their aims. Despite the work of scholars such as Barbara Andaya *(The flaming womb: Repositioning women in early modern Southeast Asia, 2006)* the study of women in the pre-modern and early colonial world of Southeast Asia remains an underexplored topic.

Given their historical high status, it is perhaps not surprising that Southeast Asia produced a large number of female monarchs in comparison to the rest of the world. The best known are perhaps the successful queens of Aceh in the seventeenth century, who appear to have been the first to use the feminized title of sultanah. Patani’s seven queens, who ruled for most of the period from 1584 to 1711, have also been the subject of several studies.

Less well known are the Bugis female monarchs of South Sulawesi, a region that perhaps produced more female rulers than any other in Southeast Asia. Bugis manuscripts provide examples of female monarchs dating from the fourteenth century who exercised real power and authority, leading the expansion of several early kingdoms and the intensification of wet-rice agriculture. Later European sources too note the prominent political role of Bugis women in society and that women were the monarchs of several kingdoms.

Using indigenous Bugis textual and oral sources and data from later European observers, the paper discusses the role of Bugis women through history, focusing mainly on those who became rulers of kingdoms. Also highlighted are female progenitors of dynasties and the prominent role of Bugis aristocratic women in society.

5. Monarchy in Brunei Darussalam
B. A. Hussainmiya (Universiti Brunei Darussalam)
One of the most enduring features of the political life of Brunei Darussalam is the perpetuation of the institution of monarchy in its pristine form. It is by far the only surviving absolute monarchy of its kind in contemporary Southeast Asia, and more importantly constitutes the cornerstone of the Malay Islamic Monarchic (MIB in Malay) philosophy that guides the little sultanate for its survival in the modern era. Despite the anachronistic nature of the political institutions, Brunei today is able to play an important diplomatic role in the international community having been accepted as an equal partner in many international organisations including the U.N. and ASEAN. First, this paper probes the evolution of Brunei’s monarchy in its historical perspective and why it is enjoying popularity among the subjects; and second, it examines the stresses and strains that the institution of monarchy underwent during the periods of internecine wars and national upheavals. As this paper will argue, the survival of Brunei’s monarchy in its present form is largely a colonial boon under the British Protectorate System which helped to revive the age-old traditions of Brunei’s political system. Gaining vibrancy after the withdrawal of the British Colonial protection in the 1950s, Brunei’s monarchy, as this paper will elaborate, continues to strengthen its legitimacy by gaining confidence among the Brunei populace, and thereby able to play a key role in both executive and ceremonial capacity.

6. The mixed monarchy system of Islamic country: case studies of Malaysia
Aftermath the 2008 Malaysia General Elections, Some of Sultans from Malaysia Peninsular had exercised their influence and powers at the appointing process of State Chief Minister, it was a good turning point for the monarchy to reclaimed their powers after the Mahathir era. The Sultan of Terengganu and Yamtuan of Perlis didn’t appointed the candidate who was control the majority party in the state council. There are choose another alternative candidates, who are the assembly member from the majority party, although this alternative candidates didn’t get the blessing from the Prime Minister Abdullah Badawi, who act as the President of Barisan National.

Those was an important issue of Malaysian Society, how many powers did the sultans can show in the political arena. By history, Malaysia adapt their Constitutional Monarchy System from the British Colonial, the Malaysian monarchy didn’t acts like the European Monarchy take far away with political affairs. And the another side, by the culture, Malaysia is a Islamic country and traditional Malay society, The Sultan not only the head of State, there are also act as the head of Islam, The Islam are the Most important things for the Muslim, so the sultan are try to exercised their power at State Administrative Affairs, such like the Sultan of Johore have declared the State Public Holiday is change from Sunday to Friday without any discussions at State Assembly.

It seems the Malaysia monarchy system have something special different from another constitution monarchy system at Europe or the Sultanate country of Arabic World. So this paper would like to adapt the comparative politics viewpoints to seem how different as they with another monarchy system of the global.

7. The monarchy and social class in Thailand: a study of elite funeral tradition
Katja Rangsivek (University of Freiburg)

Thailand has recently experienced a political crisis, which is presumably caused not only in political polarization but more importantly in a striking class inequality and an ever widening gap between the upper and lower classes. This makes the study of class in a society like Thailand a pressing issue. In this paper it will be explored how the Thai monarchy’s role in shaping the social structure has changed during the past century. The inquiry will focus on the way in which traditions are used and invented to create and enforce class. One tradition that embodies class differences like no other is that of Elite funerals which will be used as a case study. The funeral rituals of Thai royalty and nobility were traditionally set apart from those of commoners by the length and pomp of the rites as well as the treatment of the corpses. Here, it will be explored to what extent the monarchy by granting certain symbols of class and allowing tradition of Elite funerals to be carried out by high ranking politicians has shaped Thailand’s social structure. It will also be ask in what ways the role of the monarchy in that respect has changed in the past century. This question will be approached using participant observation, archival research and semi-structured interviews. The theoretical foundation of this study is Bourdieu's notion of class, in particular his concept of symbolic capital and that of Hobsbawm’s invented traditions.
Post Cold War’s Mainland Southeast Asian is very complicated and highly dynamic on politics, socio economic and culture. We can not look country by country while transboundary issues such as democracy and people participation, environmental disaster and cultural antagonism are borderless dynamic. This panel explore articulating a complicated interrelation transboundary love and hate, uprising new power center in mainland Southeast Asia. Also, how energy, infrastructure, connectivity and multinational cooperation are powering their own economic and geopolitics cover mainland to maritime Southeast Asia? This panel may facilitate new understanding new Southeast Asia.

Panelists:

1. **Friend and foe: Thailand and Cambodia as represented in modern Thai and Cambodian literary and media discourses**
   Klairung Amratisha (Chulalongkorn University)
   The purpose of this paper is to study the Thai discourse about Cambodia and the Cambodian discourse about Thailand in modern literature and media. It will explore how the construction and the management of identity of "us and them" are done by means of several linguistic mechanism and strategies. Various aspects of positive and negative representations of Thailand and Cambodia will be examined in accordance with socio-political, economic and cultural factors influential in the construction of these representations. This includes the use of nationalism for domestic political purposes, traditional stereotypes and images, border disputes, cross-country labor migration, border trade and tourism, cultural cooperation, and the prospect of ASEAN Economic Community. Data used in this study are drawn from contemporary Thai and Cambodian novels, short stories and poetry as well as news reports and articles dealing with the Thai-Cambodian relations in recent years in both languages. It is hoped that this study will provide more information on the perception of the Thais toward the Khmers and vice versa. In addition, it will contribute to a better understanding of changing nationalisms in an increasingly regionalized political and cultural environment.

2. **The Myanmar 2010 election and the transition to democracy**
   Nattapon Tantrakoonsab (Chulalongkorn University)
   General elections that took place in Myanmar in 2010, although it is not free and fair election, lead to the new rule of the game that all parties have more bargaining power in political arena than before. Therefore, this election is said to be a major political transition, which could lead Myanmar to democracy in the future. This paper proposes that, factors that resulted in this election are public pressure from chronic economic depression, the need to leave country from economic sanctions measures to attract investments from abroad, the more unity of the country due to the weakening of ethnic groups and the ability to centralize political and economic power of the army to concentrate power in the process of transition.

3. **Democracy and conflicts: situating political debates in Thailand and beyond**
   Chantana Wungaeo (Chulalongkorn University)
   What has gone wrong with democracy is the question for the present day politics worldwide, and Thailand is one among the trouble countries with the return of the coup d’état and the dividing society from the on-going political crisis since 2006. To understand Thai political conflicts will need more than a simple explanation of a mere battle between democratic and anti-democratic forces. This paper begins by asking why democracy cannot provide a good ground for resolving conflicts. It explores the recent debates on tensions within democracy itself by relying on the idea of “counter democracy” where trust and legitimacy are not in their good terms leading to failure of democratic governance. The emerging masses movement and mobilization collided with extra-parliamentary politics well illustrate the changing pattern of political activism toward counter democracy. Other elements of working democracy are considered other than electoral politics to form assumptions of protracted conflict and violence in Thailand, namely, legitimacy, trust, tolerance, social capital, and the structural changes. Based on the information from interview, focus group
discussion and current political debates, the paper identifies and discusses a series of assumptions to guide what has gone wrong with democracy. Interpretation of Thailand’s political conflict at the end will raise question to the conventional description of democracy.

4. **Building “culture of nation” for the survival of a nation?: a comparative study between Thailand’s and Vietnam’s scheme of national culture and its legacy**

Morragotwong Phumplab (Thammasat University)

The advent of Western colonialism dramatically altered the fundamental structure of politics and society in Southeast Asia, both directly and indirectly. Most significantly, modern nation-states and national territorial borders emerged, which later heralded the birth of nationalism. Furthermore it brought about cultural changes before and during the Second World War that replaced old customs and traditions. The encroachment of the Japanese Army from 1941 and 1945 led to the rulers in Thailand and the head of the nationalist movement in Vietnam, the Indochinese Communist Party (ICP) both initiating policies and strategies to reshape the “national culture” in their respective countries, using their political power to bring about social change.

In Thailand, the government of Field Marshall Pleak Phibunsonggram declared the “Cultural Mandates or State Decree” between 1939 and 1942, which aimed at reshaping the social organization and behaviour of the Thai – for example through constructing a new Thai language system, through introducing ideas of civilized culture influenced by the West, such as Western dress and Western dietary habits, and configuring the education system to strengthen nationalism. In Vietnam, Truong Chinh, who was General Secretary of the Indochinese Communist Party proclaimed “the Scheme of Vietnamese Culture” in 1943, aimed at building a socialist society, defining a meaning of the new Vietnamese culture and educating the uneducated. The ICP reasoned that the cultural strategy was crucial to the support of the the anti-Japanese army and the French colony. This paper presents a comparative study of the origins, processes and outcomes of these cultural policies adopted by the Thai and Vietnamese state. Although the political contexts of the two nations were different, these cultural policies have left significant and important legacies on both Thailand and Vietnam that last till today.

5. **Cultural memory in Cambodia**

Meng Vong (Royal Academy of Cambodia)

Cultural Memory was first introduced by the German Egyptologist Jan Assmann. He also pointed out that cultural memory attempts to relate all three poles—memory, culture, and society. However, Cambodian scholars used this term differently such as *Culture of Gratitude* and *Cult of Personality*. In fact, cultural memory should be more accurate but it is still controversial among Cambodian scholars. The purpose of this paper is to identify the cultural identity of Cambodia in terms of belief and practice in society, and to promote Khmer scholars and ancestors.

Cambodian local gods has been existed in our own cults before the Indian’s influence. In this sense, cultural memory is the one of Cambodian cultural aspects to reconstruct the cultural identity. In ancient Cambodia, the sacred shrine was a kind of construction of mound because it was suitable for ancestor or heroes. Later, it moved into the temples and the temple was a tomb. In the modern Cambodia, the sacred shrine has been constructed in a place where the passengers can go around such as a resort or a garden.

This paper based on fieldwork to find out the three relevant factors in terms of cultural, social, and geographical features. Furthermore, the first of this paper will describe the development of cultural memory from ancient Cambodia until today. Then, it also distinguishes the comparison between ancient society and modern time by looking at the belief and practice. Last, It will also discuss between Devaraja (God-king) and a cultural memory in Khmer society.
URBAN ECOLOGY: THE STATE OF ASEAN'S CITIES, ISSUES AND CHALLENGES.
Convenor: Danai Thaitakoo (Chulalongkorn University)

Abstract:
ASEAN’s cities, the economic generators of development, are expanding at an accelerating rate. The proportion of ASEAN’s urban population has increased from 15.5% in 1950 to 47.0% in 2014 and is projected to be 64.5% in 2050 (DESA 2014). Through the urbanization processes, the interactions between humans and the environment set forth the foundation for urban ecosystem in which communities build upon and evolve together through time in both constructive and destructive relationships. Cities, as ecosystems, provide a critical sphere for technological, socio-economic and cultural development and evolution within the capacity, potential and limitation of the environment. ASEAN’s cities must learn to couple growth with sound ecological knowledge and planning.

As a point of departure, this panel will explore and investigate the legacies and futures of ASEAN's cities as ecosystems. As places to sustain life, urban ecosystems face multiple and complex issues and challenges: urbanization of the environment; environmental, socio-cultural resource availability and flows; structures, functions, trans-boundary interactions, organizations, regulations, and changes to urban ecosystems. As dynamic human and natural phenomena, these issues pose the critical challenges to the sustainability of ASEAN's cities. The understanding of “urban” as an ecosystem and “urbanization” as ecological processes is the foundation of environmental-socio-cultural co-evolution. The environment and society in contemporary ASEAN are critical to create sustainable processes and sustainable urban ecosystems.

Panelists:

1. Urban acupuncturing – Bhumantara
   Johannes Widodo (National University of Singapore)
   For centuries sustainable cosmopolitan settlements have been developing around the “Mediterranean Sea of Asia”, (referring to the coastal regions around the South China Sea, Java Sea, and Malacca Strait) since the establishment of the inter-insular and inter-continental maritime trading, called “Bumantara”, located at the center of international maritime and commerce, and in-between corridors for trades, migrations, and exchanges. Here the cosmopolitan culture has been developed through complex layering processes of various cultures, ideologies, economies, and ecosystems sustained over a long extended historical period.

   However, at present we are in an urgent need to find resolutions to address serious problems posed by the climate change, ideological conflicts, economic greed, depletion of resources, and social justice. The design and planning profession and education should reflect on the mistakes that have been created which have caused cultural, social, and environmental issues. We need to reconsider our present practices, i.e. to reflect on, to interrogate and perhaps to present alternatives to our existing paradigm of design, building, planning, and engineering.

   “Urban Acupuncture” is one of the strategies for healing the urban fragmentation and division, through addressing tangible and intangible components of the city, comprehensive inventory, community empowerment, creating middle platform for strategic coalition and communication, and holistic planning, design, implementation, and monitoring. Some real cases will be presented to illustrate the potential of the new media in empowering the students and activists in rapidly changing Asian cities, and in building the middle ground to connect all stake holders in the healing process.

2. Urbanization has been inducing dynamic wetland environment with Asian Open bill in Bangkok
   Yuji Hara (Wakayama University)
   This study aims at examining the spatial relationships between various types of wetlands and distribution of Asian Openbills. For this purpose, we selected MinBuri, LadKrabang
and Nong Chok Districts in the suburban industrial-dominated area of Bangkok as case study areas. We conducted; a) mapping of these wetlands patterns and process by aerial photograph (as a time series) interpretations and field validations, b) interval line census for Asian Openbills in the field, c) overlay analysis of a and b using GIS. As the result, we found that the ponds had increased from 1980 to 1999, and then decreased from 1999 to 2012. Extracted ponds were mainly used as fishponds, and these ponds were replaced by paddy fields. Coconuts, bananas, mangos and other trees were planted around the fishponds. Asian Openbills well fed in the paddy fields whose rice grew as tall as the height of them. We found resting Asian Openbills on the top of dead coconut trees in the several fishponds with surrounding trees and low floating grasses. They did not inhabit in completely artificial deep water pool just for digging fill materials. However, we sometimes observed Asian Openbills in the shallow ponds with some surrounding vegetation inside subdivision and industrial estates, and interestingly at the pylons standing around rice fields and fishponds. These results suggested that urbanization-induced various wetland mosaic and various forms of agricultural fields in their land use and cultivation calendars can support Asian Openbills inhabitation, and better pond-fill development combination can promote further Asian Openbills inhabitation.

3. Urban forestry in Metro Manila, Philippines
Armando M Palijon (University of the Philippines, Los Baños)
Metro Manila (MM) is the most important gateway to the Philippines. It is composed of 16 cities and one municipality and is considered one of the highly populated and highly urbanized metropolitan areas in ASEAN. Like other cities in the World, MM’s built-up environment covers large areas while its greenspaces are so limited. This contributes to the rise or aggravation of related socio-economic and environmental problems. If the present trends of land development in MM will continue, the urban condition will worsen. In the future, MM may not have the quality of the environment worthy of habitation. One of the measures for ensuring sustainability of MM is to harmonize urban development with environmental conservation and protection. Incorporation of urban greenspaces in systematic urban planning as well as scientific development and management is the key to achieve green and sustainable metropolis.

This paper will present the urban greening programs in the Philippines, the past and present urban greening efforts and initiatives of local government units (LGUs), private agencies, and environmental and civic groups in MM. Implementation of and compliance to national and local policies, laws, rules and regulations that are related to urban greening and urban forestry will likewise be discussed. The paper will hopefully offer very valuable insights to the understanding of how urban forestry can contribute to sustainability of urban ecosystems.

4. Linking food, land and water systems in Southeast Asian cities
Kazuaki Tsuchiya (University of Tokyo)
Food flows in and around cities are the key to understand the contribution of urban and peri-urban agriculture to food supply and to manage cities as dynamic social-ecological systems. Southeast Asian cities in the lowlands of deltas or basins, where previously used for rice, fish, vegetable and fruits productions, have a rich potential to feed their populations through using remaining agricultural lands. These potentials, however, have not yet been fully considered in urban planning and farmlands therein are often under the risk of urban development, polluted irrigation canals and flood disasters. Traditional land use planning, which draws a line between urban and rural areas, has often failed to encourage farmers to continue their activities near urban areas and resulted in the loss of production capacities and multiple ecological and social values. The effect of land use zonings on flood mitigation, which is often a primary objective of zonings in Southeast Asian cities, and the impact of zonings on regional water management were not fully evaluated. The understandings of the linkages between food, land and water systems across today’s extended urban regions are thus needed to overcome these issues and improve the adaptive
governance of urban social-ecological systems. Here, I will provide recent findings on this topic from case studies in Bangkok and other urban regions in Southeast Asia. The case studies combined field-based interviews, GIS and statistical analysis. Insights into urban ecology theories from the experience in Japanese and Southeast Asian landscapes will also be presented.

5. Urbanization and its impacts on ecological services of Bangkok’s urban ecosystem
Danai Thaitakoo (Chulalongkorn University)
Lies on the low-lying of the lower Chao Phraya delta, Bangkok and vicinity rely upon the delta’s hydro-ecological dynamics and services. As an agricultural settlement in the past, natural hydro-ecological dynamics of wet and dry seasons was a part of life and considered life nourishment. In contrast, as an urban settlement, hydro-ecological dynamics such as flood becomes natural hazard, although several factors contributing to urban flood are the consequences of human activities.

The city's rapid urbanization and swift expansion brought the number of land based infrastructure and other constructions that resulted in a rapid increase in built up area at the expense of cultivated land and the hydro-ecological matrix of the city's vast canal network. Historically people lived in concert with the hydro-ecological process as essential to the wet rice growing economy, while the modern city depends on the immediate release of excess rain water, upstream runoff and tidal surge through elaborate technologies of flood control dikes and gates.

Because of the lack of recognition of the natural hydro-ecological processes and services, the delta and the city present threats to each other. The dynamic of space-time relationships of human and nature and the importance of the hydro-ecology of the landscape of the city have been ignored. The understanding of historical resilience and adaptation of living with water evident in indigenous and traditional processes are crucial in land and waterscape planning and design for an uncertain future for the Chao Phraya delta and Bangkok.

6. Resilience and adaptation: the legacies and futures of ASEAN’s cities
Brian McGrath (The New School)
This paper focuses on the constellation of ancient cities that correspond to the urban ecology of pre-colonial Suvarnabhumi – the Golden Land of South East Asia. This urban ecological constellation will be examined in relation to the emerging logistical financial, industrial, political, cultural and touristic networks in the region. The paper postulates that attention to resilience and adaptive cycles of the multi-centered urban/rural systems are a necessary unit of analysis for urban ecological studies informing sustainable contemporary urban planning and design in the ASEAN region.

Archaeological evidence points to a rich history of resilience and adaptive cycles in mainland Southeast Asian cities. The tributary politic system of lesser and greater kings is mirrored in the region’s tributary and distributary alluvial systems. Rice paddies, labor power and Indic religious legitimacy assured a king’s power that was made manifest in dynastic urban centers. Today the ASEAN Economic Community is linking together these sensitive and ancient urban ecologies in a hardened infrastructural network of financial centers, industrial supply chains and tourist facilities. Following the 2010 floods in the region, commercial and industrial enclaves have been further walled and hardened, forming citadels of resistance rather than resilience. However, new technologies, both in information technology and lightweight construction suggests the possibility of a different, more adaptive urbanism that could develop from closer scrutiny of the infrastructural and construction genius of the past, rooted in intricate hydrological knowledge.
Panelists:

1. **Pulling the Strings: The Effects of Military Occupation and Rule on Burmese Marionettes**
   Kristina Tannebaum (University of Hawai‘i at Mānoa)
   The early colonization of Burma by the British created a compelling social, economic, and political environment for the development of theatre and the arts throughout British occupancy. This paper examines the role the British military occupation of Burma, now Myanmar, played in the development of yokthe thay from 1820 to the early 1900s. It focuses on drawing a comparison between developments in infrastructure, the economy, and military strategies in Burma and other Southeast Asian countries during colonization and how those differences played into the development of traditional theatre forms. Data derived from this comparison is used to discuss how several decisions made by the ruling British in the early to mid-1800s led to multiple developments in the forms and functions of yokthe thay across Burma. To close a brief discussion of the political decisions made by the British near the end of their occupation and the reactionary steps made by the Burmese government post-colonization that led to the near extinction of the art form is covered.

2. **Towards the History of Youth in Southeast Asia: A History of Youth in Singapore**
   Edgar Liao (University of British Columbia)
   The history of youth, rejuvenated in 1974 by John R. Gillis’s seminal *Youth and History*, presents a hitherto under-explored lens into the social and cultural history of Southeast Asia. It also offers new ways of investigating and understanding the colonial experience in Southeast Asia. Within Southeast Asian historiography, race, nationalism, religion, ethnicity, gender and class remain the dominant categories of historical analysis, while age relations as a category has received scant attention. This is even though the history of youth is an approach that offer much potential and space for inter-disciplinary cross-pollination (as much of social and cultural history has proven). It also offers an avenue for a global history, in allowing the illumination of how cultural and social transformations in the colonial metropoles, in this case the changing ideas and discourses regarding youth, spread to, and influenced social change in Southeast Asia as well. For instance, how did the changes in the ways European urban societies regarded and managed their youth from the late 19th century onwards influence the way colonial administrations in Southeast Asia constructed and governed young people in their colonies? This paper uses the history of youth in Singapore from the colonial to the postcolonial era to illustrate, interrogate and illuminate the relevance and value of the history of youth as a lens, hitherto under-utilized, to approach the social and cultural history of Southeast Asia. Specific facets of this history that will be discussed are the emergence of youth organizations and movements, and state policies that affect the everyday lives and experiences of youth in Singapore.

3. **The creation of the new “Filipino” in Japanese propaganda in the Philippines through The Tribune, 1942-1944**
   John Lee Candelaria (University Of The Philippines Los Baños)
   As the Philippines was declared “independent” by the Japanese during World War II, images, ranging from crude cartoons, comicstrips and high quality photojournalism, showcased the “rebirth” of a nation, under the auspices of Japan. The Filipinos were then represented as masculine and militarized, ready to serve and fight for the country. This image runs counter to the lazy and indolent Filipino painted by hundreds of years of Spanish colonization and decades of American presence in the country.
   Despite the fact that the independence given to the Filipinos was a sham, the representation of the Filipino gives us a visual image of the country’s purported nation-building under the Japanese. It is important to note, however, that it is the Japanese who created this image for the Filipinos as part of their propaganda during World War II.
   Using the different kinds of images used as propaganda of the Japanese during their short interregnum in Southeast Asia, this paper aims to show how a new image of the
Filipino as militarized and masculine was used by the Japanese to further their aims of occupying not just Philippine territory but also Filipino psyche. Through the use of alternative sources, this paper further aims to show how this new representation dictated by the Japanese led to the further refusal of the Filipinos to accept the aims of a Greater East Asia Co-Prosperity Sphere, and the eventual struggle of the Filipinos to create its own identity after the war.

4. Penology in the Context of the “Civilizing Mission”: Prisons in Colonial Philippines and Southeast Asia
Aaron Abel Tolention Mallari (University of The Philippines)
A number of historical researches focusing on the colonial period in the Philippines and Southeast Asia have endeavored to further unpack the colonial systems’ complex nature to reveal the ways by which the colonizers attempted to mask their imperial agenda as a “civilizing mission.” In the process, they have showed how these very institutions and policies, mostly geared to project a benign agenda actually reinforced the racist and dominating logic of the regimes. This research intends to contribute to this body of literature by looking at penology and prison system in the colonial context.

This paper primarily aims to look at the management of penal institutions in the Philippines when the country was under the American Colonial Period (1901-1935). The research endeavors to locate the prison and penology in the American strategies of governance in the Philippines and brings to light the various ways wherein penal institutions figured in the wider imperial project beyond their obvious function in the system of social control. To provide further nuance, an attempt to compare the Philippine experience with that of Burma under the British and Indochina under the French, will be employed to situate the possible layers of convergences and divergences in the colonial history of the Southeast Asian region. Since we can say that prisons are sites where the state’s power is seen at its visceral, this paper adheres to the notion that prisons are effective lenses in understanding further the society (in this case, colonial society) where they function(ed).

5. Traditional boat of Vietnam and island Southeast Asia: evidences from historical and ethnographical sources in Vietnam, Indonesia and Philippines
Hai Thi Thanh Thieu (Vietnam National University, Hanoi; The University of Social Sciences and Humanities)
A boat is a product of culture, and various factors will influence its characteristics. These factors are function, technology, material resources, environment, economy and socio-religious context or ideology. So in consequence, various cultures produced various boats and different boat building technologies. The very early traditional ships made in Southeast Asia, used during the spread of Austronesian speaking people. But was there only one type of traditional Southeast Asian boat in this area?

In Central Vietnam, many traditional boats show details that belong to what is considered to be a common Southeast Asia tradition, while others have elements that correspond to a common Chinese tradition. Some boats have both elements, from Chinese and southeast Asian tradition. It makes me think of what Pierre-Yves Manguin called “The South-China-Sea tradition” with the kind of boat that is a hybrid vessel-type combining structural features of Chinese shipbuilding techniques with those traditional to South East Asian origin and that were used in South China Sea during the 14-16th centuries. When studying the boat in Vietnam, my question is “Does Vietnam have traditional shipbuilding techniques, or was it a hybrid technology influenced by other areas?” This question may be answered by ethno-archaeological evidences and investigation in Vietnam and other neighboring countries.

In this study, I follow the historical methodology and connect it with maritime ethnography methodology. This approach mixing history and ethnography will enable a holistic appreciation of the boat and to penetrate the essence of boatbuilding traditions, as well as provide evidences to explain about comparative of Southeast Asian countries.
6. **Southeast Asia as China’s "lost territory"**

Oi Yan Liu (University of Hong Kong)

In a 1923 speech Liang Qichao, a significant Chinese intellectual of the twentieth century, stated “[o]ur countrymen were the earliest people that arrived in Southeast Asia. If our country [China] had the political ability, it would have been our territory long time ago. But this is something that our ancestors were not able to complete… Therefore, we have now the task to bring it to completion” (Netherlands National Archives 2.05.90-528).

Liang’s statement is an example of similar expressions that appeared in the 1920s when Southeast Asia was subjected to Western rule. China never formally ruled Southeast Asia, but why would the discourse of Southeast Asian territory emerge in this period when Southeast Asia was subjected to European colonialism? What was the role of overseas Chinese and their historical, political, economic, and cultural connections with China that caused these ideas to shape? This paper will discuss how Chinese intellectuals, such as Liang Qichao, constructed the logic that Southeast Asia belonged to China. By examining intellectual writing, such as Liang’s *Biographies of China’s Eight Great Colonists* (中國殖民八大偉人傳) among other works, this paper suggests that the "rediscovery" of the overseas Chinese in China’s nationalist project in the early twentieth century was pivotal for constructing Chinese imagination and claim of Southeast Asia as China’s territory. By using overseas Chinese writing, and British and Dutch archival material this paper will also discuss British, Dutch, and overseas Chinese responses to such views.

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**PANEL 1.08**

**DAY 1 (DEC. 12)**

**Hours:** 12.50-15.50

**Room 509**

**RELIGION AND NGOS IN SOUTHEAST ASIA**

Convenor: Philip Fountain (National University of Singapore)

**Abstract:**

The remarkable surge of scholarly interest on the intersections between religion and development has produced a wealth of new research projects. While much of this material has focused on other regions of the world, for scholars of Southeast Asia such studies open new lines of inquiry for analyzing not only how diverse religious traditions across the region influence development processes, but also how development actors, ideologies, technologies, and financial flows are reworking Southeast Asia’s religious landscape. A particularly important site for the analysis of these processes is that of NGOs. Rather than regarding NGOs as particular kinds of actors, it is more analytically productive to view the term as a “claim-bearing label” endowed with considerable interpretive elasticity (Hilhorst 2003, 7). Accordingly, it is necessary to critically examine the ways in which diverse religious groups operating in Southeast Asia make use of, or elide, the label "NGO" and the (political, financial, social, relational) effects these negotiations have on their actual practices. It is also necessary to trace the ways in which self-identified NGOs, whether construed as "religious" or otherwise and whether coming from the region or beyond, engage with religious communities. In short, how do processes of "NGO-ing" or "NGO-ization" effect the understanding and practices of religion in Southeast Asia? Papers in this panel present ethnographic research on particular actors in order to critically examine the relationships between religion and NGOs.

**Panelists:**

1. **Mapping religious NGOs: the taxonomic imperative and the policing of religion in Southeast Asia**

   Philip Fountain (National University of Singapore)

   In the wake of the recent "rediscovery" of the potential uses of religion for international aid and development one of the primary impulses apparent across the development sector and among scholars working in the field has been to furnish new "maps" of religious development actors. This cartographic task involves the taxonomic differentiation of
various "types" of religious actors, as well as the identification of "religious NGO" itself as constituting a distinctive, if also general, category. The result of such processes is not simply to make the field of "religious NGOs" visible, but rather to render it manageable. This paper analyses attempts to map religious NGOs in Southeast Asia. It argues that despite their putative descriptive intent, such maps are deeply political interventions which produce new mechanisms for policing religion. Mapping religious NGOs normatively circumscribes their activities and facilitates a dichotomised adjudication between "good" and "bad" religion. This paper seeks to problematise this taxonomic imperative in order to create space for explorations into the much more complex, and vastly more interesting, ways in which "religion" and "NGOs" can be seen as related.

2. **Secular aid agencies and communities of faith in Myanmar**
   Ashley South (Chiang Mai University)
   This paper explores tensions surrounding humanitarian and development work among Karen and Kachin ethnic groups in Myanmar, both of which have been affected by protracted armed conflict. International access to these communities has been limited because of both security concerns and government restrictions. In order to provide assistance, therefore, international donors and aid agencies tend to work in partnership with local organizations that do much of the "heavy lifting" on the ground. Whereas the Western aid industry tends to be characterized by an aggressively secular approach (despite its deep roots in religious history and notwithstanding the significant activities undertaken by faith-based actors in Southeast Asia), the local organizations are often, though not exclusively, closely associated with faith-based networks. Furthermore, most people living in these conflict-affected areas identify with particular faiths – Buddhist, Christian, Muslim or animist. The tensions between these different identities and frameworks can be considerable, in particular because despite their rhetoric of local "empowerment" agendas and values are largely determined by Western donors and aid agencies and this tends to include requirements that local actors mask the faith-based nature of their work and cultural orientations in order to conform to secular norms. Adopting an ethnographic approach, this paper critically examines this dynamic within recent development and humanitarian projects in Myanmar.

3. "The little ones to be saved": (religious) NGOs addressing poor children in the slums of Bangkok
   Giuseppe Bolotta (National University of Singapore)
   The transnational (officially secular) discourse on children's rights has led a number of NGOs to enrich the ideological landscape of Bangkok’s urban poor with new actors other than the State. Most of these organizations are religious based. At the Tuek Deang, the slum where I conducted my PhD research, children simultaneously benefit from the humanitarian assistance of a Catholic NGO, a Buddhist NGO, an international Christian NGO, and other “secular” aid agencies. All these institutions translate ideologies that have specific theological, historical, and socio-political origins in their organizational and pedagogical practices, producing an interplay of religious, economic and political dimensions within the ethno-linguistically diverse panorama of the slums. In such contexts, the ideological heterogeneity brought about by NGOs could be seen as a political competition between the conflicting local, national and international forces which are struggling to shape the Thai society's future through “the little ones to be saved”. This paper argues that (religious) NGOs dealing with childcare, often considered purely philanthropic and therefore less politically sensitive than others, constitute one of the most important political and economic re-articulations of religions in the humanitarian landscape of Southeast Asia. This is true especially in those contexts – such as slums, internal and external borders, “emergency zones” – that appear as “structural holes” between the State and its own territory.

4. **Religion and NGOs in post tsunami Aceh and Nias Islands**
   Hilman Latief (Muhammadiyah University of Yogyakarta)
In the aftermath of 2004 Indian Ocean tsunami disaster that occurred in coastal areas of Aceh and Nias Island, thousands of NGOs from many parts of the world landed in the affected regions to relieve the suffering of victims. Diverse faith-based NGOs have also played their parts in addressing a wide range of post-disaster development projects (emergency response, rehabilitation and reconstruction). This paper discusses the dynamics of intellectual discourse among social activists on religion and development, examines the patterns of faith-based NGOs’ development projects, and gives a critical appraisal of faith-based NGOs achievements of the past ten years (2005-2015) in Aceh and Nias Island. This paper argues that there has been a paradigm shift and institutional transformation among religious groups in response to the crises caused by disaster. This shift or transformation is partly indicated by the rise of a new discourse about the notion of "development" and the proliferation of religiously-inspired social institutions, including clinics and schools, which in some ways improve the life quality of the people in Aceh and Nias Island after disaster.

5. **The NGO-ization of Buddhist associations in Myanmar**
Keiko Tosa (Tokyo University of Foreign Studies)
Myanmar’s military government, which gained power after suppressing the pro-democratic movement in 1988, has been criticized by the international community for inhibiting the development of civil society. Responding to this critique, in the 1990s the government founded a number of welfare organizations including the Myanmar Maternal and Child Welfare Association (MMCWA), the Myanmar Women’s Entrepreneurs Association (MWEA) and the Myanmar Red Cross (MRC). While these organizations called themselves "NGOs", they all remained under close supervision from the government, and most were led by the spouses of highly ranked army officers or others associated with the military regime. But following the establishment of these government-sponsored NGOs, another “boom” in NGOs occurred at a more local level. My presentation focuses on the Byanmasoe Association, which is supervised by Rev. Tekkha, Abbot of Wakinkon monastery. This is recognized as the first Buddhist association concerned with the transportation of dead and wounded people. Inspired by the Byanmasoe Association and the preaching of Rev. Tekkha, more than 35 other major volunteer Buddhist associations dealing with matters of community welfare have been founded. In this study, I explain how Rev. Tekkha got the idea to engage with the issue of transportation of dead and wounded people, and how he created new interpretations of traditional ideas about dealing with death and the dead. I consider the diffusion of these new interpretations and practices among Buddhist societies and the NGO-ization of local Buddhist associations.

6. **Networking localism: NGOs and development monks in Northeast Thailand**
Dylan Southard (Osaka University)
This paper examines the changing roles of monks in alternative development in northeast Thailand. Specifically, it is an attempt to understand the relationship among development monks, NGOs and the state in the context of localist development ideology and practice. When the phrase "development monk" first entered the Thai lexicon, it was primarily used to refer to monks who engaged in social activism aimed at combating state-led development practices. In most cases, financial and organizational support for these projects came from localist NGOs, many of whom were anti-government. However, since the creation of the “People’s Constitution” and the passage of the National Decentralization Act in the late 1990s which led to the Thai government adopting the language and symbols of localism in its development strategies, there has been a large-scale withdrawal of NGO support from monastic development practice. I argue that these state-led localist policies have created a practical and symbolic "infrastructure" that serves as the basis for future practice and which has worked to crowd out localist NGOs critical of government policy and assimilate those that were supportive. This has resulted in (1) the "channeling" of monastic activism into state-initiated projects at the exclusion of others and (2) the formation of networks of development monks, the functions and organizational structure of which are modeled after traditional NGOs.
7. Muddy labor: Shinto ecology and nonreligious aid Across Japan and Myanmar
Chika Watanabe (University of Manchester)
As international aid organizations, corporations, and other actors stream into a newly reformed Myanmar, one Japanese NGO has been quietly working in a remote corner of the country for decades: the Organization for Industrial, Spiritual and Cultural Advancement (OISCA). OISCA conducts trainings in sustainable agriculture and environmental education for rural youth in countries around the Asia-Pacific region, and it has operated a training center in central Myanmar since 1996. Originating from a Shinto-based new religion, OISCA’s activities are founded upon an ecological philosophy that upholds values such as “living in harmony with nature,” which resonates with global environmental discourses of “a common Earth” and “Mother Nature.” Based on twenty months of ethnographic research, this project illustrates how nationalistic values become the foundation for global action in Japanese aid, creating an ethic that is simultaneously particular and universal, intimate and imperious. Specifically, it shows how one of the oldest and most prominent NGOs in Japan has re-articulated specific religious teachings as “Japanese cultural values,” and ultimately, as principles of global solidarity and ecological oneness. This paper argues that it is not only religious principles and secular values that inform NGOs, but also the obfuscation of questions of religion and secularism that shape an aid actor’s doctrines, histories, actions and politics. As such, the long presence of OISCA in Myanmar cannot be explained without understanding the entanglement of the history of Shinto-as-nonreligion, Japanese aid philosophies of oneness, and current moral responses to environmental crises.

8. Thai Royal Projects and Islamic Philanthropy in Malay South Thailand
Christopher Joll (Chiang Mai University)
This paper explores the ideologies and practices of Thai Royal Projects and Islamic philanthropy in the complex development context of South Thailand, a region that since 2004 has been the site of ASEAN’s deadliest subnational conflict and which has also benefitted least from Thailand’s spectacular economic growth. By investigating Thai Royal Projects and Islamic philanthropy the paper explores the ways in which framings of "religion" and "NGOs" might intersect in the particular context of the Thai South, as well as how these terms are disconnected, neglected or elided. In regard to Thai Royal Projects, I examine whether these initiatives should be considered "religious" or otherwise by exploring to what extent they are mediators of specifically Buddhist practices and ideologies. I also assess how successfully such state-aligned projects have endeared themselves to Muslims in the Thai South. Islamic philanthropy in South Thailand has multiple forms, inspired as it is from a number of different Islamic movements and ideologies. I trace the main forms that Islamic philanthropy has taken, paying particular attention to the prominence given to widows, orphans, and education in many such charitable efforts.

Discussant: Keping Wu (University of California, Berkeley)

PANEL 1.09 DAY 1 (DEC. 12) Hours: 09.30-11.30 Room 662
MEDDLING MONSTERS: THE REAL FACE OF ORDER IN SOUTHEAST ASIA
Convenor: Patricio N. Abinales (University of Hawaii-Manoa)

Abstract:
While social process and ideology will strive to demonize monsters and ghosts as a kind of evil, polluted “other,” upon closer examination, elements of these monsters can be found within the veneers and advocates of structural order and bureaucratic institution. Southeast Asia offers a complex and fruitful terrain for examining these varied issues, given the cultural, linguistic, and
religious diversity of peoples in the region, as well as its interconnected political and historical relations, from colonial times to the present. What social processes create monsters, and what do monsters do within bureaucracies and to power relations? In Indonesia, thugs known as *preman* have used coercive their powers to enter politics and bring about “order” in their communities. In Myanmar civil aviation practices, evil ghosts have been known to interfere with aircraft controls, and Buddhist philosophy works in tandem to minimize perceived risk, while diverse practice would be subsumed under the monolithic technocratic moniker of “human factors.” Finally, in the Philippines, university student fraternities form toxic blocs where gang fights are part of the maturing process of their members. This panel will discuss not only the processes that allow for these monsters to represent themselves as the representatives of order in these four countries.

Panelists:

1. **So young, so educated, so thuggish: fraternities and violence in the Philippines**  
   Patricio Abinales (University of Hawai'i)  
   The best institutions of higher education in the Philippines are notable not only for what they offer their students. They are also notorious for an almost regular bloodletting featuring their top fraternities. These “rumbles,” as they are popularly known, are instigated for a variety of reasons, some of which are not necessarily linked to each other. They range from the result of a petty irritation over a girlfriend being ogled upon by members of another fraternity, to the political (rival fraternities belonging to rival ideological student parties), to rivalries of long duration between fraternities. Combatants see these bloody confrontations as a natural part of fraternity life and are something that one looks forward to participating. This belief is not only exclusive to fraternities. In fact rumbles are events that the universities themselves expect to happen. Frat wars are part of the landscape. It does not matter if students are hurt (or even killed): everyone inside regards these battles as part of the university’s tradition. Using the University of the Philippines as case study, this paper explores how this universal opinion came about while attempting to track the frequency, causes and impact of fraternity “rumbles.” It examines why such wars are tolerated and protected by an institution that purports to provide the best education for a selective group of young men described often as “the hope of the nation.”

2. **Privatization of security and violence in Indonesia with a comparative perspective**  
   Masaaki Okamoto (Kyoto University)  
   Privatization of war and national security has become a quite eye-catching phenomenon as the US army has started to outsource the military operation to the private security companies. But the security privatization has not just taken place in the war field. It does take place in every day life. It is quite easy to find security guards in front of the shopping malls, the skyscrapers and the government offices in Southeast Asia. The number of security companies employing these guards has flourished especially after the democratization in Southeast Asia. The democratic Philippines before the Marcos era had a law regulating the private security guards and the post-Marcos Philippines witnessed the sudden rise of number of security companies. The number reached 2,240 in 2008. The similar trend can be seen in the democratized Indonesia. With the start of democratization in 1998, there emerged quite a large number of private security companies in Indonesia and there also emerged several associations for these companies. Indonesia had 294 companies in 2006 and the number keeps increasing. The similar rising trend of number of private security companies is seen in the recently democratizing Myanmar, too. This paper tries to analyze this privatization of security and violence in Southeast Asia with a special focus on Indonesia and sees the impact of this neo-liberal deregulation and privatization of domestic security in Southeast Asia.

3. **From judicial activism to judicial coup: politicization of the judiciary in Thai politics**  
   Somchai Preechasinlapakun (Chiang Mai University)  
   In late 20th century, the experiences under democratic elected fascist regimes in World War II led to the concept of judicial power recognized subsequently in new democracies.
Postwar constitutions recognize 2 pillars: first, the enunciation of basic rights; and second, the safeguards guaranteeing protection of these rights by the purpose of establishment of special constitutional courts. Many countries are in the midst of a “global expansion of judicial power”. This concept, judicial activism, leads the special courts to have significant role and power against the elected institutions in many countries.

In Thailand, the concept of expansion of judicial power has been implanted in national legal system. Created by the 1997 Constitution, the constitutional court has judicial power to review the cases that conflict to the constitution. Later, the 2007 Constitution resumed the role and power in deciding on the political conflict cases. Many decided cases were clearly explained as the “politicization of the judiciary”. The examples from 2007-2014, the three Thai prime ministers of Thailand were dismissed directly and indirectly from the premiership by the constitutional court decisions. The court also overruled the constitutional amendment through the parliamentary process or majoritarian institution. Broadly speaking, if the military coup could overthrow elected government and parliament, the judicial decision or “judicial coup” has been also against the elected institution too. This article will address the question why and how the judicial activism becomes the judicial coup in Thai politics.

4. De-democratization, uncivil society and the role of conservative middle class in Thailand
Viengrat Nethipo (Chulalongkorn University)
This paper attempts to explain the relation between the role of middle class and the success of the Thai military coup in May 2014. Even though Thailand had experienced the progress of electoral politics, the emergence of civil society and the increase number of partisan citizens for a few decades, the military effortlessly performed the coup and ruled by the martial law. The role of the urban middle class, particularly in Bangkok, was the fundamental factor for the coup success. Though small in number, they share conservative ideology with the country’s powerful elites and the establishment. In the form of uncivil society, the middle class obstructed democracy and caused political unrest for several years and eventually paved the way for the military coup in 2014.

5. “Developmental state” under hegemonic party: case study of developmental budget in Malaysia
Ayame Suzuki (Doshisha University)
Literatures on public finance argue that democratic government tend to expand its expenditure as a result of competition over support by voters and interest groups (ex. Buchanan 1990; Crozier et. al. 1975). However, Malaysia’s experience also tell that a government that is capable of suppressing democratic competition by legal and non-legal means also faces increasing government expenditure, and eventually, financial deficit and government debt.

This paper tries to describe the mechanism where the Malaysian government increased its expenditure and debts since the Asian Financial Crisis while it failed to strengthen its revenue base. By focusing on the budgetary process within the ministries and the parliament, the paper traces (i) how the long-serving governing party distributed the developmental budget to the supporters, especially those in the industrial sectors; and (ii) how those sectors become embedded in the budget-making as vested interests, which raised the cost of financial reform for the governing party. The paper also sheds lights on the voters’ behavior and argues that (iii) voters, perceiving the unfair distribution of public fund skewed towards big businesses, resist tax hikes and demand higher social security expenditure in the face of market fluctuation.

The paper further compares the case of Malaysia with that of Japan, and tries to draw a theoretical implication about public expenditure and economic development under a hegemonic party system.
THE EMERGING MYANMAR AND THE RESURGENCE OF TRADITIONAL AGRARIAN QUESTIONS
Convenor: Koichi Fujita (Kyoto University)

This panel is sponsored by JSPS Research Project: "Collaborative Research on Transitional Justice and Inclusive Economic Development in Developing ASEAN Countries"

Abstract:
After the general election in November 2010 and the establishment of a new “democratic” government, Myanmar came back to the international society and accelerated political and economic reforms. However, Myanmar economy is still agrarian and it faces numerous challenges, even if we confine agricultural and rural development issues. There are many (around 30% of rural households) landless agricultural labor households which constitute a major part of the poorest. The rural financial market is highly underdeveloped and people’s dependency on informal usurious money lending (at 5-15% per month interest rates) prevents the improvement of their livelihood. Rural non-farm employment opportunities are also very scarce. Real development of Myanmar will never be realized without tackling these critical issues.

The proposed panel will address such critical issues in Myanmar, focusing on rural land and credit market issues. We explore these issues based on recent intensive fieldwork in diversified parts of Myanmar, where we collected detailed household-level data and information. We conducted five case studies; in an upland crop dominated village in Central Dry Zone, a rice farming village in Ayeyarwady Delta, two villages in northern Shan State, a village in Kokan region (border area with China where poppy cultivation was eradicated after 2000 and sugarcane contract farming with Chinese sugar factory was introduced), and two rubber villages in Mon State.

The key issue we examine is the inter-linkage of factor markets (between land, agricultural trade, and credit markets) and the way to strategically cut off such exploitative inter-linkages.

Panelists:

1. Land utilization and emerging credit markets in two mountainous villages in Northern Shan State, Myanmar
Makoto Inoue (University of Tokyo), Ei Ei Hlaing (Forestry Research Institute), Win Win Nwe (Forestry Research Institute) and Koichi Fujita (Kyoto University)
Northern Shan State between Mandalay and Muse (a border town with China) is recently increasing its vital role in economic transactions between China and Myanmar. The region has long been a shifting cultivation area (for mainly upland rice) but after 1987 when agricultural trade liberalized in Myanmar commercial agricultural production accelerated and maize (for animal feed) became a major crop for the region. Because of the high profitability of maize, it is very difficult to conserve the reserved forest area. On the other hand, credit constraints faced by maize farmers caused an exploitative relationship between maize traders and farmers, which hampers livelihood improvement in spite of maize production development for exporting to China. Based on household-level detailed studies conducted in the two study villages we analyze the rural land-use and credit problems, with special reference to the impact of a village-level credit union movement by a local Buddhist NGO.

2. Production, processing and marketing structure of rubber and inter-linked credit markets in two villages in Mon State, Myanmar
Koichi Fujita (Kyoto University) and Hla Myint (Myanmar Rubber Planters and Producers Association)
Mon State is famous for rubber plantations in Myanmar. The major export market is China, where low-quality rubber is purchased from Myanmar with a low price. Exporters (cum-processors, in many cases) of rubber extend credit to rubber collectors, who in turn give credit to rubber smallholders. Such an interlocked market relationship is found to be a major problem for the development of rubber industry and improvement of economic
welfare for the local people concerned in particular. We concretely clarify such a structural problem through a case study of two villages, which are located near/far from Mudon town and based on that we propose some strategies to overcome such a structure as a policy recommendation. Inter-relations between technology (related to rubber production and processing) and institutions are fully addressed.

3. Rural class structure, income earnings, and credit markets in two villages in Central Dry Zone and Ayeyarwady Delta, Myanmar
Hnin Yu Lwin (Yezin Agricultural University, Myanmar), Ikuko Okamoto (Toyo University), and Koichi Fujita (Kyoto University)
Taking two typical villages in Central Dry Zone and Ayeyarwady Delta, we examine the rural class structure with inequitable land distribution resulted in the existence of a large number of landless households, with special reference to rural credit markets. In these villages we find diversified credit providers such as Myanmar Agricultural Development Bank (MADB), cooperatives, “Rice Specializing Companies”, microfinance providers such as PACT Myanmar, and informal lenders including relatives and friends, neighbors and villagers, moneylenders, and traders of agricultural products. We analyze the general situation of rural livelihood and inter-relationship between different classes of households in various economic transactions, followed by an econometric analysis to find out the characteristics of credit transactions in these villages. More specifically, we examine the relationship between the attribute of borrowing households (availability of labor forces, age and educational level of household head, size of owned farmland, income from non-farm business and remittance, gender of household head, existence of chronic ill patients, etc.) and type of lenders, and conditions of these credit transactions, etc.

4. Impact of poppy eradication and introduction of sugarcane contract farming in a village under highly inequitable land distribution in Kokan, Shan State, Myanmar
Yalei Zhai (Kyoto University) and Koichi Fujita (Kyoto University)
Kokan region of Myanmar, a border area with China, inhabited mainly by a Chinese ethnic, has been notorious poppy cultivation area since the late 19th century. After the early 2000s, however, poppy cultivation was almost totally eradicated and people faced difficulties, losing major income sources. We analyze the impact of sugarcane contract farming with a sugar factory in China, which was introduced as a poppy-substituting crop. We focus on the overall impact of sugarcane production in rural economy, but also on the emerging inequality among households in the study village, since land suitable for sugarcane production was highly unequally distributed among households long before the introduction of sugarcane. The effects (good or bad) of casino in the capital city of Kokan especially for the employment of younger generations who migrated from surrounding rural areas are also analyzed.

Panelists:

1. Economic circularization in urban Southeast Asia: the influence of convenience and social norms on recycling behavior
Sonny Ben Rosenthal (Nanyang Technological University)
Much of Southeast Asia is experiencing increasing urbanization and growth in per capita spending power. An embodiment of these trends, Singapore saw real GDP increase more than 30-fold between 1950 and 2000 (Sugimoto, 2011). Similar trends elsewhere in the region precipitate growth in consumer spending and, concomitantly, manufacturer demand for raw materials (Aritenang, 2014). Manufacturing practices and consumer behaviors,
among other factors, promote a system in which natural resources have short lives as consumer products before they enter the waste stream.

In contrast to this linear economic model of “take-make-dispose,” a circular economic model simultaneously reduces overall material consumption and loops the waste stream back into the materials stream (Lehmann, 2011). A perfectly circular economy has zero waste output, and can dramatically reduce demand for virgin natural resources.

The shift toward a circular economy requires changes in manufacturing practices, consumer behavior, environmental management, urban planning, local and global policy making, and many other areas. Within this broad social framework, models of upstream influence emphasize the ability of an informed and engaged public to set the stage for positive social change (Gordon, 2013).

In line with such models, the current paper describes infrastructure changes and communication strategies that can promote residential recycling in Singapore. In particular, this paper emphasizes the roles of convenience and social norms in motivating behavior change among the public. The basis of this paper’s discussion is a series of national surveys in Singapore and a residential social experiment involving undergraduate students at a Singapore university.

2. Vehicle-mounted speakers, noise policy and health issues in Southeast Asian contexts

Vallaurie Lynn Crawford (Taipei Medical University)

This presentation will survey street noise issues related to vehicle-mounted speakers based on research in the Philippines, Cambodia, Thailand, Myanmar, Japan, Taiwan and India. It will sketch noise policies and issues worldwide, including the strict regulations enforced in Europe. Enforcement is key in examining this issue, as many locations have regulated noise limits that are enforced erratically.

The World Health Organization's noise research and guidelines will be outlined, as well as nations' leadership or indifference. Health costs of noise will be summarized, as noise stress contributes greatly to the noncommunicable diseases that are most nations' top killers.

WHO estimates attribute 2-3% of cardiac and stroke mortality to environmental noise – a huge death toll in any context. Yet Asian researchers will find that such environmental noise stress is much higher in tropical nations due to different building norms and relatively absent or unenforced noise policy regulations.

The presenter welcomes research partners interested in health and policy aspects of noise in their communities. Because mobile noise is more difficult to study -- and certainly a moving target is harder to hit with enforcement efforts -- noise research has focused on stationary or predictable noise sources like airports, industry and entertainment venues like concerts, fiestas and karaoke/videoke clubs. But vehicle-mounted speaker noise permeates homes, schools, and many other settings where intrusive environmental hazards are not usually tolerated.

3. Environmental and social impact of land use development case of Nongtha Newtown Project Chanthabuly District Vientiane Capital

Palikone Thalongsengchanh (The National University of Lao; National Agriculture and Forestry Research Institute, Ministry of Agriculture and Forestry)

In the midst of Environment - Economic and social growth, such as urban development and step closing to rural. Land plays more important role in allocation planning of Land use and Urban, infrastructure becomes more essential and should be played more attention to implement including well management and administration of land that are mitigation or measurement to help in basis. In the other hands, to ensure development of Socio economic in urban area, especially to guarantee of food security, land reform management from one type to another types and urban environment.

Beside, to make a condition to support new formation of urban development plan or urban expansion phase in the future, mainly feasibility study on Land use management plan and Natural resources to follow roadmap policy of government in each phase such as The
process of social participation likes parent and each Lao ethnic people who living in Development Project Zone to show the importance of Development, Comprehensive decision to comply with roadmap of government, there are improved method, changed method the old system to modern system step by step to improve living condition of people, prosperity, strengthen national economic, stable national security. To make social satisfactory compensation system and reducing the impact of development projects.

Construct urban that has unique characteristic of Vientiane Capital, to become modern zone, suitable environmental conditions and natural beauty, meet the requirements of habitats, lifestyle, trade, services of people.

4. Recovery process of a secondary forest after shifting cultivation in Northwestern region, Vietnam
Do Van Tran (Kyoto University)
Shifting cultivation sustains livelihood of 300-500 million peoples in tropics and it is popular agriculture practice in Southeast Asian Region. However, shifting cultivation is blamed as the main cause of deforestation and CO$_2$ emission to the atmosphere through burning living biomass. While, litter is known about recovery of abandoned land. Therefore, this study was conducted to understand the recovery process of abandoned land in Northwestern region Vietnam, where nearly one million of local people are concerning in shifting cultivation to sustain their life. The results indicated that number of species present in fallow stand of 26 years old attained 49% of 72 species present in the old-growth forest. Total stem density decreased gradually from 172,500 ha$^{-1}$ in the 3-year-old fallow stand to 24,600 ha$^{-1}$ in the 26-year-old stand, but the stem density of larger trees (diameter at breast height ≥ 5 cm) increased to attain 960 ha$^{-1}$ in the 26-year-old stand, similar to that of an old-growth forest. Annual biomass increment of the 26-year-old stand was 4.2 Mg ha$^{-1}$ year$^{-1}$. A saturation curve was well fitted to biomass accumulation in fallow stands. After an estimated time of 60 years, the fallow stand can achieve 80% of biomass of the old-growth forest (240 Mg ha$^{-1}$). Species diversity expressed by Shannon index also indicated that it takes about 60 years for the fallow stand to achieve the plant species diversity that is similar to that of the old-growth forest. We concluded that abandoned land can recover to achieve some aspects of original forest.

**PANEL 1.12** DAY 1 (DEC. 12) Hours: 09.30-11.30 Room I
**DEMOCRATIZATION AND HUMAN RIGHTS IN THE REGIONAL ORDER**
Chair: Yoshihiro Nakanishi (Kyoto University)

Panelists:
1. Free to trust the unknown: the UN transitional authority in Cambodia seen from below
Katrin Julia Travouillon (Philipps-University Marburg)
With their signatures under the 1991 Paris Peace Agreements the Cambodian leaders had agreed to transition peacefully to a liberal, pluralist democracy under United Nations supervision. The intervention was scheduled to last a year and end in 1993 with free and fair elections. As a result, the Cambodian people found themselves at the receiving end of a large propaganda and education campaign: The 20 newly founded political parties needed their vote and UNTAC needed their participation. This paper will elaborate on their perception of the country’s democratization process and their assumptions regarding the differences between the past and the future system. The analysis is based on a recently discovered archive of letters Cambodians all over the country wrote to the UN owned radio station in Phnom Penh, which represented the Khmer voice of UNTAC. In response to a call from a program that promised to answer questions regarding the intervention while protecting the writers’ anonymity this station received thousands of letters. In them, the people expressed their hopes and fears, often embedded in long descriptions of personal experiences or captured in songs and poems. As democracy is understood as a liberation of
the people, state-building literature predominantly conceptualizes them as passively receiving objects of interventions. Drawing on the work of Pouligny, Richmond, and Rubinstein this analysis will contribute to a more nuanced understanding of the challenges the people face when trying to reconcile the promised changes with established notions of political and social hierarchies.

2. **Political dynasty in the development of constitutional democracy in Indonesia**
   Aminoto and Dian Agung Wicaksono (Universitas Gadjah Mada)
   The democratization in Indonesia has an antinomy phenomenon if referred on the original spirit of democracy after the fall of the New Order era. One form of democratization process is election which invite people to take part to choose any public officials in legislative and executive, either national or local. Nowadays, arise some phenomenon that spotted in election process, such as money politics, degree of participation, degree of representation, oligarchy of political party, and political dynasty. The phenomenon indicated that institutionalization of democracy is not accompanied by political maturity. Specific on political dynasty, this is a basic problem in Indonesian democracy because it is incline with feudalistic-paternalistic culture that existed in Indonesian society. Permissibility of political dynasty is supported by legal provision that protect the right to equal opportunity in government that regulated by the 1945 Indonesian Constitution. Besides that, there is no provisions that prohibit the political dynasty. The reflective question arises, even though, there is no provision which prohibit it, is it ethically accepted? This study is a normative-legal research using literature review to dissect secondary data. Among the secondary data that this study has dissected are statutory regulations, various legal documents, past studies, and other references which are relevant with political dynasty and democratization in Indonesia. This paper will answer the discourse of political dynasty, not only in legist perspective but also propriety and comparative perspective in praxis of political dynasty. Indonesia need a proper regulation in political dynasty to improve the quality of democracy as reflection of Indonesia as constitutional democracy state.

3. **Sources of democratization and the construction of "regionness": analyzing ASEAN’s claims to human rights and democracy**
   Maria-Gabriela Manea (University of Freiburg)
   Recent institutional and discursive developments within ASEAN’s ambitious plans of building a three-pillar ASEAN Community by 2015 have pointed to a ‘democratic turn’ in the association’s political culture. In spite of disagreement over how deep or genuine the democratic and liberal claims of ASEAN are, a debate over the causes leading to the new regional course has been taking place that echoes the theoretical distinction between systemic and unit perspectives. The first explanatory thread highlights external pressures by Western countries defined as either material sanctions (realism) or normative pressures to acquire democratic identities in order for ASEAN states to be recognized as legitimate members of the global community (sociological institutionalism, Jetschke 2009, Katsumata 2009). The second one points to structural changes in domestic political environments of ASEAN member states that reconfigured their foreign policies and regional goals (liberalism, Dosch 2006, 2008). Analysis focusing on the unit-level tremendously profit from digging deeper in the texture of domestic regimes and the structure of conflicts over power and resources by uncovering the social forces that are the carriers of ongoing domestic transformations (Rodan, Hewison & Robinson 2006, Jones 2009). While they all formulate insightful variables as how to make sense of ASEAN’s new normative claims, the scope of the current debate is too narrowly framed. As a matter of course, the implications of the ‘democratic turn’ for the construction of ‘regionness’ (Hettne & Söderbaum 2000) in Southeast Asia have thus fallen short from being adequately addressed as the regional level is downplayed by the concentration on either systemic or domestic factors. This paper will thus explore to what extent and how the interplay and growing interdependence between regionally connected domestic social forces and their engagement with global or local ideas, norms, and material incentives in the field of human rights and
democracy have created a regional transnational political complex in Southeast Asia that is neither the simple aggregation of domestic political logics nor the mirror - as imperfect or strategic as it may be - of external Others.

4. Corruption and reform in historical perspective; lessons, implications of present initiatives and future directions: the Philippine democratic experiment
Antonius C. Umali and Dano Milfred (Polytechnic University of the Philippines)

Corruption literally means to destroy (from the Latin corruptus). “It is behavior on the part of officials in the public sector, whether politicians or civil servants, in which they improperly and unlawfully enrich themselves, or those close to them, by the misuse of the public power entrusted to them. This would include embezzlement of funds, theft of corporate or public property as well as corrupt practices such as bribery, extortion or influence peddling.” (Transparency International, TI, 2003).

Corruption has been the perennial scourge of all governments. Statistics show its enduring and pervasive presence among developing economies like the Philippines. It is common knowledge that corruption and development have a direct relationship. Thus, Third World economies are reeling from the negative impact of systemic corruption in their political systems perpetuating their underdevelopment. In addition, there is also the direct relationship between the extent of corruption and the quality of the delivery of public services. These realities were captured in the successful 2010 election campaign of the incumbent President as the main platform of his administration.

Given its incalculable economic, political and social costs, governments from then and now have been engaging a long and uphill battle to mitigate the ill effects of malfeasance in the public service. Our republican system has always carried with it democratic ideals of the rule of law, transparency, accountability and other attributes of good governance to promote human rights.

The seminar paper will first attempt to revisit the dimensions and explanations of corruption from public administration and governance perspectives using the historical approach.

Second, after reexamining the political evolution of government and governance, it will integrate in its discussions policy initiatives and interventions that were undertaken by previous and present dispensations in dealing with the enduring corruption issue. These would include proposed strategies, advocacies and policy options in dealing with this gargantuan problem.

Thirdly, the challenge of this paper is to identify the lessons coming from past reforms and their implications to present and future efforts of government to introduce meaningful changes from within and outside its system towards promoting accountability, transparency, integrity and honesty in the public sector.

The seminar paper used the historical approach using secondary materials in deriving relevant information. The wide array of voluminous secondary materials on corruption in government have posed a great challenge in writing a coherent and integrated paper synthesizing present and past literature and studies towards coming up with a comprehensive approach to decisively address this perennial Philippine developmental problem.

5. Human rights in ASEAN: taking slow and reluctant steps
Aurora J. Dedios (Miriam College)

A dramatic shift in the direction of ASEAN has been the introduction of human rights bodies in the organization. With the formation of the ASEAN Intergovernmental Commission on Human Rights (AICHR), the ASEAN Commission on the Promotion and Protection of the Human Rights of Women and Children (ACWC) and the Committee on Migrant Workers (CMW) since 2008, ASEAN took an important step in formalizing its commitment to human rights. The paper will address the following issues:

a) What are the factors that eventually led to the formation of human rights institutions in ASEAN?;
b) What are some of the features of these human rights bodies that differentiate them from other human rights institutions in other regional organizations?

c) What are the key issues raised by civil society /human rights groups in ASEAN in regard to human rights interpretation and practices of the three human rights bodies in ASEAN.

6. **Constructing norms: the power of language in the ASEAN Human Rights Declaration**
Kevin H.R. Villanueva (Helmholtz Zentrum Berlin School; University of Leeds)

Human rights is at its core about human dignity. And yet its expansion as an ordering principle in international politics is contentious at least, and marred by its uneven and arbitrary enforcement at best. Its loudest critics have been the voices of post-colonial and feminist scholars who find the notion problematically embedded in Empire and gendered exclusions of women in the public sphere, mirroring parallel arguments of apologists under the banner of “culture”.

Why, therefore, did ASEAN agree to a human rights regime? How did it expand, and for what reason(s) do states agree to its set of principles? The 10 Member Countries launched the ASEAN Intergovernmental Commission on Human Rights (AICHR) in October 2009, a little less than a year after the ASEAN Charter was ratified in December 2008 by all ten member states, giving the organisation legal personality. Article 14 of the Charter provided for the establishment of what was then curiously called a “human rights body” that would “operate in accordance with the Terms of Reference to be determined by the ASEAN Foreign Ministers Meeting”. The Terms of Reference were approved along with the AICHR at the 15th ASEAN Summit in Cha-am Hua Hin, Thailand.

These events transpired just over a decade after the Asian Values Debate reached its apogee in the mid 1990s, and over four decades after the founding of the organisation in 1967. It took long before the political elite, long desirous of peace and regional political stability, recognized the principle of human rights on the one hand; and it was but a brief interlude between the clamor of Southeast Asian governments for deferential treatment on account of culture and identity and the formal establishment of the first Asian human rights mechanism - on the other.

The existing literature points to the plurality of actors in the regional campaign for human rights and power of norms on domestic change but the central research question remains open: why did ASEAN as a regional organisation respond to normative pressures from human rights actors on the eventual establishment of a human rights regime? The study that I propose looks deeply into the validity of the following hypothesis: ASEAN agreed to an international human rights regime because rights discourse was able to accommodate contradictory notions of human rights and the different social and political orders of the organisation, its member states, elite groups and civil society. The use of text and discourse gave rise to the admissibility of what would otherwise have been, or constantly branded as, a “Western liberal project”. My argument goes against the common observation that rhetoric can become a substitute for real change: one cannot say what one cannot do, one cannot write that which (almost always) one cannot commit to do. Social and political change does not happen without the representational and constitutional power of language; this proceeds either before the fact when the intention is expressed or post facto when change is verified, and indeed, during the fact, when change is manifested.

For this I draw up what I call the “language pendulum”. It is a model that explains the power of language and discourse in international politics. I use as a my case study the drafting process of the ASEAN Human Rights Declaration (a “bill of rights”) to illustrate how human rights norms are socialised in variety of transactions through the use of discursive strategies.
Abstract:
The role of media in the political process and liberal democracy has been long recognized and debated. Media are expected to serve as information provider leading to an increasing role of people participation in the political process, and thus democratization. Recently, the media landscape in Southeast Asia has been changing drastically due to new technology. The emergence of new media has provided the opportunity for various groups from all over the political spectrum to reach their target audiences and has contributed to significant changes in politics.

Usually, residents in urban area can catch up with the latest communication technology rapidly while people in rural area are still facing difficulty in access to online media. The digital gap is still a serious problem in various countries in Southeast Asia. Besides, commercialization of media becomes strongly apparent recently in Southeast Asia. Media conglomerate, which include print, broadcasting and online media has emerged in Southeast Asia countries.

The theme of this panel is the role of media on the political process and democratization in contemporary Southeast Asia. Do media play a role to advance (or hamper) further democratization in each countries? Or under what condition can media play role for promoting democratization? What is the relationship between media, the state and the capital in contemporary Southeast Asia? This panel discusses these questions based on the case studies in Thailand, Malaysia, Cambodia, Myanmar, and the Philippines.

Panelists:

1. Media and political transformation under competitive authoritarianism: Malaysian and Cambodian cases
Tsukasa Iga (Kyoto University)
This paper focuses on the media and political transformation in Malaysia and Cambodia. Both countries have been recognized as examples of Competitive Authoritarianism by political scientists. Under these regimes, regular and multiparty elections are held, though the competition is unfair. Regarding media access, the activities of the ruling party are covered excessively, while the opposition party are blacked out or denounced on the printing media, TV and radio stations.

Since the 1970s in Malaysia and the 1990s in Cambodia, the governments in both countries have consolidated media control. The Malaysian government introduced restrictive media laws and the ruling parties gained management control of newspaper companies. Media control in Cambodia is relatively softer than the Malaysian one. But the government has often used lawsuits and criminal prosecution as a means of intimidation towards journalists.

However, situations in both countries are changing recently. Recent elections in both countries proved there are changes to their media and political landscape. The opposition parties in Malaysia denied the ruling party their customary two-thirds legislative majority in the Parliamentary elections of 2008 and 2013. The Cambodian opposition won 55 seats of the total 123 seats in the National Assembly. In all these elections, new media such as blogs, Facebook, Twitter and SMS of mobile phones played significant roles.

I will initially examine the way of media control by the government from cases of Malaysia and Cambodia. After that, I examine the social and political impacts of new media and the state’s response to them.

2. Media, politics and democratization in Southeast Asia
Ubonrat Siriyuvasak (Chulalongkorn University)
In Southeast Asia the state play a central role in controlling media freedom. Despite the fact that new types of media, particularly civic, community and social media, are actively engaging politically conscious citizens in recent democratization process the majority of
Southeast Asian state do not support either a liberal or democratic media regime. The power relations of different types of media; corporate, state/public, party, community, social, etc., vis-à-vis the state are often confrontational where governments and the law seek to curb critical voices. While the new digital media, on the other hand, are mobilizing the masses and moving the democratization process forward ‘conservative ideological organizers’ are also attempting to stall it as much as they possibly could.

This paper will provide an overview of the media and democratization in Southeast Asian light of the changing media scape in reshaping power relations at the crossroad of ASEAN socio-economic and political consolidation.

3. Media and political transformation in Thailand
Nualnoi Treerat (Chulalongkorn University)
In the past decade, a number of satellite TV stations have been established. Before 2008, they were illegal and unlicensed. Thai satellite TV channel began from political movement against Thaksin Shinawatra in 2005. The anti-government, the yellow-shirt, set up its own station, ASTV, and employed such broadcasting as a mechanism of movement. The first community radio station went on air in December 2001. Initially the government threatened to close down, however, finally government had to agree to allow those stations to operate until a regulatory framework could be established. This led to the birth of thousands of community radios. During the political tension in 2006, red-shirt set up their own community radio and later satellite TV stations for political movement. At the same time internet has expanded due to new technology for faster delivery and easier access. With a gap of new technology’s access, each mass media has different role in political process. In the rural area community’s radios as well as satellite TV play important role in political movement, while social media has been used widely in the urban area. Community radios, satellite TV and internet, however, broke the state's virtual monopoly on electronic media and broke the democratic government’s ability to block criticism in mass media. The explosion of media has been intimately connected to the explosion of new forms of political organization and conflict. Each side had its own media to deliver ideas, information and political messages. Media are an intrinsic part of new political transformation.

4. The role of media and political transformation in contemporary Southeast Asia: the Philippine case
Ma. Teresa Vitug (Editor of Rappler Philippines)
The Philippine media are among the freest in Southeast Asia. But we operate in a shallow democracy. We do not have a freedom of information act that institutionalizes access to information. Vital government documents are not made public.

There is a need to deepen the democracy in the Philippines so that the information that reaches the public is solid, based on thorough research. This will enable the readers and viewers to make enlightened decisions—on policies to support and on leaders to elect. The media, therefore, need to push the limits so that the democracy that nurtures our work is enhanced.

Another constraint: The Philippines is an elite democracy, where the divide between the rich and poor is vast. In this inequitable setting, only the very rich have the capital to operate mainstream news organizations.

But thanks to the Internet, capital to set up a news organization has been greatly reduced. The challenge lies, however, in sustaining online news organizations. How does a community of voices, from Manila to Mindanao, stay alive for the long-term? How do independent news groups become self-sustaining? Online news organizations are in perpetual search for a business model to make them thrive.

Related to this issue is the low Internet penetration rate in the Philippines. The reach of the Internet can be hastened by economic growth in the regions.
Internally, Philippine media organizations need to resolve key issues to improve their credibility. Otherwise, the media’s role will be diminished and hamper the country’s democracy.

5. Thailand’s internet culture: censorship, partisanship and defamation

Thaweeporn Kummetha (Thai Netizen Network) and Duncan McCargo (University of Leeds)

Since the military coup of 19 September 2006, Thailand has been characterized by deeply divided politics. Both "yellow" and "red" sides have made extensive use of new media, partly to advance political debate, but often for illiberal and even offensive purposes. This paper will examine the use of media such as Facebook, Twitter and YouTube to promote partisan political stances.

Like new media in more authoritarian regimes across the region such as China and Vietnam, Thai new media often appears to function less as social media, and more as political media, or even as anti-social media which facilitates virtual harassment of those with opposing views. Thai Facebook users commonly have two accounts, one for their real identity and another deploying a false identity to discuss politics.

Hiding behind the anonymity afforded by pen-names, Thais are creating new cultures of defamation that mirror what Streckfuss (2010) has termed a pervasive "defamation regime", in which the state struggles to suppress and control divergent and critical voices through legal and extra-legal mechanisms. New media have allowed Thais to move beyond longstanding defamatory practices such as the distribution of anonymous leaflets (bai plieu), allowing partisan individuals and groups to disseminate vituperative political sentiments and personal attacks with previously unthinkable ease. In doing so, they have opened new forms of political space which offers both opportunities and dangers.

SPECIAL PANEL 1.14    DAY 1 (DEC. 12)    Hours: 15.00-17.00    Room 104
WRITING FOR PUBLICATION: WHAT EDITORS LOOK FOR, AND COMMON MISTAKES BY AUTHORS (1)

Convenor: Paul Kratoska (National University of Singapore)

Abstract:
Publication is a major part of academic careers at top universities, where academic staff are expected to do research and publish their findings in journals with high impact factors. Competition for space in major journals is intense, and highly ranked journals reject around 90% of the material submitted to them.

Graduate students generally receive little guidance concerning how to write for publication, or what journal editors look for in submissions. Scholars in Asia face an added challenge because the conventions of English-language academic writing differ from those of Asian-language scholarship. For this presentation, experienced editors of English-language journals published in Asia will explain what they look for when they review submissions, and suggest ways that authors can meet the expectations of the various gatekeepers (publishers, editors and referees) involved in publishing decisions. The emphasis will be on practical advice, paying particular attention to issues affecting authors in Asia.

Panelists:
1. Paul Kratoska (Publishing Director, NUS Press; Editor, Journal of the Malaysian Branch of the Royal Asiatic Society; Former Editor, Journal of Southeast Asian Studies)
2. Filomeno V. Aguilar (Editor, Philippine Studies: Historical and Ethnographic Viewpoints)
3. Chris Baker (Editor, Journal of the Siam Society)
4. Narumi Shitara (Managing Editor, Southeast Asian Studies)
PANEL 1.15  DAY 1 (DEC. 12)  Hours: 09.30-11.30  Room 665
BEYOND CRISSES AND TRAPS: SEARCHING FOR SUSTAINABLE DEVELOPMENT AND POLITICAL STABILITY
Convenor: Motoko Kawano (National Graduate Institute for Policy Studies)

Abstract:
With the World Bank’s "East Asian Miracle" being followed by the 1997 East Asian financial crisis, and the Asian Development Bank’s "Asian Century" scenario being tempered with caution of a "middle-income trap", prognoses of Southeast Asia’s future development are typically laden with hopes and anxieties, economic and political. Just what Southeast Asia’s economic performance has been over the past 15 years with the two serious crises (1997/98 and 2008/9), and how the region can chart new pathways to dynamic development and socio-political stability are the two key issues that this Panel seeks to address. Several questions are pertinent here. Have the development strategies mixing FDI-led EOI, resource extraction and service industry promotion run out its propulsive steam? Is a renewed economic transformation necessary to enhance resilience amidst growing regional/global competition and volatility? If the crucial goal is a higher-level productivity-driven growth, what can be appropriate for the Southeast Asian countries? In the region where socio-political turmoil persists in various forms, economic growth is not the sole problem. We need to ask: What kind of social-policy regimes and civic infrastructure should be designed, and what kind of political compromises, institutional reforms and state-market balances are to be realized? The papers to be presented at this Panel will review economic trends, examine selected sectors or potentially competitive industries, analyze connections between economic transformation and political change, and will discuss measures to avoid the "middle-income" and other traps in the future.

Panelists:

1.  **Technological capability development and innovation in Thailand after financial crisis: the case of electronics, automotive and food industries**
   Patarapong Intarakumnerd (National Graduate Institute for Policy Studies)
   Thailand faced financial crisis in 1997. Both financial and real sectors were seriously affected. Many firms in sectors, where Thailand used to have competitive advantage such as garments, automotive, electronics, disappeared or had to restructure. Nonetheless, the crisis can also be seen as a blessing in disguise. After the crisis, transnational corporation and large domestic firms, in general, started to invest more in R&D. Several SMEs that survived the crisis emerged much stronger and paid more attention to technological development. There was also emergence of new start-up firms with high engineering, design and R&D capabilities. This paper will highlight changes after the crisis in three leading industrial sectors: electronics, automotive and food industry. In electronics industry, there are not many capable firms in the upstream segment like semiconductors. Nevertheless, transnational corporations in segment like hard disk drive began to invest in process R&D and collaborate more with local suppliers, universities and public research institutes in human resource and technological development. In automotive industry, several Japanese auto manufacturers such as Toyota, Honda, Nissan, Isuzu set up R&D/Technical centers in Thailand since 2000s. This prompted Japanese and local suppliers to also invest more in engineering, design and development activities. Some local universities also offer engineering programs specifically targeting the automotive industry. In food industry, several Thai firms have developed product development and international branding and distribution networks. They started to become transnational corporations investing in both developing and developed countries.

2. **Labor markets, social policy and development dilemmas in Malaysia**
   Hwok Aun Lee (University of Malaya)
   This paper examines Malaysia’s labor markets, with focus on the ways in which the labor quality and labor market institutions encumber the country’s attainment of high-income
status, a vision of development unveiled more than two decades ago. In particularly there are such problems as a chronic decline in education and dependence on low-skilled foreign labor. Concomitantly, Malaysia’s social policy and ethnic preferential programs—institutionalized since the promulgation of the New Economic Policy in 1970 and its implementation over more than 40 years—pervade the country’s development path. These are in acute need of fundamental reforms toward more effectively empowering the Bumiputera majority and safeguarding minority interests. Thus, the country faces dilemmas on various fronts, not only, say, how to maintain the objectives of poverty eradication and social engineering to manage vertical and horizontal forms of inequality, but how to achieve and maintain further economic advancement that can compare favorably with the previous structural transformation of the economy to its present industrial status. However, the reforms demand a balance of robust action and restraint, raising questions on the economic and political feasibility of overcoming these dilemmas. Among other things, such issues have become urgent within a context of rising political challenge to the ruling coalition’s policy parameters.

3. Rediscovering rubber: competitiveness, productivity and politics in Malaysia and Thailand
Motoko Kawano (National Graduate Institute for Policy Studies)
Agro-based industries were already important to the economic growth of Malaysia and Thailand before the 1997 financial crisis. Since then, as manufacturing is characterized by more intense competitiveness on a global scale, agro-based industries are being transformed in those two countries with significantly beneficial results in terms of growth, employment and living standards. This study reviews the transformation of agro-based industry and its socio-economic outcomes in Malaysia and Thailand by focusing on the rubber industry which has achieved remarkable resilience subsequent to the 1997 financial crisis in Asia.

The crisis had unexpected and differential impacts on the rubber industry. In Thailand, the crisis provided a political opportunity for Thaksin Shinawatra to spur agrarian development and bridge rural-urban divisions by expanding rubber cultivation that aided economic growth and boosted agricultural incomes. Malaysia, still the world’s third largest producer and exporter of rubber, has attained a remarkable increase in the export value of downstream rubber products such as surgical gloves. The generation of creative employment in this sector also reflects the progress of the rubber sector toward higher value-added activities. Hence, where rubber was mostly a primary commodity only to Malaysia and Thailand, rubber has now re-emerged to play other remarkable roles in their economic, social and even political development. In that sense, this study seeks to ‘rediscover’ the significance of rubber and the prospects it offers for transforming agro-based industry into a dynamic sector that can hold its own against competitive manufacturing in upper middle income countries.

Wahyu Prasetyawan (Syarif Hidayatullah Islamic State University)
Despite years of steady and considerable development in terms of social, economy and politics, Indonesia was the first country to feel the impact of Asian financial crisis started in 1997. There has been serious concern that Indonesia would likely to exploit its mineral resources to maintain economic development process. It was assumed that economic crisis would direct to an extension of mining activities in Indonesia for various reasons, including endorsement of the sector by the government in order to enlarge foreign exchange and tax revenue, the fall of local production costs due to large currency devaluation, and increase in mining activities. Even worse, the process of decentralization which started in 2000 contributes to this concern due to Indonesia’s dependency on the natural resources.

This study explains the process in which political settlement among interest parties in a democratic Indonesia are achieved. Decentralization policy devolved some of central government authorities to the local government which affected the mining sector. By
carefully evaluating mining sector this study describes conflict among players and how they achieved political settlements. These players have been central government, national level businessperson, and local politicians. These settlement points out a very promising movement due to increasing ability of the various political players to commit to rule of laws. The ability to make settlements of those political actors should read as a sign new political alliance. These political settlements which accommodate interests of various political actors seem to be the best option for them to take benefit from the mining sector.

5. **Indonesia’s full-set development strategy: historical and theoretical contexts**

Yuri Sato (Institute of Developing Economies)

After the fall of Soeharto’s authoritarian regime in the midst of the Asian crisis, Indonesian leaders denied policy intervention as they conceived it as an evil of authoritarianism. In the subsequent democratization era in the 2000s, Indonesia’s socio-economy enjoyed a state of laissez-faire. A consequence was that exports of low-processed natural resources swelled up, while manufactured exports drastically shrank. Infrastructure was not maintained, let alone expanded. Population growth rates took an upward turn. From 2011 onward, Indonesia eventually returned to interventionism. It is interventionism under democracy required to coordinate with business circles and local governments, which contrasts with the Soeharto’s top-down interventionism. However, the strategy is quite similar, in the sense that it simultaneously pursues omni-directions, ranging from agriculture, mining, resource-labor-capital-intensive manufacturing, to all kinds of infrastructure. I call this second coming of interventionist policy a full-set development strategy ver.2.0.

Indonesia’s experience demonstrates that nations endowed with agrarian and other natural resources could easily go back to primary economies without appropriate policy intervention. It also shows that development strategy of such nations tends to be of simultaneous omni-directional nature, different from sequential strategy from agriculture to labor-intensive, and to capital-intensive industrialization that Japan, Korea and Taiwan have followed. I attempt to explore historical and theoretical contexts of the Indonesia’s full-set development strategy that will be renewed to ver.2.1 in the coming administration, and to analyze its implication for other agrarian emerging economies including those in Southeast Asia.

6. **The agency behind rice importations in the Philippines**

Jamie S. Davidson (National University of Singapore)

Embedded in the persisting debate in the Philippines over food security and food sovereignty, there are three commonly purported reasons why the Philippines is a long-standing rice importer: 1) geography, that is an island country; 2) exploitative international policy pressure—a kind of neo-imperialism or neo-dependency framework predicated on the dictates of neoliberalism; and 3) colonial history—a type of path dependency where past decisions weigh heavily on future policies, making radical policy departures increasingly difficult to enact over time. Specifically, the historical favoring of commercial crops, especially sugar, has boxed the country into a proverbial corner of importation, where it is destined to remain indefinitely. In this light, this paper puts forth a rather straightforward argument comprised of three interrelated parts. First, I maintain there is no one commandingly powerful reason behind the country’s rice importation predicament. Contributing factors have and will continue to abound. Second, these three arguments share a common fault, namely, they rob Filipinos of (human) agency. Put differently, they insist that the country imports rice because of a single and largely external factor beyond its control. The third part of my argument suggests that Filipinos over time and on the whole have had more say in the reasons for serial rice importations than these conventional accounts allow.

**Discussants:**

1. Boo Teik Khoo (National Graduate Institute for Policy Studies)
2. Keiichi Tsunekawa (National Graduate Institute for Policy Studies)
1. Social resistance in Southeast Asia
Ming Chee Ang (Lund University)

Unlike the situation in liberal democratic states, social resistance in non- or semi-democracies faces higher risks of coercive suppression, and encounters more constraints in terms of accessing resources or mobilizing support from the community. Such limitations force social resistance actors to adapt themselves frequently throughout their lifespan in response to pressures imposed on them. To endure in a restricted political environment, social resistance within these states may be in the form of passive, latent, or quiet activities, yet yield significant political consequences.

The frequent emergence of social movements as vehicles for channeling social—and sometimes political—grievances in the less democratic states points to the urgent need to better understand such phenomena empirically and theoretically. Through comparison on the dynamic power relationships between social resistance actors and the regimes at Malaysia, Thailand, Singapore, Indonesia, Myanmar, and the Philippines, this ambitious paper explores the potential of social resistance as a promising field of scholarly studies for the Southeast Asia region.

The primary level of analysis for this paper is at the intra-state level, and the main approach of research is comparative politics. By emphasizing on both structural institutions (resources and political opportunities) and relational institutions (cultural and interpersonal network), this paper hopes to provide explanation on the social resistance phenomena in the region.

2. Community and development: the challenge to dominant discourse in Thailand
Siya Uthai (Humboldt University)

The world today had been influenced by Globalization, which transformed our pattern of living into global trends that driven by market economy and modernity. The terms of development have diversity by different contexts. As World Bank defined, development comprises of human development as a goal and economic growth is a means. The development would bring people into better living, well-being and empowerment for a whole. The knowledge of development in the aspect of economic dimension had became dominant discourse to shape the world to a similar pattern via international institutions.

In Thailand, an obvious social transformation by development discourse had been found since emerging of the first national development plan as a main principle of national development direction. Particularly, after the end of cold war, national development policy changed seriously to a form of industrial country for increasing of national income. Many industrial projects had been launching around Thailand. However, local communities that got impacts from industrial development projects could not accept discursive practices in changing circumstances. The dissatisfaction brought them into setting of local community movements to against dominant discourse and attempted to build counter discourse as the way to defend their existence in development process.

My research attempts to clarify how the process of development discourse that was dominated by economics aspects transformed local participation into a kind of local community movements and set counter discourse on discursive field of development.

3. From Banglamung Thailand to Dawei Myanmar: documentary and empowerment of Southeast Asian social movements
Unaloam Chanrungmaneekul (Sukhothai Thammathirat Open University)
This paper aims to explore what functions of the documentaries do and how different-style documentaries empower the Southeast Asian social movements. The first Laemchabang International Port, eastern Thailand was constructed in Banglamung district, Chonburi since 1987, aiming to be important logistic services of Southeast Asia. The Laemchabang Port claimed that it is “one of the highest trading growth rates in the world”.

In 2010 the fishermen in Banglamung community started to protest the Port construction after confronting the repercussion of considerable changes of culture, land occupation, livelihood and environment for many years.

Significantly, in Myanmar, a massive multi-infrastructure project of Dawei Development has been planned by connecting with Thailand industrial estates including the Laemchabang Port.

Two groups of students and I as researchers and filmmakers produced two different styles of documentaries related to the aftermath of the Port construction. One is “the Wave of Sorrow” and the other one is “The Third Eye”. The first one was produced in traditional news-documentary style with narration and interviews. The other one was presented in the style of observational cinema without narration and direction. The documentaries have been distributed to Thai, Myanmar and Indonesian NGOs, reporters and villagers.

The finding shows two main arguments. Firstly, documentary is powerful in terms of building understanding among the networks and being “live EIA” or live Environmental Impact Assessment which is hardly found in official documents. Secondly, different styles of the films empower social movements in different ways.

4. **A historical comparative analysis on legislating gender-related moralities in post-colonial Indonesia: mapping the "chaotic evolution"**

Mei-Hsien Lee (National Chi Nan University) and Wooi Han Lee (Macquarie University)

It has been widely observed that Indonesia has become more conservative in the post-authoritarian era in terms of regulating gender/sex moralities. For examples, the Parliament passed a highly controversial anti-pornography law in 2008; there was a ceremony held awarding “model polygamy family,” abortion regulation might be turned to be more restrictive, and the government retreated from supporting same-sex marriages. In other words, while Indonesia welcomes the era of Reformasi or democratization, the morality policies, however, have turned to be more restrictive, controlled, or less liberal. However, we do not agree the above-mentioned argument or observation.

We hold a view that morality politics evolution in Indonesia is in a status of “chaotic”, instead of toward a conservative trend. The thought of that "Indonesia's morality policy is toward a conservative trend" (as stated above), somehow, was based on the general morality politics theory which was developed based on the experiences of the country like the United States. The theory is based on a polarized “liberalism vs. conservatism” framework, which however, is not suitable to be employed for understanding the morality politics in Indonesia. Approaching Indonesia’s morality politics must take Indonesia’s special historical cultural contexts into consideration. And in order to understand its chaotic evolution, conducting a longitudinal study is a must.

Policy’s elite’s individual-level political behavior on the processes of anti-pornography law, polygamy, and same-sex marriage policies will be traced. With a historical comparative approach, this study will dialect that morality politics in Indonesia is unique given its post-colonial, developmentalism, and decentralization features. Discourse analysis and text analysis will be employed to do the analysis.

5. **Myanmar's non-governmental organizations: present situation and development prospect**

Chen Liang (Yunnan University)
Myanmar is one of China’s most important neighbors and partners. With the deepening of Myanmar transition and its integration into the international community, NGOs’ influence in Myanmar becomes more and more obvious. They affect national policy, enterprises behaviors and public senses through variety channels. NGOs have become a newly-developing power in Myanmar’s transition, and are changing traditional international relations between Myanmar and other countries. On the one hand, the activities of NGOs do have contributed to Myanmar’s opening, which providing more opportunity for China-Myanmar cooperation. On the other hand, they also bring more pressures for China to take part in Myanmar’s development, especially environmental pressures. Thus, it’s urgent for China to have a comprehensive understanding of Myanmar’s NGOs and take positive measures in order to promote China-Myanmar cooperation to a higher level.

PANEL 1.17  DAY 1 (DEC. 12)  Hours: 15.00-17.00  Room 664
DEVELOPMENT OF ACCOUNTABILITY SYSTEMS AND THEIR IMPACT ON DEMOCRATIZATION IN SOUTHEAST ASIAN COUNTRIES
Convenor: Ayako Toyama (Kyoto University)

Abstract:
Since the end of the Cold War, many countries around the world have achieved democratization. Currently, the main concern of democratization research is on improving the quality of democracy. Accountability has been attracting attention as a means of improving efficiency of public services, addressing policing corruption, and considering the responsiveness of government to voters.

Many studies have examined the utility of accountability systems in developed countries. However, little scholarly attention has been paid to the effect of accountability in democratizing countries. Because the political situation differs in many ways between the developed and newly emerging countries, the political effects of accountability might also be different. It is, therefore, necessary to examine the political results of the emergence of accountability systems in developing countries moving beyond the debate over whether the level of accountability is sufficient or insufficient in a single country.

In this panel, we will focus on four countries in Southeast Asia: Indonesia, Thailand, Malaysia, and the Philippines. The actors, which are assumed to exercise accountability functions, can be categorized into four types: (1) voters, (2) non-state organizations, (3) state agencies, and (4) international actors. To capture the multifaceted impacts of accountability systems on democratization, we will focus on different actors. In the case of Indonesia, we will focus on voters, and in the case of Thailand, we will consider the role of state agencies. As for Malaysia, we will investigate media and the opposition. In the case of the Philippines, we will analyze the role played by NGOs.

Panelists:
1. Politics of accountability in Indonesia: a case of Jakartan governorship
   Ken Miichi (Iwate Prefectural University)
   Indonesian has been known as one of the worst corrupted politics in the world. Some argue that the corruption became worse after the fall of Suharto. However, at the same time, democratic competition and free media paved the way for emphasizing accountability. The Corruption Eradication Commission (KPK), established in 2002, typically showed significance performance and gained strong popular support. It contributed fame of Yudhoyono’s government, at least in the beginning before his party leaders became suspects. The 2014 presidential hopeful, Joko Widodo, a current Jakartan governor, and Basuki Tjahaja Purnama, a vice-governor, have enjoyed unprecedented popularity because of constant media expose and continuous policy performances. This paper analyze on politics of accountability in Indonesia after 1998 with special attention on current governorship in Jakarta. By highlighting several cases, I will demonstrate how they manage to respond people’s expectation and potential oppositions. Besides relationship to media and electorate, how directly elected regional head deals with regional parliament is one of
the most important political battlefields of accountability and legitimacy. This analysis leads.

2. **Political scandals and societal accountability in contemporary Malaysia: the role of new media and opposition parties in democratizing society**
   Tsukasa Iga (Kyoto University)
   This study focuses on the process of political scandals in contemporary Malaysia and explores better options to enhance societal accountability. Based on Markovits and Silverstein’s classical study, most scholars assume that political scandals can only occur in liberal democracies. Recent studies, however, demonstrate that political scandals occur in democratizing countries and even in Russia, a semi-authoritarian country.

   Malaysia in the post-Mahathir era is on the road to democratization. The ruling coalition, Barisan Nasional (BN) still maintains the federal government and civil freedoms are still restricted (even though some repressive laws have introduced a few minor changes). On the other hand, opposition parties and civil society groups which make effective use of new media such as blogs and social networks have become more active under the Abdullah’s "weak" leadership. They are the key driving forces for democratization and have exposed many political scandals to the public gaze.

   The main questions of this research are: (1) how and under what condition do political scandals occur and develop in contemporary Malaysia? (2) whether can political scandals in contemporary Malaysia function to enhance societal accountability or not? (3) and if so, what mechanisms can enhance societal accountability? If not, what is the hindrance?

   In exploring the above questions, I focus on the role of new media and opposition parties. As case studies, I examine two corruption scandals (the Lingam video scandal and the NFC scandal) and two human-rights abuse scandals (the nude squat scandal and the Teoh Beng Hock scandal).

   Saya Kiba (Doshisha University)
   Japan Self Defence Forces (SDF) has participated in HA/DR operations and exercises in foreign states since the 2004 Sumatra Earthquake. There have been an increased opportunities for the SDF to collaborate with political leaderships, host nations and international actors. When foreign forces including the SDF conduct military humanitarian operations abroad, their legitimacy and transparency on exercise details must be secured in the bilateral diplomatic level. However, the issues on legitimacy and transparency are currently being handled on an ad hoc basis relying on the ground staff’s personal capability. Also, designing of HA/DR exercises are currently handled almost solely by the militaries, distancing themselves from the civilian actors in this process. This may compromise the civilian control and provoke issues on international intervention.

   In order to analyze these issues, a case will be studied from the Pacific Partnership (PP) military exercises, the largest annual multilateral HA/DR preparedness missions conducted by the U.S. Pacific Fleet in the Asia-Pacific region. Through the author’s observatory participations in the PP 2015’s mission in the Philippines, these challenges are examined through her on-board discussions with the military and non-military participants from different countries who provided the local residents with medical care, veterinary services, and major infrastructure constructions. (201 words)For some militaries that participate in disaster relief operations in foreign states, there have been an increased opportunities for them to collaborate with international actors. How should it be made transparent and accountable amongst the military and non-military actors? The existing theories for civil-military relations in Southeast Asian countries suggest useful indicators to assess military’s role in disaster relief activities and effective coordination in international and emergency environment.
However, few discuss military exercises in the disaster relief context. Little study has yet to fully focus on multinational humanitarian assistance and disaster relief (HA/DR) exercises—i.e. how exercises should be transparently planned, implemented, managed, and evaluated by international multi-stakeholders.

A case will be drawn from Pacific Partnership 2015, the largest annual multilateral humanitarian assistance and disaster relief preparedness mission conducted in the Indo-Asia-Pacific region by the U.S. Navy (Pacific Fleet). Military and non-military participants from different countries provide medical care, veterinary services, and critical infrastructure development to host nations.

The author conducted interviews from July to August 2015 in the Philippines with key persons; officers from the U.S. Navy, Armed Forces of the Philippines, Japan Self Defence Forces, the Ministries of Defense of Japan, and international NGO workers who actually participated in the exercise. The data collected from these interviews are relevant and imperative to pursue two-fold purpose of this research: to examine that the assessment tool for U.S. exercises in the foreign states are under development; to address that in the Philippines, the exercise is handled on an ad hoc basis relying on the ground staff’s personal capability; and, to address that insufficient positioning for HA/DR exercise might lead a new discussion on civilian control and international intervention.

4. **Political accountability in Thailand: institutional problems of constitutional independent organization**
   Ayako Toyama (Kyoto University)

Severe political strife has been waged in Thailand over the amendment to the country’s constitution. One of the issues under debate is the abolishment of “independent organs,” which were introduced to crack down on the corruption and election fraud made permissible by the 1997 Constitution. Beginning with the decision that ruled the April 2006 election invalid, the Constitutional court ordered to dissolve the Thai Rak Thai party in 2007 after the coup and overthrew the two regimes of the People’s Power Party in 2008. Although independent organ advocates argue that politicians should follow the “Rule of Law,” critics state that independent organs inhibit democracy. What are the problems of independent organs in Thailand? This paper validates the institutional problems of independent organs in Thailand.

The independent organs package is structured by the Election Commission, Anti-Corruption Commission which are responsible for investigation and prosecution, and the Senate and the Constitutional Court which are responsible for a final decision. This package consists of a series of judicial proceedings. Members of the organs are selected by an appointment process similar to each other, resulting in the independent organs being of a relatively homogeneous group. Through the 2007 constitutional reform, the independent organs package is almost completely controlled by the judiciary. The judicial power is said to be the safest among the three branches of government because the judiciary is unable to prosecute by themselves. But the independent body package has become the judiciary that can prosecute by themselves in Thailand.

5. **Pork barreling and developmental outcomes**
   Ronald Everette David Holmes (Australian National University)

Continually courting controversy, pork barreling, or the particularistic distribution of benefits through various spending programs, has obtained in the Philippines for over a century. Though several studies have noted how pork has been used for purposes of securing re-election, as well as a range of journalistic reports that document the capture and misuse of public funds for personal enrichment, there are but a few that examine what Golden and Min (2012) refer to as the policy responsiveness of distributive spending (or pork), or the welfare and redistributive consequences of pork barreling. This paper
investigates the benefits of pork barreling to voters, working with official data of government spending from 1987 to 2014, with specific attention to the disbursement of formal “pork barrel” funds (e.g., the Countryside Development Fund and later, the Priority Development Assistance Fund) and lump sum items in the General Appropriations Act (e.g., Public Works, Assistance to Local Government Units, and the School Building Program). Through this data, the paper intends to show whether particularistic expenses produced developmental dividends for areas and constituencies that received funding support. In addition to these, the paper shall also use survey data on the awareness, opinion and availment/perceived benefit of voters of programs/projects implemented by the national government, District legislators, and local government chief executives.

**PANEL 1.18  DAY 1 (DEC. 12)  Hours: 09.30-11.30  Room 501**

**WHEN EAST ASIA MEETS SOUTHEAST ASIA IN SOUTHEAST ASIAN STUDIES - ROUNDTABLE DISCUSSION**

Convenor: Michael Hsiao Hsin-Huang (Academica Sinica)

**Abstract:**
This roundtable brings together prominent senior scholars of Southeast Asian Studies from Northeast Asia (China, Taiwan, South Korea, and Japan) and Southeast Asia in an intensive discussion, with the joint endeavor of sharing their research experiences, insights and respective intellectual trajectories with regard to promoting and working on Southeast Asian studies. What have been the achievements and lessons learned from doing and promoting Southeast Asian studies? How can we promote “intra-Asian cross-border research experiences” and what similarities and differences exist between and among Southeast Asia scholarship in Asia and Europe and America? What are the trends in and prospects for Southeast Asian studies in Asia?

**Panelists:**
1. Maohong Bao (Peking University)
2. Aileen Baviera (University of the Philippines, Diliman)
3. Ikrar Nusa Bhakti (Indonesian Institute of Sciences)
4. Junko Koizumi (Kyoto University)
5. Hong Liu (Nanyang Technological University)
6. Park Jang Sik (Korean Association of Southeast Asian Studies)
7. Suthiphand Chirathivat (Chulalongkorn University)

**PANEL 1.19  DAY 1 (DEC. 12)  Hours: 12.50-14.50  Room 552**

**SUHARTO AND MARCOS AT THE CROSSROADS OF MEMORY: COMPARING TRANSITIONAL JUSTICE IN INDONESIA AND THE PHILIPPINES**

Convenor: Lisandro E. Claudio (Kyoto University)

**Abstract:**
In 1965, Suharto and Ferdinand Marcos ascended into power in Indonesia and the Philippines respectively. Both their regimes became infamous for human rights violations that have been barely redressed decades after they fell from power. Their visions of a “New Order” and a “New Society,” though coached in developmentalist rhetoric, masked the erosion of political institutions in both countries. The similarities between the regimes—both know for their virulent anti-Communism, their dependence on US support, and the system of ‘crony capitalism’ the established—point to the need for a comparative analysis. This panel revisits the Suharto and Marcos regimes using the framework of transitional justice, assessing how historical injustices and acts of violence have or have not been redressed in both countries.

**Panelists:**
1. The politics of the past in present day Indonesia
Ehito Kimura (University of Hawai‘i)
Fifty years since the events of 1965 and almost fifteen years after the fall of Suharto, issues of human rights, justice and reconciliation continue to permeate the national discourse, most recently in the last presidential elections. This paper explores some of the tensions and dilemmas that continue to characterize this politics. Recent scholarship around transitional justice has called for a critical re-appraisal of many of its core tenets including the emphasis on legal institutions, a tendency towards top-down processes of justice, and the attention to physical violence as opposed to economic violence. Through case studies and comparisons, the paper highlights how these issues can also be seen in the context of Indonesia. Special attention is paid to the relationship between international, national, and local levels and the connections and tensions in the politics between them.

2. The Indonesia’s 1965 Purge and the Post-Suharto Transitional Justice
Akihisa Matsuno (Osaka University)
Against the background of the Cold War and a heightened political rivalry between the revolutionaries and the conservatives, the largest communist purge in the post-war history exploded in Indonesia in 1965. The army commanded by Suharto and army-backed paramilitaries led a campaign of mass killings across the country with an estimated death toll of half a million or possibly more. More than a million were imprisoned, mostly without a trial, many were tortured or sexually abused. Survivors and their families were put under severe scrutiny by the authorities, and many of them were deprived of their civil rights and were discriminated. Fifty years after the events and seventeen years after Suharto fell, the 1965 purge remains a national controversy. Many efforts have been made to seek truth, particularly of the coup attempt by the September 30th Movement that sparked the purge and following mass atrocities and serious human rights violations. Survivors and human rights groups called for truth-seeking and demanded justice. Activated research revealed new facts and findings. Responding to these developments, the government set up a committee to revise history textbooks, in particular on the four historical events including the events of 1965. The government also made a new legislation on truth and reconciliation, the focus of which was the human rights violations related with the 1965 purge. However, none of these efforts bore fruit as the decisions were reversed or the plans were scrapped. The paper will analyze the current situation of truth and reconciliation in today’s Indonesia, the paper will visit the events in 1965 and analyze various dimensions of the conflict and the depth of the wounds. It will attempt to explain why after the Cold War ended it is still difficult to overcome those conflicts in Indonesia.

3. Marcos Nostalgia and the Failure of Babyboomer Leftists
Lisandro Claudio (Kyoto University)
Narrating history through generations is controversial. Certain age groups, however, fit more easily into generational categories. In the Philippines, the babyboomer generation became politically conscious during the brutal dictatorship of Ferdinand Marcos. Like other boomers, they spearheaded a wave of youthful militancy that gave birth to a Philippine New Left. Millenials, on the other hand, know nothing but the post-Marcos system—one that has hobbled its way towards a semi functional, if elite driven, democracy. This paper argues that the emergence of Marcos nostalgia from Filipino youths is a product of an intergenerational tension. It stems not only from a pedagogical fault of the babyboomers to communicate the horrors of the dictatorship, but also from the failures of their political projects. In particular, the failure to create a Maoist communist utopia has allowed a new utopianism to flourish among those who believe that the Marcos period was a lost Eden. To confront the allure of Marcos nostalgia entails more than simply resurrecting binaries of Left and Rights, conservative vs. progressive. It entails weaning a population from utopian fantasies. Liberal democracy has to be discussed as an imperfect, contradiction-ridden, that nonetheless ensures as baseline of freedoms. Only the acceptance of the inherent brokenness of politics ensures a democratic future for the country.
Discussant: Lisandro E. Claudio (Kyoto University)

PANEL 1.20  DAY 1 (DEC. 12)  Hours: 15.00-17.00  Room 103
LOCAL GOVERNMENT ELITE SURVEY IN SOUTHEAST ASIA: COMPARISON AMONG THAILAND, INDONESIA AND THE PHILIPPINES
Convenor: Fumio Nagai (Osaka City University)

Abstract:
During the past two decades, local governments have played more important roles in delivering public services to residents in many Southeast Asian countries. As a result of democratization and decentralization in the 1990s and 2000s, heads of local governments such as governors and mayors are now popularly elected. As a result, voters have become more attentive to the transparency, efficiency and effectiveness of public policies implemented by local governments. The determinants of better quality local public services are now an oft-examined question.

There has been extensive research done in relation to this question in Southeast Asian countries, but most of them employ qualitative and country-specific approaches. The presentations in this panel take a different approach by analyzing quantitative data collected on local public services in three countries, namely, the Philippines, Indonesia and Thailand, within a comparative framework.

The presentation will be based on local elite surveys conducted in the Philippines (2013), Indonesia (2013) and Thailand (2006 and 2013). The research team is composed of political scientists, sociologists, economists and specialists in Area Studies. There will be 2 types of presentations: country-specific and comparative analysis. Result of simple accounting as well as cross-analysis to explain activities of local governments by various variables will be presented, such as central-local relationship, civil society involvement, leadership of mayors, bureaucratic capability, financial capacity etc.

Panelists:

1. **Quantitative anatomy of local governance in Southeast Asia**
   Fumio Nagai (Osaka City University)
   The paper will overview the methodology of social survey conducted in 3 Southeast Asian countries (Thailand, the Philippines, and Indonesia) and commonality and differences of local governance in 3 Southeast Asian Countries. It also explains the general features of local government system in each country, such as structure of state, number of tiers of local governments, number of local governments in each tier, duties and responsibilities of each type of local government, central-local relationship etc. Overall process of decentralization in each country shall be mentioned too.

2. **Local capability in Thailand**
   Kasuhiro Kagoya (Kanto Gakuin University) and Fumio Nagai (Osaka City University)
   The paper will analyze the correlation between the contact frequency by central governments’ field officials to local governments and local capability in Thailand. Variables used in this analysis shall be explained. It is also expected that the persistence and change between the year of 2006 and 2013 shall be analyzed.

3. **Changing local elite selection in Thailand: emergence of new local government presidents after direct election**
   Tsuruyo Funatsu (Abe) (Institute of Developing Economics)
   The paper will explain how introduction of direct elections of local presidents in 2003 brings change to their roles as executive officials in Thailand. Funatsu paper shall show how different social background of local presidents influence on the accessibility of local governments to the central government.
4. Do mayors' orientations matter on local governance? A case study in the Philippines
Kenichi Nishimura (Center of International Education and Exchange) and Jun Kobayashi
(Seikei University)
The paper shall explain the emergence of two types of local governance in the Philippines. Then, it will analyze the differences of performance between these two types of local governance based on a cross analysis of the survey results. It is also expected how people’s participation of local residents in the local development affects the performance of local governments.

5. Political leadership, local bureaucracy and government performance in Indonesian local government
Yosuke Sunahara (Osaka University)
The paper shall inquire the role of ‘political’ factor in the performance of local governments in Indonesia through logistic regression analysis. He pays attention to various factors, such as political leadership, communication style of local heads and so forth.

PANEL 1.21 DAY 1 (DEC. 12) Hours: 12.50-14.50 Room 663 MEDIA AND GENDER REPRESENTATION IN SOUTHEAST ASIA Chair: Noa Nishimoto (Kyoto University)

Panelists:
1. Negotiated Voices: Women’s Representations On Sexuality In Men’s and Women’s Magazines in the Philippines
Frieda Joy Angelica Olay Ruiz (Osaka University)
Sexual representation is a result of negotiation on three levels: text producer (editor, writer, models), text (content) and text recipient (reader). As such, representations on sexuality pass through these levels and may be assigned different meanings by the text producer and the recipient. This study examined women’s representations regarding sexuality in men’s and women’s magazines in the Philippines and how magazine models, as text producers, gave meaning and interpreted the representations of women in FHM and Cosmopolitan magazines. This paper looked at the text producer’s (magazine models) perceptions of women’s representations in magazines and analyzed how roles, if any, are reinforced, created and recreated in their social relationships. The study used critical discourse analysis and multi-sited ethnography in examining the dynamics of the creation/production, consumption and recreation/reproduction of meaning as it occurs in text, media production and media consumption. The magazines that were analyzed were Cosmopolitan (women’s magazine) and For Him Magazine or FHM (men’s magazine) that were published from June 2005 to May 2006. This research employed qualitative research methodology. The data collection methods used in this study were purposive data collection from the magazines and in-depth interviews with the text producers. Results show there is a constant push and pull of the embodiment of conservatism and liberalism.

2. Thailand: the society of incongruent communication and double-bind, Case study on sexuality and reproductive health promotion through the series “Hormones”
Chinda Thiraphon (Nagoya University) and Worrawan Jiranthapiwat (University for Peace, Costa Rica)
Sexuality and reproductive health considered critical issues when Thailand ranked as the country with the highest rate of teenage pregnancy in Southeast Asia (Fernquest, 2013). Relevant organizations launch campaigns and policies to protect young people from unwanted pregnancy and unsafe-sex. In mid-2013, Thai society; especially, young people became more aware of sexuality and reproductive health when Thai series entitled “Hormones (First Season in 2013 and Second Season in 2014)” broadcasted.
The main plot of such series was about the life of high school students which was related to violence, freedom, relationship and sex. The series presented the normality of sexual intercourse among young people and the importance of sexual education and healthy sexuality which are necessary for them to protect themselves from sexual transmission infection. However, the series was criticized with the worry that it would lead young people to copy the behaviors of main characters. The criticism well demonstrates the incongruent culture of Thai society that always tries to promote healthy sexuality but does not accept to understand what really happen among young people. Incongruent culture leads to policies and campaigns that cannot really solve the sexual-related problems among young people and even creates double-bind situation that put young people to "always wrong" consideration.

This paper will study the reaction of Thais; young people and parents with teenage children, on series Hormone and analyze it mainly based on the concept of incongruent communication and double bind. The authors then aim to explore how incongruent culture leads to high rank of sexual-related problems in Thai society.

3. The cost of mobility: representations of prostitutes with HIV/AIDS in Le Hoang’s Bargirls and Nguyen Thanh Van’s The Little Hearts
Qui Ha Nguyen (University of Southern California, Los Angles)
This paper discusses the representations of female prostitutes in Vietnamese cinema in the context of the country’s embrace of globalization, modernization and industrialization. It traces the continuities and changes over time in Vietnamese filmmakers’ and writer’s treatment of prostitution. It examines the impacts of the transition from a socialist economy to a capitalist economy on Vietnamese culture and society in the late 1980s and 1990s. It compares the depiction of prostitution in Le Hoang’s box-office hit Bargirls (2003) with Nguyen Thanh Van’s limited-exhibition The Little Heart (2006). Particularly, it analyzes how these filmmakers paired the theme of prostitution with HIV/AIDS as a metaphor for depicting the nation in its post–Reformation transformation. From a feminist perspective, the paper argues that these male filmmakers use prostitution and its consequence, HIV/AIDS, one of the most threatening topics in the country, to represent the anxiety about the crisis of national identity and masculinity, establishing a new idea patriarchy to control women’s mobilization. This argument challenges the common view that Vietnamese films about prostitution were either a bold take on social issues or a "cheap trick" to attract audiences. The paper suggests that Vietnamese artists have intentions in using fragile female bodies as an effective way to express their anxieties about social problems in midst of social and historical upheavals.

4. Interfacing the visual and the textual in the gay anthologies of the Philippines and Singapore
Miguel Antonio Lizada (Ateneo de Manila University) and Juan Miguel Leandro Quizon (Don Bosco Technical College)
This study looks at the gay anthologies of the Philippines and Singapore (Ladlad: An Anthology of Philippine Gay Writing, Volumes I - III and GASPP: A Gay Anthology of Singapore Poetry and Prose) as textual artifacts that document the social movement of middle class gay men in their respective countries. Specifically, the paper examines the connection between the cover illustrations and the summative thematic concerns of the anthologies and explores how such a connection illustrates the trajectory of gay discourse in literary and cultural production. The discussion on Ladlad focuses on how the movement from an image of half-naked and chiseled body of a man, partly in shadows, hiding behind large leaves to a hybrid homosexual with a fish fin and rainbow-colored wings parallels the gradual openness of the Philippines to homosexuality. The explication on the singular Singapore gay anthology on the other hand will focus on how the photo of an Asian swimmer in trunks illustrates how the production of queer literature (and by extension, queer identity in general) in Singapore is inflected by the uneasy tension between local
identity and global cosmopolitanism. The discussions for both Ladlad and GASPP will be supplemented by textual analysis of selected literary pieces in the anthologies.

PANEL 1.22 DAY 1 (DEC. 12) Hours: 09.30-11.30 Room 104
POWER ELITES AND POLITICAL CHANGE IN SOUTHEAST ASIA
Convenor: Mark Thompson (City University of Hong Kong)

Abstract:
C Wright Mills’ notion of "power elites" has particular relevance to understanding contemporary Southeast Asian politics. Small groups of political elites, who also often play a dominant role in the economy, "rule" these countries, whether through "democratic" rules of the game (Indonesia and the Philippines), electoral authoritarian ones (Malaysia), or through a ‘Market-Leninist' politico-economic power arrangement (Vietnam). The four papers in this panel explore not only the various institutional frameworks for exercising power (democratic, semi-democratic or autocratic) but also attempt to understand the tensions and possibilities for change in these existing forms of elite exercise of power. In some cases, new elites appear to be emerging from the local level (Indonesia), while in others opposition elites appear to suffered a major setback (Malaysia), while in a third example elite fragmentation that points to possible political change is increasingly evident (Vietnam). Elites use various discourses for justifying their hold (or even seizure) of power, as is illustrated in the narratives that have developed against elite-led but supposed “people power” uprisings in the Philippines.

Panelists:
1. Fifty shades of federalism: revisiting Malaysia in the "gray zone"
   William Case (City University of Hong Kong)
   Malaysia’s paradigmatic variant of hybrid politics has been in operation for more than four decades. This unusual record of political stability has been attained by forging an institutional appearance of democracy in order substantively to avoid democracy. The hybrid politics that have emerged, placing Malaysia in Huntington’s "gray zone", have been variously cast as semi-, electoral, or competitive authoritarianism, a hegemonic party or single-party dominant system, and as "repressive-responsive". Further, in searching beneath these labels for the wellsprings of stability, theorists have approached Malaysia’s hybrid politics from a variety of angles. These include shifting, but ever tight restrictions on civil liberties, manipulated, yet somewhat competitive elections, a dominant party set in an encompassing coalition, expansive distributions of state patronage, extensive alliances between politicians and business tycoons, and the mobilization of mass-level constituencies through ethno-religious appeals and calibrated rural development. Often forgotten today, however, is yet another stabilizing mechanism: Malaysia’s "intermediate" form of federalist administration. This paper, then, revisits the power relations involving the center and Malaysia’s 13 state-level governments. It finds that these relations both reflect and give added reinforcement to the country’s broader hybrid politics. Specifically, while Malaysia is the only federation in East Asia (lest we include Russia), its practice has grown highly centralized. Yet the terms of power sharing are not everywhere the same. Just as the central government often adjusts its controls on civil liberties, elections, and patronage flows, so does it modulate the autonomy possessed by state-level governments, with some operating more independently than others. To capture these variations across states, this paper develops a typology of different federalist forms. And to provide explanation, it draws upon administrative efficiencies, ethnic identities, political loyalties, and intensities of opposition.

2. Local power and "new" elites in Indonesia
   Nankyung Choi (City University of Hong Kong)
   One of the most significant aspects of Indonesia’s 2014 presidential elections may be the diversification of Indonesia’s political elite. Indonesia’s new President-elect Joko Widodo’s dramatic rise to become Indonesia’ seventh president heralds greater roles of a new breed of
local political elites – relatively young and not only free from the authoritarian past but also equipped with "people-first" approach and "yes-we-can" mentality. Few studies have examined what motivates new political candidates to pursue political careers and the modalities by which political hopefuls run for elections and obtain office and power. Still less is known about whether and how this rise of new breed of political elite has been accompanied by the institutionalization of democratic practices in political institutions. The paper aims to analyze the attributes of such new local elites, both elected officials and candidates for political office. It will do so by comparing three subnational cases – Pontianak (West Kalimantan), Yogyakarta (Java) and Surabaya (East Java) – to avoid ‘a miscoding of a national case’ in an internally heterogeneous society. In addition to the media and other secondary materials, data collected through surveys and in-depth interviews with elected politicians and candidates for elective office will be presented in relation with Indonesia’s broad socio-political transformation, multi-party politics, and decentralized electoral politics. Special attention will be dedicated to life stories of selected politicians and candidates for elective office to examine what determines the modalities of pursuing local office.

3. Power and competition in the new politics Vietnam
Jonathan London (City University of Hong Kong)
Power in Vietnam is concentrated in hands of the Communist Party of Vietnam. Yet the Communist Party of Vietnam (CPV) is a highly pluralistic and in some senses deeply fragmented political entity featuring numerous competing interests groups. While market-reforms in Vietnam have vastly improved the country's economic performance and have permitted major improvements in living standards, capital accumulation has also helped to animate competition within the ruling Party as well as changes in relations between the Party and the social and organizational environment it governs. An analysis of power relations within the party cannot be limited to the realm of formal politics in Vietnam. It is essential, for example, for understanding recent trends in the country's economic development, which have been characterized by a kind of decentralized and patrimonial communist corporatism. In this paper I examine recent developments in the power relations of contemporary Vietnam, focusing in particular on (1) the evolution of competition within the Communist Party of Vietnam; (2) changing power relations that define the mutually constitutive relations between the state and its social environment and (3) the emergence of non-state centers of power in civil society intent on fundamentally challenging and upending long-enduring patterns of power. The paper includes analysis of the impacts of changes in Vietnam's foreign outlook associated with China's challenges to Vietnam's sovereignty and the crisis it has occasioned with respect to 'politics as usual.'

4. EDSA, Dos, Tres: historicized elite discourses of rebellion and class power
Mark Thompson (City University of Hong Kong)
Known globally as “people power”, the huge cross-class civilian uprising instrumental in the overthrow of the Marcos regime is termed the “EDSA” revolt in the Philippines after the avenue (Epifanio de los Santos) at which it largely took place in February 1986. Two further massive anti-state protests were dubbed “EDSA Dos” (in January 2001 an elitist rebellion which overthrew President Joseph E Estrada) and “EDSA Tres” (in May 2001 a “poor peoples’ power” which nearly toppled his successor, Gloria Macapagal-Arroyo).
Unlike the original EDSA, these uprisings were justified not by internationally approved appeals to “democracy” versus dictatorship, but rather were directed against elected leaders. In this paper an attempt will be made to differentiate and reconstruct the narratives of power elites who were behind these two insurrections: an elitist “reformist” one employed at EDSA Dos versus an anti-elitist, “populist” discourse used at EDSA Tres. Selective citations from the Philippine past are used to historicize THESE contemporary narratives of rebellion: the “reformist” discourse draws on an imagined continuity stretching back to the Ilustrados’ (specifically Rizal’s) demands for an end to the abuses of the Spanish colonial state; by contrast, the “populist” narrative traces its origins to the Katipunan (particularly
By Bonifacio). Both historicized discourses have proved convenient ways of challenging elected but supposedly illegitimate leaders in a post-authoritarian environment around a romanticized interpretation of the country’s revolutionary past.

5. **Singapore's power elite and growing political activism**  
   Stephan Ortmann (City University of Hong Kong)  
   In Singapore's electoral authoritarian regime, power is largely concentrated in a small power elite controlled by the ruling People's Action Party, which is deeply embedded in all parts of the political system, either directly or indirectly. This, however, is increasingly being challenged. This paper looks at the rise of two competing elites, the growing strength of the political opposition and the increasing political and social activism, which both challenge the long held hegemonic position of the ruling party. In regard to the former, opposition parties have recently gained significant ground in elections. For instance, the 2011 general election was the first time nearly all constituencies were contested and the opposition was able to capture a group representation constituency. Its rise has created particular challenges for Singapore's elitist governance system which has been designed for one-party rule and poses severe obstacles for newly elected opposition. This has become evident in the difficulties of the Workers' Party to deal with the management of the Aljunied-Hougang Town Council. Even though it is part of the administrative state, which is still controlled by the ruling party, the opposition is required to manage local developmental issues. Various failings, including accounting irregularities, have been widely discussed in parliament and in the government-controlled media and have been used by the ruling party in their attempt to undermine the credibility of the opposition Workers' Party in the hope of regaining its electoral monopoly. A second challenge to the ruling part's hegemony has been the growing political activism which is eroding the PAP's pragmatic decision-making process. Activists have targeted many different social issues such as immigration, the Central Provident Fund, and developmental projects that threaten the few remaining eco-systems. As a consequence of this growing pressure and the fear of losing its hegemonic position, the government has been willing to make some concessions but it remains to be seen whether this new degree of responsiveness will help consolidate the ruling party or quicken its political decline.

6. **Philippine technocracy and the politics of development: focus on the pre-martial law period (1965-1972)**  
   Teresa Encarnacion Tadem (University of the Philippines, Diliman)  
   Much of the literature on the Philippine “martial law” technocracy (1972-1986) have depicted them as “apolitical”. That is, they were either above politics or if they engaged in politics they were not aware of this. This has also generally been the stereotype description of technocrats, i.e., they are pure “technicians”. This paper will argue that this has not been the case with the Philippine technocracy during the pre-martial law period (1965-1972) whereby the Marcos Administration’s technocrats, who went on to become the chief economic planners of the country’s authoritarian regime, exhibited “political savvy and sensitiveness” in economic policy-making. This helped in paving their way as part of the policy-making elite in the country and in becoming the leadership’s appendage in confronting intra-elite squabbles. This was seen in the following situations: 1) The supporting role they played for the president in coordinating with his allies in Congress and in reigning in the family businesses to adhere to the government’s economic measures; 2) They acted as the president’s liaison with influential members of the business community who agreed with the technocrat’s economic policies and worked with them on this; and, 3) They compromised technocratic policies in order to assuage the powerful politico-economic elites to abide with government policy. In particular, they did not consistently adhere to the mantra of liberalization and an export-oriented industrialization policy as inspired by the International Monetary Fund (IMF).
PANEL 1.23  DAY 1 (DEC. 12)  Hours: 15.00-17.00  Room K

THE EAST ASIAN ECONOMIC CRISIS OF 1997-1998 REVISITED: A ROUNDTABLE DISCUSSION
Convenor: Takashi Shiraishi (National Graduate Institute for Policy Studies)

Abstract:
This roundtable discussion gathers together the key figures from Indonesia, Thailand, Malaysia, Japan, and the Philippines who played crucial roles in managing the East Asian Economic Crisis of 1997-1998. Among the issues that will be discussed are: the transnational political process behind the formulation and implementation of the International Monetary Fund conditionality; the long-term political and economic consequences for individual countries and the region; and how to understand the crisis in retrospect.

Panelists:
1. Ginandjar Kartasasmita (Presidential Adviser, Indonesia)
2. Thanong Bidaya (National Institute of Development Administration)
3. Cayetano Paderanga (Development Academy of the Philippines)
4. Eisuke Sakakibara (Aoyama Gakuin University)

PANEL 1.24  DAY 1 (DEC. 12)  Hours: 09.30-11.30  Room 509

ENVIRONMENT AND SOCIETY: EXPLORING NEW RESEARCH AGENDA
Convenor: Nathan Badenoch (Kyoto University)

Abstract:
Sustainability of the earth- and eco-systems is a non-violable prerequisite for the sustainability of human society. This principle has emerged as a practical and even crucial issue through the drastic innovations of science and technology and consequent expansions of human activities during the last century. Southeast Asia is one of the hot spots of the contemporary world in this context. Its dynamic and rich natural environments are a source of both potentiality and vulnerability. We have diverse and rich resources, including land, water, biomass, food and energy, owing in large part to what nature has given the region. At the same time, we frequently suffer from natural disasters such as earthquakes and tsunamis, floods and typhoons. Frequent epidemics of cholera, malaria and dengue fever, among others, also afflict the region. The rich endowments of nature and the frequent nature-originated disasters are in fact two sides of the same coin, and coexisting with this coin is the unique scenario for Southeast Asia to strengthen its sustainability. This panel aims at sharing existing problems and potential risks in human nature interactions, examining possible solutions and necessary elaboration of technology and institutions for this, and framing interdisciplinary studies on Southeast Asian environment and society.

Panelists:
1. Sustainable humanosphere studies in Southeast Asia
   Yasuyuki Kono (Kyoto University)
   Sustainable humanosphere studies, initiated by Center for Southeast Asian Studies, set up its principle that sustainability of the earth- and eco-systems is a non-violable prerequisite for the sustainability of human society. Under this principle, it proposed to reconsider the possibility, implications and consequences of technology and institution dominating in the contemporary world from the following three perspectives. First, they are the temperate zone-biased and may not be suitable to the environment and society of the tropics. This may be partly because most of them were originated in the temperate zone. Then, what are the suitable technology and institution to the tropics and what can be the academic and social mechanism to elaborate them? Second, they are too much production-oriented and lack the sufficient and equal consideration on security and welfare of our life. Third, their scope is too much concentrated on visible surface of earth- and eco-systems and lack the insight into the structure, mechanism and dynamics of the systems. This presentation aims at providing seeds of
discussion to connect sustainable humanosphere studies with Southeast Asian studies and exploring the possibility to further developing Southeast Asian studies.

2. **Forest, agricultural, and urban transitions in mainland Southeast Asia: synthesizing knowledge and developing theory**
   Jefferson Fox (East-West Center)

Over the past half century, the five countries of MSEA – Cambodia, Laos, Myanmar, Thailand, and Vietnam – have witnessed major shifts from predominantly subsistence agrarian economies to increasingly commercialized agriculture and, in the case of Thailand and Vietnam, industrialized societies. Major drivers of change include policy initiatives that fostered regional economic integration and promoted large-scale infrastructure development, such as extensive road-building, rapid expansion of boom-crop plantations, and large-scale hydropower dam construction. These policy initiatives have led to shifts in smallholder livelihood strategies and natural resource use practices, including agricultural intensification and the linking of smallholder production systems to land, labor and commodities markets. Rapid economic growth in Southeast Asia has also created strong demand for land for industry, housing, commerce, infrastructure, as well as speculation, and huge amounts of land have been converted from agriculture to non-agricultural uses. The most significant land impacts are in peri-urban areas, which occupy large portions of national landscapes and are home to tens of millions of people. Peri-urban areas face unique problems including intense pressures on resources, slum formation, lack of adequate services (water, sanitation), and degradation of farmland. These developments, the investment of political and financial capital they represent, and the concomitant shifts in livelihood strategies and land use patterns that accompany them have important social and ecological implications. This paper will explore these processes and their implications, and attempts to do so in a way that not only produces insights into how land cover and land use are changing in the region, but also broadly advances theoretical understandings of these changes.

3. **Advances in collaborative modelling and simulation for natural renewable resource management in Southeast Asia**
   Guy Trebuil (CIRAD, Montpellier)

In recent years, a network of practitioners have been testing, improving and developing case studies using a collaborative modelling and simulation methodology based on the multi-agent systems paradigm, to examine complex renewable resource management issues in Southeast Asia. The main objective of this so-called Companion Modelling (ComMod) approach is to facilitate dialogue and shared learning among concerned stakeholders through highly interactive and participatory processes. This is also to improve collective decision-making and to strengthen the adaptive management capacity of rural communities by using complementary integrated collaborative modelling and simulation tools.

The presentation will justify why the use of such participatory processes is adapted to current complex and wicked problems faced by resource managers in SE Asia. The underlying scientific posture and key theoretical references will be clarified, before to characterize the original features of the ComMod approach and the specificities of its key tools. The main phases of a ComMod process will be described and illustrated by recent case studies implemented in several SE Asian countries on themes like water and biodiversity management, land use change, soil degradation, etc. These concrete cases will also display the range of immediate to longer-term effects and impacts of such collaborative processes on the collectively managed resources and their users.

Finally the current activities (research, teaching & training, counselling, etc.) of the SE Asian colleagues belonging to the regional ComMod network and the hot topics to further improve this approach, particularly by out and upscaling it, will be highlighted.

4. **Gigantic "6Ds" in geriatrics among Southeast Asia as well as Japan**
   Kozo Matsubayashi (Kyoto University)
It is only during the last half century when aging came to be truly thought of as a societal issue rather than simply a personal one, as well as a challenge to be tackled by science and medicine. The average life expectancy in Asia is increasing at a rate never seen before in human history. However, the resulting aging or aged society has necessarily produced a population of frail elderly people requiring nursing care. Geriatric medicine is charged with finding ways to assist elderly persons who have chronic diseases affecting multiple organs and are still living within their communities.

Although there are abundant geriatric issues to be solved in the world on sites, I would like to mention special “6 Ds” I have understood as important issues in aging or aged society through “field medical” works in Southeast Asian as well as in Japan. “6Ds” include (1) Disease concept, (2) Disability, (3) Dementia, (4) Depression, (5) Diabetes and (6) Death.

To truly understand the health issues and happiness of the elderly, we have to go into communities and visit elderly persons in their homes and cultural environments where they live.

In this session, several community-based healthcare issues for the community-dwelling elderly based on “Field Medicine” in Southeast Asian communities as well as in Japan will be reviewed.

5. Climate variability and seasonal rice yield forecasts in Thailand and Southeast Asia: a research and implementation framework

Attachai Jintrawet (Chiang Mai University), Chitnucha Buddhaboon, Jerasorn Santisirisomboon, and Tewin Kaewmuangmoon (Chiang Mai University)

Rice and cassava are two major food and energy crops in Thailand and Southeast Asia. Majority of production areas are under rainfed conditions and are very sensitive to weather and climate variability. Our Framework integrate seasonal weather forecasts and process-oriented simulation models to produce seasonal crop yield forecast data sets, which is needed in order to plan and allocate resources to reduce risk and uncertainties due to the variability.

We have implemented a link between process-oriented simulation models and statistically downscaled operational seasonal climate model to simulate crop yield at the field level for main season rice crop in Thailand. XXX different seasonal climate data are generated using the combinations of two global models, a regional model, and a statistical down-scaling technique.

A stochastic disaggregation is used to downscale seasonal and monthly forecast products in daily weather sequences. These data are linked to a CSM-CERES-Rice process-oriented model to assess their impacts on rice yield simulations at monthly forecast intervals, May–December (8 month forecast), June–December (7 month forecast), July–December (6 month forecast), August–December (5 month forecast), September–December (4 month forecast), October–December (3 month forecast), November–December (2 month forecast), and monthly forecast for December (1 month forecast).

A statistically down-scaled operational seasonal climate model shows a statistically significant interannual predictability in the rice yield simulation.

Since process-oriented crop simulation model predicts yield based on temperature and water stresses, a proper parameterization of precipitation physics is essential in climate models to improve the crop yield projection which may be used to evaluate production options to reduce risk and uncertainties due to climate and weather variability in Thailand and Southeast Asia.

6. Urban-rural teleconnections in Vietnam, Laos, and Northeast Thailand: are urban/rural boundaries still evident?

Stephen Leisz (Colorado State University)

This paper discusses the blurring of the urban/rural divide in different parts of Southeast Asia. In the past two years the idea of "teleconnections" between rural and urban areas has been introduced in the land change literature. The conceptual framework of "teleconnections"
explicitly links land changes in one place, or in a number of places, to distant, usually non-physically connected, urban locations. This conceptual framework is offered as a new way of understanding land changes rather than as seeing land change through discrete land classifications that are based on the idea of land-use seen through rural-urban dichotomies, path dependencies and sequential land transitions, and place-based relationships. Focusing on the land-use and land-cover changes taking place along the East-West Economic Corridor from Khon Kaen, Thailand, to Da Nang, Vietnam, this paper identifies teleconnections that are ultimately driving the changes in livelihood systems in urban and rural areas and blurring the distinctions between what is urban and what is rural within the corridor and on the rural urbanization that is taking place within the corridor in Vietnam, Laos, and Thailand.

7. Population increase, temporary transnational migration, and paddy holdings in a rural village of Laos
Satoshi Yokoyama (Nagoya University)
According to the theory of “The Conditions of Agricultural Growth” by E. Boserup, population and technological change were strongly affected by population density, land-use, agricultural technologies and labor force input. Sufficient verification of agricultural intensification progress with population growth, however, has not been obtained, because it is hardly carried out detailed demographic analysis in the small-scale community in developing countries which does not exist complete data of residents. In addition, food production might not be only a factor to define the population. The modernization due to globalization, and the spread of birth control and public health has been greatly influenced to a change in developing countries. In our research, therefore, we try to survey the interrelationship between population increase, temporary transnational migration and paddy holdings at the household level in a rural village of Savannakhet province, Laos, after 1970s. In the study village, paddy reclaiming of the study village began from the lowlands along the stream from the 1930s, but the rate of paddy reclaiming has sharply decreased since 1960s, and then villagers have begun to purchase the paddy since 1970s. The source of purchase funds was due to migrant to Thailand that has been made since the 1970s. Irrigated paddies cover as small as about 3.8 ha, so that agricultural intensification with population growth are hardly seen. The first migrant worker in the study village was seen in the early 1960s, and villagers have constantly been going to work to Thailand since the 1970s. With an increase in the migrant workers, purchase of paddy from the neighboring villages and from ex-villagers who went to out of the village made vigorous. As a result, the study village has achieved rice self-sufficiency. Regarding the relationship between population increase and food production, it is not merely the issue of agricultural intensification but affected by temporary transnational migration under the movement toward regional integration of mainland Southeast Asia. An accumulation of the case studies of a small-scale community from comprehensive perspective must be needed to estimate future population trends of the world.

PANEL 1.25  DAY 1 (DEC. 12)  Hours: 12.50-14.50  Room 662
STATES AND SURVEILLANCE: COMPARATIVE COLONIAL STATE FORMATION IN SOUTHEAST ASIA
Convenor: Takeshi Onimaru (Kyushu University)

Abstract:
Colonial states in Southeast Asia were established in 19th century, and they expanded both territorially and administratively throughout 19th century. Once territorial expansion had almost been completed in late 19th or early 20th century, colonial states tried to “fill” their power within their borders and to penetrate the societies administratively. In Imagined Communities, Benedict
Anderson argued that three institutions shaped colonial states in Southeast Asia: “the census, the map, and the museum”. Although all of these three were crucial in creating colonial states demographically, geographically and historically, “the census” was arguably the most crucial to colonial rules because colonial states “organized the new educational, judicial, public-health, police, and immigration bureaucracies” along with the “demographic topography” formed by “the census” (Anderson 1991). Once these “new” bureaucracies were established, they needed to collect information continuously to accomplish their duties. In other words, these bureaucracies, especially public health and police (typically criminal and political intelligence sections), constituted “surveillance systems” of colonial states to make their targets visible, as illuminated by Pramoedya Ananta Toer’s *House of Glass*. To understand the actual, groundlevel practices of these institutions is to understand the nature of the colonial state. This panel looks at how “surveillance systems” were organized, what kinds of information they collected, how effective they were in Southeast Asia. The panel aims to shed light, by means of historical comparisons, on the specific character and nature of the various colonial states and their impact on the colonial-territories-turned-postcolonial nation-states they consolidated.

Panelists:

1. **Blind like a state: policing and the avoidance of information in the colonial Indonesia**
   Robert Cribb (Australian National University)
   Scott’s influential work, *Seeing like a state*, emphasises the importance to states of making "legible" the societies that they govern. Scott describes a process of administrative ordering, classification, standardization and structural simplification, carried out in the interests of state domination. The state required regularity in order to function most effectively, and that regularity in turn required clear lines of sight down into the depths of society. Scott’s analysis applies to a wide range of areas of government and to both metropolitan and colonial states. In the case of colonial Indonesia, however, Dutch policy was in important respects converse to that which Scott predicts. Rather than prizing legibility, the colonial authorities preferred to sustain general ignorance of many aspects of colonial society. This studied blindness had its roots in the colonial strategy of legal pluralism. Adopted first as a form of parsimony, pluralism became a matter of colonial doctrine, based nominally on respect for cultural difference and an abstinence from ideas of a *mission civilisatrice*. Developing international norms for state performance, however, placed the colonial government under pressure to deliver standards of service that were difficult to reconcile with the profit motive of the nineteenth century and the preference for balance budgets of the twentieth. In response, the colonial government retreated into a studied ignorance of its colony, blind because it refused to see.

2. **The genesis of “surveillance state”?: state surveillance in colonial Singapore in 1920s and 30s**
   Takeshi Onimaru (Kyushu University)
   From the late 19th century onward, political movements aiming to overthrow colonial regimes had been on the rise in Southeast Asia. Political movements inspired by nationalism, communism, and pan-Islamism were serious threats to colonial states. Faced with these threats, colonial states established surveillance “mechanisms” to deal with, monitor, and suppress them.

   In British Malaya, a main target of colonial state surveillance was the Chinese. The Chinese were essential for the development and prosperity of British Malaya. But at the same time they were sources of political and social unrest. From its establishment in 1819, the colonial government in Singapore had been dealing incessantly with the “problems” caused by the Chinese. In 19th century, such problems included anti-British riots organized by “secret societies” as well as disputes among them. But from the late 19th century onward, anti-colonialism fueled by nationalist and communist movements became the most urgent issue for a colonial government intent on maintaining “order.”

   This paper examines the practices of state surveillance in colonial Singapore in the 1920s and 30s. Focusing mainly on the activities of the political police and the colonial
state’s Chinese Secretariat reveals how these surveillance “mechanisms” were organized, what kinds of information they collected, and how effective they were in maintaining colonial order in Singapore in the 1920s and 30s.

3. The meaning and measure of independence: sanitation, hygiene, nutrition, and education in the colonial Philippines, 1900-1935
Mercedes Planta (University of the Philippines)
The end of the nineteenth century witnessed significant turning points in Philippine history: the Philippine Revolution of 1896 and the Philippine-American War in 1899, which ultimately led to the formal American occupation of the Philippines in 1901, almost immediately after the Filipinos had rightfully won their independence from Spain. Declaring themselves exceptional in relation to other colonial powers particularly the British during the period under consideration, the Americans proclaimed that the American occupation of the Philippines was a civilizing mission that aims to prepare Filipinos for independence under American tutelage, “from the bottom up”. This paper examines how the American civilizing mission and governmentalization through public health measures established a criteria for citizenship that created new sites for social hierarchy, identity formation, as well as definitions of social welfare and the public good, which became gauges to determine Filipino capacities for self-rule in the period of the Filipino campaign for independence in the twentieth century.

4. State-making by local government: controls on Indian immigration in colonial Burma, c. 1900-1930
Noriyuki Osada (Institute of Developing Economies)
By focusing on border controls of Burma during the British colonial period, this paper describes one phase of processes in which a province in India transformed itself into a separate state from India even before their formal separation.

In the 19th century, the British gradually incorporated the new territories acquired after the three Anglo-Burmese wars into British India and made up the Province of Burma. During this process, as J. S. Furnivall depicted before, the local government in Burma became only a peripheral agency of the Leviathan that came into existence in India as the centralized bureaucratic state.

On the other hand, the development of the rice industry created big labour demands in colonial Burma. Especially labour market in Rangoon, the capital and main port of the province, attracted a lot of temporary migrant labourers from eastern parts of the Indian Sub-continent. This migration remained almost unrestricted because of the imperial liberal economic policy and the fact that it occurred “within” India. Thus a vast scale of circulation in population movement emerged over the Bay of Bengal by the turn of the 20th century.

This unrestricted mass migration brought economic benefits to the Empire. However it also deteriorated some problems on the spot. This paper examines attempts of the local government of Burma during the 1910s and 1920s to establish border controls in Rangoon in terms of public health and policing and locates them on the context of the period; emergence of surveillance state, administrative decentralization and rise of nationalism.

5. French colonial police and surveillance of daily life: a comparative perspective
Akihito Kudo (Gakushuin Women's College)
When French colonial empire established its territory in Southeast Asia, its administrative practice was influenced by, and also influenced its counterpart in metropole and in other French colonies. In recent scholarship, this question of colonial legacy raised much debate. Some historians argue that a genealogy of ordinary violence can be traced back to the period of slavery, though it is especially in the late nineteenth century that the policing acquired a relatively autonomous status in French colonial government. A series of reforms in homeland and colonies coincided with each other, which gave the development of new
ideas, repressive apparatus, and proliferation of policing agents. In this regard, this presentation will discuss a possible link between two geographically distant French colonies, with reference to the police in civil administration in Algeria and in Indochina.

### PANEL 1.26 DAY 1 (DEC. 12) Hours: 15.00-17.00 Room 663

**THE POLITICAL-ECONOMICAL DEVELOPMENT OF SOUTHEAST ASIA AND ITS CHALLENGES: TAIWAN’S PERSPECTIVE**

Convenor: Hugh Pei-Hsiu Chen (National Chi Nan University)

**Abstract:**

This panel consists of five papers that try to explore the development and challenges of Southeast Asia in security and political-economical and security aspects from Taiwan’s perspectives. These five papers analyze Southeast Asian multi-dimensional development and its achievements in the age of making AEC 2015 based on the experiences of and interactions with Taiwan.

Tsia Tung-Chieh focuses on the multi-level cooperation in the regional integration and its future. Chen Pei-Hsiu is interested in exploring the potential of CLMV and its integrative cooperation with Thailand based on the rising of continental Southeast Asian. Soong Jenn-Jaw takes Vietnam as a case to discuss its opportunities and obstacles in government governance, Chen Shangmao pays attentions on the political security and the challenges of Thailand, while Chao Wen-Chih discusses China’s economic diplomacy towards Cambodia. All the panelists share the common interests on the achievements and challenges of Southeast Asian political-economical development and its implications to Taiwan.

**Panelists:**

1. **Multi-level cooperation and the future of regional integration in Southeast Asia**
   - Tung Chieh Tsai and Tony Liu (National Chung Hsing University)
   
   Since 1967, regional cooperation in Southeast Asia have not only got a great achievement till now, especially in 2007, forty years after the building of ASEAN, they tried furthermore to deepened that by signing the ASEAN Charter together. In fact, development of regionalism in global field has also experienced an important progress called "new regionalism" generally in the same time. However, what's new regionalism really, and how it'll become in the future? Perhaps it needs us to make more effort about that.

   In this paper, I will focus the case of ASEAN in Southeast Asia and try to answer the following questions: first, what's the main dynamics pushing the continuous evolution of ASEAN? Second, what's the probable structural character which ASEAN different from others? Third, what's the key example which show us the above difference? Fourth, if we could receive some theoretical conclusion by observing the development of ASEAN? Finally, what's the contribution or implication that ASEAN could give us to analyzing itself and even other similar cases in the future?

2. **CLMV plus T in the AEC 2015: the rising of continental Southeast Asia and its implications to Taiwan**
   - Hugh Pei-Hsiu Chen (National Chi Nan University)

   Already today, ASEAN, a bloc of 10 nations with an aggregate economic size of USD 2.3 trillion, is the third pillar of growth in Asia in addition to China and India, with average GDP growth over the past 15 years at approximate 6%. The ASEAN Economic Community (AEC) envisaged launched at the end of 2015 will not only be an integration milestone but a potential game changer for ASEAN. The bloc’s diversity, ranging from highly advanced economies like Singapore to least underdeveloped countries like Myanmar, could be a source of synergies, bringing the capital and technologies of the more mature economies
together with the competitive costs and abundant labor and resources of the less-developed member states within.

AEC is one of the three pillars of the ASEAN Community as well as the end goal of economic integration as espoused in Vision 2010. The ASEAN Charter and its associated ASEAN Blueprint, endorsed in 2007, envision an economic community based on a single market and production base, a competitive economic region with even development, and a region which is still actively engaged with the global economy. This paper aims to explore the economic dynamics of the ASEAN’s least developed countries (LDCs) - Cambodia, Lao PDR and Myanmar – and the latecomer Vietnam, known as CLMV, in achieving AEC 2105 and the GMS, especially focuses on ‘CLMV plus Thailand’ and highlights the rising Continental Southeast Asian economy and its implications to Taiwan.

3. The political economy of development and governance in Vietnam: challenges and obstacles
Jenn-Jaw Soong (National Cheng-Kung University)
This research paper contends that Vietnam has gained some achievements in developing its economy since its renovation in 1986. However, these successes are limited to a quantitative nature where economic growth (means of development) is mistaken as (end of) development. The quality of Vietnam’s economic and social development in light of human fulfillment, quality of life and equality is still an unanswered question. Dealing with this academic gap, the paper develops an analytical and theoretical framework which comprehensively views development from both an interdisciplinary and integrated perspective. This framework takes economic growth and socio-politico improvement as means of development; meanwhile, human capability expansion serves as end of development.

This analytical framework serves as criteria to re-evaluate Vietnam’s development and governance. These challenges and obstacles negatively affect economic progress, social stability and finally people’s quality of life. Inability of the state to practice its self-declared roles, poor functioning of the civil society, low participation of the people in public issues, altogether exacerbate the current economic and social problems.

Four issues will be examined: firstly, whether the current economic policies are problem-freed and the economy is going in the right direction? Secondly, whether current economic situation would help to lead to fundamental human and social development? Thirdly, it is necessary to assess not only the economic management but also institutional governance of the government concerning its roles and responsibilities. Finally, it is important to examine how civil society comes to influence state policies in order to reduce corruption and increase state governance.

4. The dilemma of political security in Thailand
Shangmao Chen (Fo Guang University)
The concept of human security was first appeared in the United Nations Development Programme’s (UNDP) 1994 Human Development Report. According to the report, the scope of human security should be broadened to include seven issues: Economic Security, Food Security, Health Security, Environment Security, Personal Security, Community Security and Political Security. Since then, the concepts of human security and human development are widely adopted and implemented by states and commonly discussed in the academic world.

Thailand promotes the idea of human security and people-centered security concept actively since the 1997 Asian financial crisis. However, the political conflict between the red-shirt and the yellow-shirt in the past decade caused the dilemma of political security. This research paper aims to explore the current status of political insecurity in Thailand since the second half of 2005, including the impacts of the military coups in 2006 and 2014 which were designed to eliminate the pro-Thaksin political forces.

We argue that Thailand was divided into the urban middle class in Bangkok and central Thailand and the rural poor from the North and Northeast of Thailand because of the
uneven regional economic development policy. Thai government adopted the five-year National Economic and Social Development Plan (NESDP) since 1961. The plans took Bangkok as the center of national economic development and the Bangkok-based development policy was the main factor of this division, which resulted in the decade-long political turmoil, and consequently caused the political insecurity in Thailand.

5. Political analysis of Chinese economic diplomacy towards ASEAN: the case of Cambodia

Wen-Chih Chao (National Chung Cheng University)

Chinese economic diplomacy was started in 1950s. As China's economic growth, it has been variety in the regions and items of China's economic aid. Chinese government declared that Chinese economic diplomacy is an aid without political precondition. ASEAN is one of the main targets areas of Chinese economic aid especially such as Cambodia, Laos and Myanmar under developed countries in South East Asia. What impact of Chinese economic aid on political development of Southeast Asia is the main idea of the paper.

In the case of ASEAN Regional Forum (ARF) in 2012, Cambodia as the Chairman of last year can not forge the consensus of ASEAN members to reach agreement on the wording of a joint communiqué for the first time in 45 year due to the political pressure from Beijing showed that China does use economic diplomacy to achieve her political goal not her declaration that aid without politics. Therefore, there are some arguments of the paper wants to answer: first of all, what intention of China's economic diplomacy and Chinese economic diplomacy toward South East Asia nations are. How do ASEAN countries respond to China's economic diplomacy? What is impact of China's economic diplomacy on Sino-ASEAN political relations and ASEAN political development?

ETHNIC RE/FORMATION AT MARGIN: NEGOTIATIONS WITH INTERNATIONAL INSTITUTIONS, GLOBAL NGOS AND WORLDWIDE MISSIONARIES IN INSULAR SOUTHEAST ASIA

Convenor: Kazufumi Nagatsu (Toyo University)

Abstract:
This panel explores re/formations among ethnic groups at the socio-cultural or geo-spatial margins in Insular Southeast Asia by looking into the groups’ or the individuals’ negotiations with a variety of external actors, the activities of which extend locally, nationally, and globally.

Categories, images and social positions of ethnic groups living at the margins have long been formulated in association with nation-state mainstreams. These elements of the groups were represented and prescribed in censuses, school textbooks or popular films. In the last few decades, these social attributes have come to be reconstructed, however, by members of the ethnic groups themselves through their direct interactions with external actors such as international institutions, global NGOs, or missionaries of world religions. The trend has become particularly widespread in Southeast Asia since the late 1990s when development oriented authoritarian regimes came to an end. The marginal ethnic groups have so far re/formed their socio-cultural settings in response to both the mediations of external actors and the local contexts.

The main objectives of the panel are to trace the dynamic processes, to analyze the multi-layered contexts and to depict the social meanings of these ethnic re/formations in Insular Southeast Asia from a comparative perspective. Specifically, papers of the panel address the cases of the Bangsamoro and the Bajau in the Philippines, the Bajau in Malaysia and Indonesia, the migrant Bugis in Sabah, Malaysia, the refugees in East Timor, and the Moken in Thailand. The discussions seek a dynamic understanding of marginal society and their agency, relativizing the conventional representations constructed by the dominant others, national authorities, as well as essentialist scholars.

Panelists:
1. The making of “pious Bajau”: two cases of Islamization at the margin in Malaysia and Indonesia

Kazufumi Nagatsu (Toyo University)

This paper examines the “Islamization” of the Bajau, a maritime minority, in Malaysia and Indonesia by placing the process in local, national and global contexts. “Islamization” here refers to the process through which the Bajau have regarded themselves as “authentic” Muslims and also gained status as such in local society.

The Bajau were once known as sea nomads and have so far constituted a distinctive maritime population in the region. Their settlements are dispersed widely from the southern Philippines, Sabah in Malaysia, to eastern Indonesia. Although they were once considered illegitimate Muslims by the neighboring dominant groups due to the latter’s prejudice, the Bajau are now reputed as pious Muslims in some regions.

The processes of Islamization took place partially in connection with the global trend of Islamic resurgence starting in the 1970s. The processes have been, however, well modified in accordance with the local ethnic relations or the national religious policies, as well. In what contexts have the Bajau become “pious Muslims”? How similar or different are the contexts in Malaysia and those in Indonesia? These questions form the basis of the present study. Specifically, it analyzes and compares two cases of Islamization of the Bajau in Semporna, a border town in Sabah, Malaysia and in Sapekan, a remote island of East Jawa, Indonesia.

2. Creating space to live through negotiations with NGOs and evangelical missionaries: experience of the Sama Dilaut in the urban Philippines

Waka Aoyama (University of Tokyo)

This paper describes the dynamic process which members of marginalized ethnic minorities must go through in order to find their own space to live in the urban Philippines. The process centers around negotiations they must encounter with “global actors,” namely NGOs and evangelical missionaries with connections to the West (the United States and other so-called developed countries). These actors serve as agents of change, providing marginalized communities with a variety of means for improving their standards of living. But these improvements inevitably involve negotiations and compromise. While social norms, values, and morals are negotiated, transfers of resources and knowledge also occur. This often results in the reconfiguration of the social identity of the targeted minority community.

To illustrate one example of such a dynamic processes, the author focuses on the experience of the Sama-Bajau migrants in Davao, a multi-ethnic city in Mindanao, Southern Philippines. The bulk of the data used for the paper was collected through fieldwork from 1997 to 2014, covering the periods before an NGO and evangelical missionaries arrived and after the NGO left. The following three questions will be investigated: 1) What resources and knowledge were transferred to the Sama-Bajau community; 2) How the social relationships between the Sama-Bajau and other dominant ethnic groups in the surrounding society were reconfigured; and 3) Having strived to secure space to live in the urban center, what changes have the Sama-Bajau experienced within their own community for the last seventeen years.

3. Who are the Bangsamoro people? reforming the notion of Bangsamoro in the peace process between the Philippine government and the Moro Islamic Liberation Front

Masako Ishii (Osaka University)

On October 15, 2012, the Philippine Government and the Moro Islamic Liberation Front (MILF) signed the Framework Agreement on the Bangsamoro (FAB), which charted the roadmap for the establishment of the Bangsamoro Government in 2016. According to the FAB, the parties recognized the Bangsamoro identity as follows; “Those who at the time of conquest and colonization were considered natives or original inhabitants of Mindanao and the Sulu archipelago and its adjacent islands including Palawan, and their descendants
whether of mixed or of full blood shall have the right to identify themselves as Bangsamoro by ascription or self-ascription. Spouses and their descendants are classified as Bangsamoro. The freedom of choice of other Indigenous peoples shall be respected.”

The notion of Bangsamoro identity in this statement includes Lumads (non-Islamized indigenous peoples of the Southern Philippines) as it makes no reference to religious affiliation. However, it may exclude the migrant population who are mostly Christians. The majority of the population living in the land of the proposed Bangsamoro Government are Muslims, but Lumad and Christian populations are also affected. Specifically, the Lumads are divided on whether to accept Bangsamoro identity or not in the peace process.

This paper focuses on how the notion of Bangsamoro is contested and reconstructed in the peace process between the Philippine Government and the MILF by focusing on Muslims and Lumads.

4. New development or transformation of the Bugis association in Sabah, Malaysia
Makoto Ito (Tokyo Metropolitan University)
The Bugis have been recognized as having a strong attachment to large networks with local associations at their core. For instance, the KKSS (Kerukunan Keluarga Sulawesi Selatan, “Harmonious Family of South Sulawesi”), whose membership is mostly comprised of Bugis, claims to have more than eighty branches throughout Indonesia. In this presentation, I will examine Buginese networks by focusing on their formation and reformation in Sabah, Malaysia. It should be noted that most members of this association are not first-generation, but rather second-generation immigrants. The PKBS (Persatuan Kebajikan Bugis Sabah, “Social Welfare Association for the Bugis of Sabah”), while conducting routine social activities, also has a political purpose. According to some members, “Sabah-born Bugis have not received full citizenship yet because they do not have status as a Bumiputera [Malaysian of indigenous Malay origin].” Most of them think that this policy is unfair and should be improved through political means.

In 2013, a new development occurred regarding this situation. Sabah-based local newspapers reported that the PBBS (Parti Bersatu Bugis Sabah, “United Bugis of Sabah Party”) was recognized as a new political party. How could this be possible in the Sabahan political climate, which is highly sensitive to ethno-political maneuvers? Does this recognition mean that the Bugis have entered into a new stage of political negotiation, or into a more serious political struggle? And what do the Bugis, in general, think about this politicization of their association?

5. The refugee and the cross: religion, languages, and the borderland in Timor island
Shintaro Fukutake (Sophia University)
During the East Timor conflict in 1999, many people moved from East Timor to the Indonesian territory of Timor. The United Nations High Commissioner for Refugees (UNHCR) and international NGOs implemented humanitarian aid for the refugees, based on the recognition of them being “hostages” of local militias and the Indonesian military. This aid consequently provoked antagonism among the militias toward UNHCR and NGOs and ended in a terrible tragedy.

This paper argues these series of events based on the issues of religion, local languages, and the border situation in East Timor since the colonial period. Central Timor, an area beyond the border between East Timor and Indonesia, is a matrilineal society. Its origin is from a Wehale kingdom, whose center was located in the southern central part of Timor Island. People who live in that area speak Tetun, one of the national languages of East Timor, and the majorities are Catholic. They share their own history and culture beyond the national border between Indonesia and East Timor. During war time, people from East Timor migrated and brought a sacred cross to a village in West Timor in order to avoid war. They took shelter in their family’s village in West Timor because the place was the “ritual center” of Timor Island for Timorese people. In this paper, I argue that the aim to move to the western part of Timor was not to take refuge “beyond the border” but to seek
“sanctuary.” I also point out that the misunderstandings about local people by groups providing international aid triggered disorder in the border area at that time.

6. Change in the consciousness of ‘Sea People’: focusing on the self/other-representation of the Moken after the 2004 Indian Ocean tsunami
Yuki Suzuki (Toyo University)
On 26th December 2004, a great earthquake occurred off of the western coast of northern Sumatra. The earthquake triggered a tsunami which spread across the Indian Ocean and hit the west coast of six provinces in Thailand. This tsunami killed 5,395 people—many of them tourists from abroad— with another 2,817 people swept away or lost. Moreover, the tsunami resulted in economic losses of 14 million baht (approximately 0.5 million USD). Phanga province experienced particularly severe damage. The tsunami affected the Moken in the Surin islands, who are one of the minority groups in Thailand, as well. Most of them have been engaged in fishing activities for generations and are known as "Sea People (chao le in Thai)". Almost all of their houses and boats were completely destroyed by the devastating waves. Many NGOs came to Phanga province to help the Moken by providing a variety of things, necessary supplies, boats, houses and so on. The Thai government was also actively engaged in the assistance to reconstruct the lives of the Moken, and started offering them Thai citizenship. Although some Moken acquired Thai nationality after that, most still remain stateless. For all intents and purposes, the Moken can be divided into two types: Thai-Moken and Non-Thai Moken.
This study aims at analyzing the complex ethnic situation after the disaster, focusing on the self/other-representation of the Moken, and showing a transformation of consciousness in the way they define themselves as "Sea People".

ARTS AND REPRESENTATIONS IN MODERN SOUTHEAST ASIA
Panelists:  
1. A 21st-century discourse of civilization in the representation of the cultural landscape of the SEA countries in Thai visual media
Pasoot Lasuka (Chiang Mai University)
This paper examines the representations of the cultural landscapes of Southeast Asian countries in the three pieces of visual entertainment media made by Thai media producers, namely in the formats of mainstream cinema and online music video. In particular, it seeks to understand the socio-economic-political agendas of these representations of the cultural landscapes of the SEA countries—specifically Laos, Vietnam, and Singapore—within the context of the two recently growing and crisscrossing forces in Thailand. One is the rise of anxiety towards the growing power and discourse of ASEAN Economic Community (AEC). This particular force has played a significant role in reshaping the idea of national selfhood of many Thai people, particularly through an increasingly apparent idea of the regional socio-economic competition and challenge. The other force is the growing narcissistic worldview about Thai/Siam civilization—which revolves around the ideas of superior Thai nation—believed by many members of the urban middle class. Against these two forces, this paper examines what could be seen as a form of solution or negotiation from the audio-visual representations of the cultural landscapes of the neighbour SEA countries in the visual entertainment media selected for study in this paper.

2. Green togas: The Bandung School and modern art in Indonesia in the New Order period
Anissa Rahadiningtyas (Cornell University)
In my talk, I will touch upon Srihadi Soedarsono and the Bandung School to conduct an art historical analysis of modern art in Indonesia in the New Order period. More importantly, I
will also talk about how Srihadi’s paintings deviate from the mainstream non-political abstract art in Bandung that was favored by the government as an emblematic symbol of modernism in Indonesia and how Srihadi projected his political stand under a repressive regime. By doing so, I aim to dissect the interwoven relations between artist and academic institution in order to illuminate the political and historical context occurring in Indonesia at that time.

Srihadi Soedarsono was part of the primary generation of abstract painters who graduated from the Faculty of Art and Design ITB (Institut Teknologi Bandung) – an institution dubbed as the Bandung School and known for its abstract-formalism tendency. Srihadi painted Green Togas (1971) which visually renders the social and political tensions fermenting under the authoritarian and militaristic New Order government in Indonesia. Srihadi painted four abstracted figures in green colored togas in rigid and silent gestures with strong and expressive brushstrokes in front of a red background. The linear, strict, and well-ordered composition of the figures in this painting seems to reflect the social structure of the society. It represents a controlled and uniformed society under the New Order regime. The red background and strong brushwork suggests the repressive situation and tension faced by the academics, including Srihadi who was a lecturer in ITB at that time.

3. Modernity, mobility, connections and exchanges through architecture and infrastructure in Southeast Asia: a media and visual presentation of Singapore and Indonesia

Ian Patrick Austin (Edith Cowan University)
This video and audio poster/presentation will examine the use of modernity in architecture and industrial structures that are transforming Singaporean and Indonesian people’s means of mobility, connectivity and exchange. The videos and still photography will explore Singapore’s Mass Rapid Transport System (MRT), Changi Airport and the Sands Marina Integrated Resort as examples of hyper-modernity within Southeast Asia. It will place this mobility, connectivity and exchange modernity vehicles within a long-term theoretical and conceptual framework of Singapore being a “Global City”. The video and still presentation will then explore the new international airport for northern Sumatra (Indonesia), the Kualanamu International Airport (KNIA). A product of the multiple factors, including the 2004 Indian Ocean tsunami, the new KNIA is an expression of both recovery and modernity for the people of north Sumatra. The poster/presentation will highlight through video and stills the aspirations and hopes of Singaporeans and Indonesians as global and regional forces drive the method and meaning their mobility, connectivity and exchange.

4. Is there a nation in this region: Visayan language cinema in Cebu

Paul Douglas Grant (University of San Carlos)
The history of Philippine cinema has thus far been predominantly narrated from the perspective of the Tagalog language film industry, but the island of Cebu was once considered a filmmaking capital that rivaled its Tagalog competitors. As a result, the term "Cebuano cinema" has come to serve as a shibboleth against the perceived cultural hegemony of Manila, asserting the value of linguistic representation on screen—in this case Cebuano—as a regionalist strategy. But, while a symbol of resistance on the one hand, this term also serves as a mournful declaration of an imagined defeat clearly articulated in the perennial insistence that one must "revive" this local cinema. Though both meanings are grounded in historical, cultural and political realities, this paper reevaluates the ways we can narrate this cinematic heritage by turning to paradigms of national, and eventually regional cinemas. The writing that has thus far appeared on the subject of Cebuano cinema is composed primarily of chronological histories, and while useful, this literature relies heavily on anecdotal information due to the paucity of research materials available at the time of their respective writings. Based on over three years of research conducted in the archives of the Cebuano Studies Center at Cebu's University of San Carlos, this paper adjusts these previous historiographies with the newly uncovered data and sets an agenda.
for further research on regional cinemas, in order to locate persistent sites of productive power for marginalized cultures in the domains of production, exhibition and reception.

5. **Japanese soft power in Southeast Asia and the US: tracing orientalism and historical amnesia in Aikido martial arts and Suzuki music teaching methods and practice**

Marie Jacqueline Aquino Siapno (Centro Para a Mulher e Estudos do Genero)

This paper is a comparative study of the impact of Japanese "soft power" in Southeast Asia and the US, through Aikido Martial Arts and Suzuki Music teaching and practice. It unpacks the "Orientalism" in numerous texts written by Americans, Europeans and other westerners on the history, study, and practice of martial arts in Japan, while juxtaposing it to contemporary current events unfolding in Korea, Timor Leste, the Philippines, and Indonesia on Japan's "historical amnesia" about militarism and "comfort women" in WWII.

The paper explores the success of new methods of learning from Aikido martial arts and Suzuki music teaching -- both of which were created and began to flourish in post-war Japan (founded by Morih be Ueshiba (植芝 盛平 Ueshiba Morihei, December 14, 1883 – April 26, 1969) and Dr. Shin'ichi Suzuki, 1898–1998, respectively), subsequently translated to several languages and now followed by worldwide by millions of music and martial arts students, including and specially in other post-war countries struggling with post-conflict reconstruction and development where Aikido is exported as "humanitarian aid" to police institutions. Key themes covered include the transformation of power, class and gender relations in a martial art that continues to be predominantly male and hierarchical inspite of its popularity with female martial artists. What are the differences and similarities between the ways in which Aikido and Suzuki music methods are taught in Southeast Asia and Korea (who experienced Japanese occupation) and the nature of the indigenous responses to them, in contrast to the way it is taught and absorbed in the US?

The research is based on primary sources (kinesthetic, somatic practice, individual and focused-group and interviews with martial artists and Suzuki music method teachers and students in Southeast Asia, S. Korea, and the US) and secondary sources (works of literature, current events news, official documents, travelers' accounts, archival documents).

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**PANEL 1.29 DAY 1 (DEC. 12) Hours: 15.00-17.00 Room 554**

**CONTEMPORARY ISSUES IN REGIONAL MIGRATION**

Chair: Pavin Chachavalpongpun (CSEAS, Kyoto University)

Panelists:

1. **ASEAN Connectivity Road No. 8: a cultural road linking Thailand, Laos and Vietnam**

Thanyathip Sripana (Chulalongkorn University)

ASEAN Connectivity is the objective of enhancing the region’s physical infrastructure, institutions, and people-to-people relations. An enhanced ASEAN Connectivity is essential to achieve the ASEAN Community, namely the ASEAN Political-Security Community, ASEAN Economic Community and ASEAN Socio-Cultural Community. We can't deny that physical infrastructure development leads to people-to-people connectivity and cultural exchange. Road No.8 is a good example of a cultural road. It links Thailand and Vietnam by passing through Laos. Since the beginning of the 2000’s, the upgrading of the road has been concretized. This has allowed not only goods but also people mobility on this road more active. In 2013, no less than 200,000 Vietnamese travelled on this road to Thailand for various purposes including tourism and education, while the Thai went to Vietnam as well by this road. In the extremities of the road in Nghe An province of Vietnam and Nakhon Phanom in Isan of Thailand, and further in Udon Thani, Ho Chi Minh memorial houses are situated. This has strongly strengthened cultural relationship between Thailand and Vietnam. Moreover, along two sides of the Mekong river in Laos and Isan, a number of Buddhist temples are present. This has led to cultural exchange among people of the three countries.
2. Prospects of intra-regional labor migration collaboration and development in East Asia (Northeast Asia and ASEAN)

Aaron Grajo Laylo (University of Tokyo)
This paper aims to highlight the prospects of mutually-beneficial labor migration relations between Northeast Asian (China, Japan, South Korea) and ASEAN countries. The former group is characterized by developed economies but challenged by an aging population, which is a critical component of economic continuity. The latter cluster is comprised of economically-diverse countries (mainly emergent economies) with a massive young population ripe for productivity and utilization in the regional economy. Given this premise, I seek 1) to identify the advantages of labor import to essentially support economies of countries entangled by rapidly aging population and low fertility rates; 2) to present strong evidence that regulated and development-oriented emigration may also yield positive results; and 3) to present and identify the salient features of specific models of collaborative labor migration relations within the East Asian region, especially those that exemplify the benefits that accrue to both labor-sending and labor-receiving states. In gist, this study primarily assumes that a strong and collaborative labor migration relations between labor-sending and labor-receiving states in the East Asian region may yield positive outcomes insofar as regional economic dynamism and demography links are concerned. There is still relatively little research done in this increasingly inter-twining nexus among migration, demography, and regional economic development and dynamism; hence this area deserves significant attention and scholarly scrutiny.

3. Without money, what do they bring back to their homeland? the social remittances of Thai migrant workers in Taiwan

Jung-Hsiu Liu (National Chi-Nan University)
The progress of science and technology accelerates people to the globalized world. Now, the “flattened world” can be seen not only in the logistics and the cash flow, but also the migration of people. Based on some studies, Filipino migrant workers, no matter they are doing domestic work in Hong Kong or Taiwan, are prefer sending part of their salaries as remittances back to home. Thus, their home country treated them as Migrant Heroes. Besides, most of Indonesian migrant workers in Taiwan are female and they are doing caretaker works. They also prefer sending their money back to their homes. However, large amount of Thai migrant workers in Taiwan are males and they are not doing service work. Instead, they work in industrial factories and these kinds of jobs need some technical skill. Peggy Levitt had mentioned “social remittances are the ideas, behaviors, identities, and social capital that from receiving-to-sending country community.” Thus this paper attempts to explore the social remittances of Thai migrant workers in Taiwan.

Participant observation and semi-structured interviews were used to understand will or not these learned technical skills help these Thai migrant workers while they back to their country.

4. Transnational religious connections and migrant Communities: a case study of Filipinos in South Korea

Bubbles Beverly Asor (National University of Singapore)
There has been an increase in the number of Filipinos working in small-and-medium enterprises or marrying Korean men which led to the growth and institutionalization of migrant community building in almost all Catholic dioceses and religious orders/congregations in South Korea. These migrant communities not only provide ‘third space’ for ‘home-making’, identity formation and social service provision for migrants but also become sites where transnational religious connections (Wuthnow and Offut 2008) between a sending church and a host church are forged.

Based on interviews with religious workers and participant-observation in selected Catholic migrant centers in South Korea from August 2012 until September 2013, this
paper examines how migrant community building necessitates and/or recreates transnational religious linkages between the sending church and host church in three areas: (1) demand for religious workers from the Philippines to assist Catholic migrant centers and Filipino Catholic communities in Korea; (2) Philippine religious institutes as ‘hosts’ to Korean religious workers in various stages of their religious life – novitiate, formation, education, or immersion; (3) short-term mission trips of Korean Catholic volunteers to the Philippines; (4) migrant philanthropy by Filipino Catholic communities; and (5) transnational religious practices. I also explore how these transnational religious patterns and connections are shaped by the mixed nature of migration – temporary (guest workers), permanent settlement (marriage migrants) and semi-permanent (long-term overstayers) in South Korea.

5. The Islamic education paths of the first generation of Patani Muslimah in the Malay world: experiences of two Muslimah who graduated from Mahaad Saniah, Pasir Puteh, Kelantan, Malaysia

Taweeluck Pollachom (Walailak University)

The object of this study is to explore the network and route to Islamic education deployed among Patani Muslim prior the entry of modern religious study (MADRASAH) approaching the Southernmost provinces. Such condition created the first generation of Muslim women whom pursued religious study in some other areas that the curriculum had been modernized for women to embrace both religious knowledge and worldly knowledge, especially the knowledge and practice required for being a Good Muslim. This study will present information gathering from the experiences of two women whom studied from Mahaad Saniah School in Pasir Puteh District which was the first female religious school in Kelantan of Malaysia. The school adopted its educational system from the Sekolah Puteri Dinial school at Padang Panjang of Indonesia. I will conduct an in-depth interview guided by Feminism History approach in order to reflect culture, society, and politics from women perspectives, and presents the promising role after graduation as the pioneer of female religious teacher at the dawn of private religious school which was a result of the privatization of Pondok proposed by the government of General Sarit Tatnarat from 1957 up to now.

Their education path not only demonstrated the experiences of the first generation of women in modern school system but also revealed social context, network and movement of people in the Malay world that connected and interacted through immigration from various reasons. One of its was the emergence of Malay nationalism calling for independence against Western Colonialism. In addition to this, it affirmed the glory of wisdom and the transmission of knowledge and religious study as existed in the Malay world.

PANEL 1.30 DAY 1 (DEC. 12) Hours: 09.30-11.30 Room 664

RE-ORDERING SOUTHEAST ASIA: A NEW CENTRE IN THE MAKING?
Convenor: Alan Hao Yang (National Chengchi University)

Abstract:

Much attention has been paid to the regional integration process of Southeast Asia in the past two decades. With specific reference to ASEAN Community, new orders in terms of political development, economic growth, and the patterns of state interaction are in the making. This panel is organized by four young scholars in Taiwan to address the multi-facet of order in Southeast Asia. The panel highlights the debates over the Western versus Southeast Asian interpretations of “order” and “centrality.” Four related issues at different levels will be addressed: regional order (Nesting Regionalism in ASEAN and East Asia/international level), political order (the forth wave of
democratization in Southeast Asia/state level), cultural centrality (the Islamic state/society level) and power politics (the external factor that re-orders Southeast Asia/domestic politics level). The panel concludes by proposing an Asian conceptualization of “order” and “centrality.”

Panelists:

1. **Re-ordering Southeast Asia in nesting regionalism: ASEAN centrality and power politics in debates**
   Alan Hao Yang (National Chengchi University)
   By the end of 2015, the institutional setting of ASEAN Community will be finalized. The construction of regional community paves the way for a fully-fledged ASEAN in the multi-polarity world. Whether it signifies a more consolidated power centre in the Asia-Pacific, or merely acts as a hub of network dedicating to accommodate great powers, it depends on how ASEAN and the great powers such as the United States, China and Japan operationalize the controversial concept of “ASEAN Centrality.” This paper argues the current advocacy of ASEAN Centrality should be re-oriented and re-conceptualized by highlighting the process of nesting regionalism and the politics of accommodation. A new interpretation of ASEAN Centrality will be justified by highlighting the features and logic of Southeast Nesting Regionalism.

2. **The fourth wave of democratization? international pressure, economic performance, and party politics in Southeast Asia**
   Tsai Wei Sun (National Chengchi University)
   In 2008, Muhamad S. Olimat in his article “The Fourth Wave of Democratization” stated that the tragic events of 9/11 (2001) strongly advocated a wave of democratization in the Arab world, which he called as “the fourth wave”. Yet, if we look at Southeast Asia, a wave of democratization has swept this region since 1990s: Cambodia since 1993, Indonesia since 1998, East Timor since 2002, and Burma since 2011. Even in Malaysia and Singapore, the two most famous and highly stable “competitive authoritarian/electoral democratic” countries, there are some hope of full democracy since last general elections. An emerging new political order both at the state and regional level is in the making based upon the forth wave of democratization here in Southeast Asia.
   This paper will examine the effects of international pressure (or support), domestic economic achievement (or failure), and party politics upon the process of democratic transitions in Southeast Asia. The aforementioned factors are key mechanisms for the political development of Southeast Asian new democracies. It will also discuss the factors which are highly likely to threat the future of democratization in Southeast Asia by seeking their regional implications.

3. **Japan’s Asia policy in the 1960s: in Asia or with Asia?**
   Ting-Ting Yeh (Waseda University)
   In the late 1950s, Japan approached Southeast Asian countries by signing a series of treaties and arrangements for the purpose of providing reparations for World War II. These treaties had seen a re-orientation of Japan’s Southeast Asian policy in the 1960s. It is true that the ups and downs of Japanese domestic politics witnessed the rise and fall of Japan in world politics and the seemingly losing ground in the process Southeast Asian integration. This paper will investigate the critical junctures of Japan’s Southeast Asia policy in the 1960s. By using the diplomatic archives, this paper provides an historical overview of Japan-Southeast Asian relations, and is aimed at assessing whether Japan maintained their war period Asian mentality in the 1960s (with Asia), or really altered its mindset to re-integrate into the region as a key stakeholder (in Asia).

4. **Intersecting trajectories: Indonesia and the ASEAN Socio-Cultural Community**
   Linda Quayle (The University of Nottingham Malaysia Campus)
   The end of 2015 is the target date for the establishment of the three-pillared ASEAN Community. This paper examines the varying responses of ASEAN’s biggest member,
Indonesia, to different facets of one of those pillars, the ASEAN Socio-Cultural Community (ASCC).

Indonesia is in the possibly unique position of being a rising regional power in a subregion with a very ambitious and comprehensive (albeit still incipient) community-building programme. Whether these two trajectories can be complementary and mutually supportive, or will end up entangling and burdening each other, still remains to be seen.

While Indonesia’s stance on political-security and economic issues draws much scholarly attention, its role in the socio-cultural domain is much less discussed. Yet crucial clues to the highly complex relationship between these two regional trajectories are offered by the areas that come under the remit of the ASCC (such as migration, disaster preparedness, the environment, and the development gap).

To date, the ASCC’s diverse agendas have produced an array of Indonesian responses, ranging from strong support and leadership to combinations of frustration, rejection, and apathy. Yet the ASCC, alongside extremely testing issues, also offers alternative pathways to community that would enable Indonesia to protect both its domestic interests and its special regional position. The optimal exploitation of these pathways will require considerable dexterity both from Indonesia and its ASEAN neighbours.

For good or ill, however, the degree of comfort that would-be rising Indonesia can gain within its would-be consolidating neighbourhood will provide important demonstration effects for other regional powers around the world.

6. Collaborative infrastructure: "self-consciously" assessing state of preparedness
Eufracio Primer C. Pagunuran (University of the Philippines)

Collaborative infrastructure that as much as requires cross-border agreement between two or more nation-states emerges as the new normal in the regional or global scene. Contemporary mood reflects a form of affirmative action where one nation-state’s developmental agenda indispensably or purposively take into account that of another developing nation-state. Self-consciously driven state of preparedness soon characterizes a country’s wherewithal to play host as it can play guest at every cycle of development or contractual arrangement in infrastructure. When all roads lead to 2015, making so-called ASEAN Economic Community inevitable, relevant state policies, new and existing, must blend with regional or global trends that put public interest on the part of government and return on investment on the part of the private sector at an even keel. Heads of host governments as in developing countries recipient of collaborative infrastructure arrangement must act as „social planners” (Hirschman) for there must be certain hitherto underlying mechanisms, not to speak of laws, with characteristic „social-scientific regularities”. The lines on a map have become poor indicator of power (Stephenson, 2012) of an otherwise nominally „sovereign but impotent government” (Agnew, 2009). This paper suggests of a new “orbit” around which nation-states gravitate effectively relinquishing the view of a "territorialized world" in favor of a new mindset akin to the free movement of vessels in an ocean. The notion of collaborative infrastructure both propels and compels governments or nation-states to forge regional or international cooperation as the new modus operandi.

PANEL 1.31 DAY 1 (DEC. 12) Hours: 12.50-15.50 Room 555
RELIGION AND COMMUNITY
Chair: Julius Bautista (Kyoto University)

Panelists:
1. Block Rosary: recontextualizing Filipino prayer in modern Japan
Alec R. Lemay (Sophia University)

The Block Rosary is a popular devotional practice for Filipino laity based on a combination of prayer recitation (Rosary), and devotional procession. Every few days a statue of Jesus’ mother affectionately called “Mamma Mary” is brought to a new house in the
neighborhood. During its “stay” at a home, the faithful is required to recite the Hail Mary 50 times a day. This lay-centered devotion holds special significance for Filipino Christians because it provides the personal connections often absent from large religious worship services.

Paradoxically, the Block Rosary in Japan takes on a different shape. To begin, the “block” often covers tens of kilometers necessitating the use of trains and buses. As several communities throughout the Tokyo Archdiocese institute this Filipino practice they encounter problems of family situations and geographical distance and territorial disputes.

This study considers Filipino religiosity within the Roman Catholic Church of Japan through the Block Rosary. Through ethnographic interviews of Filipino migrants, their families, and church communities this research illustrates what religiosity looks like in Japan as it is recontextualized and reconceptualized into Filipino migrants’ lives.

2. The Quest for “Adab”: Arabic cosmos and Southeast Asian space of Islamic thought
Zacky Khairul Umam (Freie Universitaet Berlin)
My paper aims to examine the formation of modern Islamic thought in Southeast Asia, particularly Indonesia and Malaysia, throughout the fin-de-siècle of the twentieth century. It shall probe the appropriation of classical Arabic adab, commonly defined as “morals, decency, decorum, humaneness as well as literature and the study of humanities,” into the Malay worldview in the post-classical Islamic era, and its fundamental redefinition in modern time. By analyzing the intellectual projects of the two esteemed scholars from Malaysia and Indonesia, Syed Muhammad Naquib al-Attas (1931-…) and Nurcholish Madjid (1939-2005) respectively, my inquiry accentuates their comparable contributions for a cosmopolitan Islamic culture within the perspective of Southeast Asian Muslim societies, without neglecting their specific contexts. Some rudimentary interrogations are relevant for my scrutiny, including (1) what are adab and keadaban in the intellectual history of the Malay world; (2) why adab is of critical importance for deliberating modern civilization (peradaban in Malay/Bahasa Indonesia); (3) how adab could be defined as viewed from insular and peninsular Southeast Asia; (4) how adab has been questioned between classical Islam and modern humanities in Southeast Asia; and (5) to what extent Arabic cosmos makes Southeast Asian adab speaks. I would argue that observing adab is an essential step to comprehend the current development of Islamic learned tradition in the area.

3. Buddhism, supernaturalism, and local religious perspectives in mainland Southeast Asia
Julia Cassaniti and Piyawit Moonkham (Washington State University)
Local chronicles and modern scholars have attempted to explain the processes by which so-called "animist" societies in the northern Tai region became "Buddhist." This process has been little understood because of an imposed conceptual divide between the two domains of religious life, because of the contemporary domination of "Theravada" Buddhism in the region, and because the material contained in indigenous histories has not been given sufficient attention. In this paper we challenge dichotomies of "Buddhist" and "animist" spheres of life, and show how religious perceptions of self, mind, and emotion have emerged from ideas that drew from multiple perspectives together. Drawing from interviews with monks, spirit doctors, and villagers on a range of meditational and supernatural beliefs we demonstrate how communities in mainland Southeast Asia have acknowledged, adapted, and interacted with different traditions to create present forms of religious beliefs.

4. Lay Buddhist charity: socially-engaged Buddhism, exchange with supernatural powers and worldly authority
Hoang Anh Thu Le (Australian National University)
This paper is based on my ongoing research on Buddhist practices of elderly lay women in Ho Chi Minh City (HCMC) - Vietnam. The paper particularly focuses on charitable
projects that groups of elderly lay women practitioners from HCMC conduct in, usually, poor rural areas, such as in schools, hospitals, leper’s colonies and villages. In these projects, Buddhist practitioners from HCMC provide rural recipients with daily supplies, or partner with local governments in funding infrastructure constructions, such as building houses, small bridges or bringing electricity to remote villages.

Weaving with the ethnographic data of a Buddhist charitable group from HCMC who funds construction plans in poor villages in Mekong river delta (Vietnam), the paper aims to illustrate these following main themes. Firstly, it will discuss Buddhist philanthropy and socially-engaged Buddhism, and illustrate how such proactive engagement into social activities challenges not only the concept of world renunciation of Buddhism, but also the socially-prescribed space and roles of older women in Vietnamese society.

Secondly, the paper will characterize the interplay between Buddhist belief in merit making and social charity, between the lay Buddhists’ connections with the otherworldly deities and with the worldly authority, and between charitable giving and the exchange with supernatural powers.

Thirdly, the paper will also portray the urban lay Buddhists’ proactive involvement in the developmental plan of the rural localities and their partnership with the local governments, their interactions with local recipients, which are largely determined by their understanding of urban-rural developmental inequity, and by their embodiment of cosmopolitan status and high mobility in versus to their recipients’ lack of mobility and accesses to resources. The charitable projects allow them to attain a temporary while-on-travel kind of status upgrade, which transforms them from urban housewives, grandmothers, pensioners, retired traders and shop-keepers to partners of the state and the rural governments in local developmental plans, and to philanthropists and benefactors to their local recipients.

5. Tracing theosophical influences in Vietnam: cultural and political histories
Jeremy Jammes (Universiti Brunei Darussalam)
At the end of 1920s, numerous religious movements stir in Cochinchina and propose a reform of the old institutions. At this moment, a part of the Vietnamese intelligentsia adheres to both the freemason and theosophical lodges. Despite the large influence of these esoteric groups as centres of esoteric, political, cultural, production during the colonial period in Asia, informed studies remain lacking.

Especially the Theosophical Society adhesion in Vietnam was a research issue largely neglected until now, however it played a role in the reorganization of the Vietnamese religious field and its dynamics. This paper questions the place and the role of this international theosophical movement in the reforming and local impulses of Buddhism in Vietnam (translation, proselytism, meditation practice), and explores its connections with freemasonry and Caodaism, a new Vietnamese religious movement appeared in Cochinchina in the 1920s.

This paper finally provides an anthropological and social history of Vietnam, which offers original insights into the cultural and identity systems and the historical meanings of this colonized country. As an epistemological point this paper explains the methodological challenges the researchers face when working on Western esoteric archives and Western-Southeast Asian connections and circulations.

6. Reimagining minority religious communities in urban Indonesia: negotiating local and global dynamics
Chang Yau Hoon (Singapore Management University)
The urban city is a site of local/global intersection for trade, business, politics, culture, and also religion. Exploring the conspicuous presence of certain brands of Christianity and Buddhism in urban cities of Indonesia, this paper will examine the dynamics of local and global factors in their negotiations of religious space. In particular, the paper focuses its discussion on the Bethel Church of Indonesia, which is the largest Pentecostal church in Indonesia; and the Buddhist Compassion Relief Tzu Chi Foundation, which originated from
Taiwan. An investigation into the transnational milieu of the two religious organizations will raise important questions about the global dynamics of religious movements.

7. **Transnational Islam in Indonesia and its implications to national security**  
Indriana Kartini (Indonesian Institute of Sciences)  
Transnational Islam is not always talking about religion, but also discussed about the disenfranchisement of political and socioeconomic. The networking process of transnational Islamist groups introduces communities with new identity like the universal Muslim. In the case of Indonesia, the downfall of the Soeharto regime in 1998 was a blessing in disguise for the development of Islamist groups with transnational orientation such as the Hizbut Tahrir Indonesia (HTI), the Jamaah Islamiyah, and the Jamaat Tabligh. This political event motivated them to bring its existence into the public view. These groups rejected participation in the existing democratic system and calling for Islamic and/or caliphate system.

The Jamaat Tabligh is apolitical group which functions at the grassroots, while the political HTI operates at the urban middle-class students. In term of the principle of the movement, the Jamaat Tablig tries to achieve purification from inside of every individual Muslim, while HTI addresses the idea to restore global caliphate to call up its supporters. Despite accusations that HTI may have connections with other Islamist groups, such as Jamaah Islamiyah which is alleged to be responsible for the Bali bombing in October 2002, since its public appearance in 1998 HTI has never been involved in violent activities.

This study tries to analyse the impact of transnational Islam groups activities in Indonesia toward national security. The result of this research would give valuable insight in explaining one of the causes of the security problem in Indonesia in order to build and to restore a strong democratic state.

8. **Corporeality and the power of transgendered mediumship in Northeast Thailand**  
Visisya Pinthongvijayakul (Australian National University)  
Cross-gendered possession is a crucial subject in the anthropological studies of spirit mediumship. A certain number of works focus on women as the central actors in the possession rituals. They demonstrate that by being possessed by male gendered spirits, women have an outlet for seeking power against male domination and social norms. For homosexual male practitioners, transgendered mediumship is the site where their non-normative sexual orientation is acknowledged in ritual domain and the gender line in everyday life is transgressed. However, an account of heterosexual male practitioner who is assigned to worship female spirit and performs rituals is left unattended.

This paper examines the unexplored space of power and gender relations. It delineates the relationship between the male sexed body and the female gendered spirit. It demonstrates that male practitioner is empowered by means of transgendered possession. Aged femininity in Thai context in the form of locally respected female figure provides the young male medium shortcut to authority, power, and wisdom. The data analysis is drawn from ethnographic fieldwork in Chaiyaphum province, Northeast Thailand in 2012-2013.

**PANEL 1.32 DAY 1 (DEC. 12) Hours: 09.30-11.30 Room 552**  
**RURAL RESISTANCE ACROSS SOUTHEAST ASIA**  
Chair: Satomi Shiodera (Kyoto University)

**Panelists:**

1. **When old and new institutions clash: challenges of mobilizing remote Hill communities in the face of dispossession**  
SiuSue Mark (Erasmus University)  
After the 2010 transition, the Myanmar state has prioritized both legitimacy-building as well as promotion of capital accumulation. Its legitimacy is contingent on the degree to which ethnic minority groups, many of which have been engaged in armed conflict against
the Burman state in the last six decades, agree to power-sharing. To promote accumulation, the state extended Western-legal forms of individual private property across the territory of what is known as “Myanmar” through the passage of two new land laws, which do not contain any reference to communal land tenure system. Hill communities’ predominantly communal forms of land ownership and use, which have evolved over centuries in response to a harsh terrain and a distant state, clash with production systems based on private property and market exchange. Given the tensions between the state’s imposition of new land-based institutions and the older institutions built around a moral economy, the process of land reform in the uplands of Myanmar do not occur in a political vacuum or in a linear way. The highly dispersed nature of Chin society and the minimal interaction with the state hinders an organic expression of local resistance. But what can be observed is that social actors external to the hill communities have come forth to support them. Their strategies speak to the national politics of decentralization, and demonstrate an increasing willingness to turn to “rightful resistance” tactics. Going forward, questions remain as to how the dispersed local communities will be brought along in this process.

2. Land-use change and indigenous people’s life. Case study: the Vietnam Central Highlands
Chi Huynh Anh Thai (Ho Chi Minh University of Culture)
Over past half century, the Southeast Asia upland environment has been undergoing a rapid transition. The issue of land-use change occurred in a similar way in Southeast Asia upland (Jefferson M. Fox, 2011). In Vietnam, the Central Highlands is one of the places bearing the most influence of land-use change. After the process in which the forest lands converted into agricultural areas, the traditional production systems were changed by intensive – commercial cultivation, the Central Highlands has achieved high agricultural outcome. Vietnam becomes the second highest coffee-exporting country over the world. However, the indigenous people who claimed as the owners of this area have got not so much benefit. Under land-use change process, they are considered as “victims”, so far they have struggled to overcome the poverty status and adapt to modern life.

Along with the data interpreting from Landsat images (Landsat 1975 MSS, Landsat 1990TM and Landsat 2014 ETM); semi-structured, group discussions and participatory observation were conducted. Given the failure of managing natural resource and developing economy which underlies on top-bottom approach, it is essential to raise the indigenous people’s voice and intensively involve them in the developing plan. The survey data can help us to learn about the indigenous people’s perception of land-use change status and its influence on their socio-economic life. Thereafter it can be useful to find out the way alleviate poverty rate of indigenous people and reset the balance between economy and environment.

3. Palm oil plantations in Southeast Asia: changing landscapes and the rural poor
Maria Cecilia Medina (University of the Philippines)
The study will compare state policies on the entry of palm oil plantations in the Philippines and Indonesia using a comparative framework. Data will be gathered from key informants and secondary sources from government agencies, civil society organizations and peoples’ organizations on the effects of Palm oil plantations on the natural environment in the two countries, with more in-depth case studies especially in Mindanao, Philippines. The changing natural environment and its effects on the sustenance patterns of the rural poor, most especially the indigenous people will be analyzed using a political ecology and political economy perspective. The role of civil society organizations and people’s organizations in response to the changing landscape and conditions of the rural populace will also be explored.

4. Elite-peasant relations in post-authoritarian Indonesia: democratization or dispossession?
Iqra Anugrah (Northern Illinois University)
Elite-peasant relations have always been a central question in studies of contentious politics, elite and state formations, and democratization especially in the context of developing democracies. However, very few studies within the literature look at each of the mentioned puzzle in relation to each other, particularly in the context of Southeast Asian politics. Therefore, this study aims to investigate patterns of elite-peasant relations in post-authoritarian Indonesia. It aims to explain why local political and economic elites are able to maintain their elitist dominance and marginalize local peasants at the subnational level despite national-level democratization in Indonesia. I tentatively argue that various institutional and structural factors facilitate the reconstitution of elitist politics and subsequently the marginalization of local peasants in Indonesia’s post-authoritarian local politics.

PANEL 1.33  DAY 1 (DEC. 12)  Hours: 12.50-15.20  Room 665

INTRA-ASIA DYNAMICS: MOBILITY OF IDEAS AND INTELLECTUAL EXCHANGE IN SOUTHEAST ASIA
Convenor: Hong Liu (Nanyang Technological University)

Abstract:
In Southeast Asian studies, the movements of people, capital and ideas have had a central place, both in the construction of the field as well as the characterization of the region itself. However, influenced by the historical experience of decolonization and the imperatives of the Cold War, nation-state centred studies of Southeast Asia often privileged national(ist) narratives, ignoring the region’s long history of intra- and inter-regional connectivity. In response, scholars have called for transnational, comparative and cross-border analyses that overcome the constraints of methodological nationalism and get back to the "roots" of pre-modern and colonial Southeast Asia as a cosmopolitan contact zone. The problem is, research inspired by transnational frameworks often discounts the nation-state altogether and in the process failing to ask the question of how modern Southeast Asian states were shaped by cultural and intellectual materials that flow across space and time.

In this panel, we invite papers that explore the historical, intellectual, political and cultural trajectories of ideas in Southeast Asia. In particular, we are interested in papers that examine how the circulation of socio-political thoughts influenced processes of nation building in Southeast Asia. We welcome papers from different theoretical and methodological backgrounds that are relevant, but not limited, to the following topics:

- The history of "-isms" in Southeast Asia
- Intellectual exchanges in Southeast Asia
- Cosmopolitanisms and their many faces
- Travels of ideas and new forms of socio-political governance
- New approaches to transnationalism, diaspora and identity studies

Panelists:
1. Learning to be traditional: the indigenous imagination of tradition in Southeast Asia in the nineteenth and twentieth centuries
   Michael Charney (University of London)
   Attention has been directed in the past decade or so to the emergence of the notion of modernity in Southeast Asia in the early twentieth century. Along with modernity, however, came the notion of a traditional past, often on a nation by nation basis. Unlike East Asian countries where the work on constructing national tradition is often ascribed in the Western historiography to the work of indigenous scholars, Western historiography on Southeast Asia emphasizes the role of colonial scholars in constructing imaginaries of national tradition. In reality, by far the largest volume of work, especially that actually read by and influential to indigenous Southeast Asia audiences was work by Southeast Asian scholars
themselves. This work was shaped by transnational influence or was transnational itself. “Tradition” would be borrowed (and even hijacked) by nationalists and religious communalists, but its roots and development were shared across the region working through indigenous intellectual frameworks and media that were often invisible to colonial and even, in some areas, courtly eyes. This paper explores this sharing across the region, focusing on Burma and Thailand.

2. Vietnam's policies on the South China Sea: a micro-Analysis of its internal politics and historical factors
   Yung Lung Lee (Xiamen University)
   The scenario in the South China Sea has undergone significant changes since 2012. Particularly, Vietnam and the Philippines, two countries considering China an imaginary enemy, have become the biggest obstacle to China’s development of the South China Sea. However, the study on the countries involved in the disputes over the South China Sea still needs exploration from some individual perspective in the international arena, hence, this paper delves into the measures that Vietnam has taken regarding the South China Sea. From a micro perspective on Vietnam, the paper analyses its internal political operations and historical evolution. It attempts to outline Vietnam’s ways to settle the South China Sea issue at the fore, the internal and external factors affecting such ways, and the formulation and development of Vietnam’s measures towards the South China Sea (measures giving rise to cooperation, counterbalance or conflict?). Additionally, the paper examines the pattern for the development of such measures from the history of Vietnam. It ends with a prediction on the relevant acts that may be taken by Vietnam on the South China Sea issue, grounded on a cross-analysis after conducting a field survey in Vietnam, including visiting official authorities, research institutes, universities and important officials or civilians.

3. Imagining modernity in cosmopolitan spaces: convergent forces and divergent identities in colonial Singapore
   Keng We Koh (Nanyang Technological University)
   The importance of colonial Singapore as a transport, commercial, and communications hub in the nineteenth and twentieth centuries made it an important transit and convergence point for circuits of intellectuals, reformers, revolutionaries, and religious figures. Circulating through or in Singapore were not only commodities and services, but also ideas, which connected the port city to other parts of maritime Asia. This paper examines the different projects of modernity in Singapore that have often been studied along the lines of ethnicity, language, and religion, and associated with divergent identity-formation processes. It explores the ways in which they were intertwined, through borrowing or contestation. Were they necessarily separate spheres following the contours of the “parochialized” colonial state and society? The ultimate aim of this paper is to explore the significance of cosmopolitan spaces like Singapore for projects of modernity drawing on broader ecumene in Maritime Asia and their impact on processes of identity-formation associated with these ventures.

4. Thai migrant workers: Singapore's working class cosmopolitanism
   Niti Pawakapan (Chulalongkorn University)
   This paper explores how cosmopolitanism will be applied to examine migrant workers. Borrowing from Werbner’s “working-class cosmopolitanism” and Bhambra’s “provincialized cosmopolitanism”, it argues that Thai workers in Singapore share some certain characteristics that should be identified as cosmopolitan migrants. They embrace different cultures by using cosmopolitan skill of code-switching and building relationships with their employers and migrant workers from other countries. They also create a “home in between”, a cosmopolitan home that resembles their home in rural Thailand. Perhaps even more importantly, they establish new relationships and social networking through the uses of cellphones and facebook.
5. “One Belt One Road” Initiative and China’s engagement with Southeast Asia: a transnational network perspective
Xin Fan (Nanyang Technological University)
Since China’s President Xi Jinping announced, in September 2013, the country’s intention to launch the One Belt One Road Initiative in strengthening its bilateral/multi-lateral ties with the neighboring countries in Southeast Asia and Central Asian countries, there has been an increasing number of studies, especially in Chinese, pertaining to its role and potential influences. There is, however, little study on how this new state-led initiative could be understood from a theoretical perspective and what its impact is upon the changing regional order as well as upon the Chinese diaspora in Southeast Asia. This paper takes a transnational network and policy-oriented perspective in explaining the emergence, characteristics, and challenges of this new initiative as well as the implications for the diaspora Chinese communities in the region. We also examine the diverse patterns of responses by local governments, business communities, and mainstream media toward this initiative.

6. Challenge and Significance of Chinese business education in Japan business school
Xiaoping Wang (University of Kitakyushu)
Ethnic Chinese capital and their unique network play a very important role as adhesive in integration of East Asia economy. Despite the industries and business of Japan have a very strong ties with the East Asian market, most business schools in Japan haven’t been paying more attention to active movements of ethnic Chinese capital, seems to be overall thin interest in Asia business itself. My report will analyze the impact and background of such a mismatch at first, and then introduce the challenge to develop a practical Chinese business course and its significance of the case by the University of Kitakyushu Business School.

Discussant: Hong Liu (Nanyang Technological University)

PANEL 1.34  DAY 1 (DEC. 12)  Hours: 15.00-17.00  Room 552
COASTAL ENVIRONMENT AND RESOURCE MANAGEMENT
Chair: Masayuki Itoh (Kyoto University)

Panelists:
1. Silvo-fishery systems and coastal resource management: building sustainable coexistence of environment and society
Andi Amri (Hasanuddin University)
Mangroves are considered one of the most productive ecosystems in coastal areas because they are located at the transition between the marine and terrestrial environments, have high nutrient input to the system, and host a high diversity of marine and terrestrial species. Mangroves are also important as natural barriers and sediment, carbon reserves and eco-tourism. Due to its tangible and intangible benefits, mangroves have been damaged and threatened in an alarming rate in tropical and subtropical nations. Human settlement, expansion of agricultural or salt-making lands, development of coastal industries, and expansion of coastal aquaculture, have caused the damage of mangrove forests and their ecosystems.

Since the implementation of the tambak tumpang sari, a form of mangrove-fishpond combination, in Cikiong, Kerawang District of West Java, Indonesia, in 1978, silvo-fishery systems became a benchmarking of environmentally sound platform of natural resource management in coastal areas. The model has been adopted and implemented in coastal areas of South Sulawesi, where local people have successfully undertaken community-based mangrove plantation for coastal rehabilitation and local people livelihood. This study analyzes the sustainability of silvo-fishery systems from the viewpoint of ecological, economic and social dimensions with regard to coastal resource management.
and sustainable coexistence of environment and society for the betterment of society and future earth.

2. **Coping with red tide: a case study of Bataan Province, Philippines during the 1988-1990 Manila Bay episode**

Ma Luisa De Leon Bolinao (University of the Philippines, Diliman)

Red tide is a common name for the phenomenon also called *harmful algal bloom (HABs)*, usually caused by microorganisms known as dinoflagellates, which could take on a brown or red color. The first occurrence of red tide in the Philippines was recorded in July 1983 in Samar Province, when two boys died from paralytic shellfish poisoning. It wasn’t until 1987 when another red tide event was recorded in Zambales Province. But it was the August 1988 episode when three people died and several others were poisoned from shellfish bought in Bataan Province, when the Government started taking the hazard seriously and declared a red tide ban covering several towns that surrounded Manila Bay.

This study aims to study and analyze the steps taken by the locals of Bataan, most of whom were fishermen, who were greatly affected by this “new plague”. A red tide ban automatically translates to the prohibition of catching, selling, and eating of all shellfish caught in the Red Tide area. Since the duration of the red tide cannot be predicted accurately, it will be economically disastrous for an entire fishing village dependent on the waters of Manila Bay, both for food and livelihood. With the help of the national and local governments, marine scientists, non-government organizations, and the fishermen themselves, the community eventually learned to not only prepare themselves for this disaster, but also to cope with the red tide hazard.

3. **Conservation, culture and social innovation in Tomini Bay, Sulawesi, Indonesia**

Basri Amin and Syamsu Qamar Badu (State University of Gorontalo)

Environmental condition in Pohuwato, Tomini Bay, is vastly degrading. As the result, natural disaster often strikes and local people income is decreasing due to the ability of the nature to provide services is also plummeting. Some provincial and district policies are not pro-conservation of natural resources, especially in forestry, coastal and fisheries. The current development trend is to boost the economic growth and sacrificing the forestry resources and some coastal area is economically exploited. In the coastal area, cutting down mangrove forests to be converted into fish farming area are overriding. During the last ten years mangrove forest has widely converted into tambak (fishfond). The expansion of this tambak area is widely due to booming migration of people from South Sulawesi. The process is not simple since the local people have been accustomed to sell their tambak area or to lease their tambak to migrants.

This paper will examine the present condition in several coastal villages to explore ecological constraints and socio-economic dimensions as well as policy interventions in the region. This paper will propose potential “innovations” for *livelihood improvement* in the context of Tomini Bay. It is also as a reference to pick several prospective (policy) interventions to improve the quality of life of coastal community, with particular attention on the issue of education and poverty elevation. In macro level, it can also be a new approach to see the significant factors that influence the region for such natural disaster preparedness and mitigation as well as for conflict resolution at regional level.

4. **Middle men network: fish marketing and production mobility in northern Thailand**

Tanyawat Kampa (Chiang Mai University)

The purposes of this study are to 1) understand aquaculture structure and the production system in Northern Thailand. 2) investigate the dynamics of middle men networking in aquaculture business 3) explore middle men adaptation process in aquaculture production against climate variability This study employed social network analysis and economic structure concept as well as multi-sited research methodology to explain how middle men adapt themselves to cope with climate change and market shock situations.
This study explored earthen pond-based fish production farms in Chiang Rai Province in Upper-Northern Thailand and cage-based fish production farms in Phitsanulok Province in Lower-Northern Thailand. There are relatively more fish productions in terms of the number of farms and areas cultivated in Chiang Rai than in Phitsanulok. Chiang Rai also has higher potential to produce fish outputs to feed the whole upper north region while those in Phitsanulok only feed the fish outputs to itself and the neighboring provinces. However, the amount of fish outputs produced and fed daily to market from these two provinces are approximately equal.

Moreover, the study results showed that the rising of stock density has changed consumer behavior which has linked to the social conditions and market structure. In the context of climate change and market conditions that have contributed to the increasing change in based fish production farms, middle men who are typically associated in form of groups would act as the crucial actors to link between farmers and the market and to drive the freshwater fish market system with respect to the three kinds of social relationship: formal relation; half-formal relation; and informal relation. Under this context, the social networking between farmers, middle men and private groups has stimulated the continual adaptation and the contention to manage market system.

PANEL 1.35  DAY 1 (DEC. 12)  Hours: 09.30-11.30  Room 103
INNOVATION :: ENVIRONMENT :: CITY
Convenor: Hallam Stevens (Nanyang Technological University)

Abstract:
As cities across Southeast Asia expand and develop, most face acute environmental problems. These challenges have inspired (and continue to inspire) innovative and creative solutions. Important developments in fields such environmental engineering and environmental design have drawn ideas from urban ecology, urban sustainability to produce technologically innovative solutions to city-centric environmental problems. As Southeast Asian cities develop, environmental concerns have played a prominent role in thinking about how could and should evolve.

As such, cities, innovation, and environmental thinking are interlinked in critical ways in Southeast Asia. By bringing together scholars working on different cities in Southeast Asia from different disciplinary perspectives, this panel seeks to explore the mutually constitutive relationships between urban spaces, technological innovation, and environmental discourse. Cities require technological innovation to be economically sustainable, but this innovation depends in turn on the organization of city environments and the ability to come up with innovative solutions to ecological challenges. The kinds of questions that this panel will address include:

- How has concern with (environmental) innovation influenced the design and development of cities in Southeast Asia?
- How have environmental or ecological concerns figured into the development and design of cities in Southeast Asia?
- What innovation in city design and development has rapid urbanization in SE Asia produced?
- What particular technologies or innovations have arisen to solve environmental problems of cities in Southeast Asia?
- Are there peculiarities of Southeast Asian environments that have led to specific environmental concerns or specific kinds of solutions?
- What general conclusions can we draw about the relationship between innovation, urban spaces, and the environment from the Southeast Asian experience?

Panelists:
1. Ecotechnological city: managing space, innovation, and people at Singapore’s Fusionopolis
   Hallam Stevens (Nanyang Technological University)
Since the 1960s, there has been a strong relationship between Singapore’s land and built environment, on the one hand, and its political and social development, on the other. Science and technology forms a central part of Singapore’s development and image as a modern city-state. Since the 1990s, Singapore’s government has focused on transforming the island into a "knowledge economy" (Wong and Singh 2005). This demands a heavy emphasis on developing endogenous science and technology that can foster innovation and entrepreneurialism. It also requires the building of a "knowledge society": a highly educated and scientifically literate workforce. The "One North" complex is the most obvious manifestation of Singapore’s plan to transform itself into a knowledge economy. This strategy begins with education, leadership, and infrastructure. But Singapore’s plans are more ambitious than this. This essay argues that "One North" is not merely a set of buildings. Rather, it represents an attempt to engineer a culture and a set of values that will support a knowledge economy. By exploring the design of a particular building (Solaris at Fusionopolis) and its relationship to the wider ecology of the city state, this paper argues that "One North" represents an effort not just to transform the urban environment, but also to transform Singapore society and Singaporeans more broadly.

2. "Garden City" memes, dreams and schemes for Singapore: comparing Gardens by the Bay to the Ground Up Initiative

David Sadoway (Nanyang Technological University)

The notion of "Garden City" has long been valorized within Singapore state discourses and spatial praxis — from the embrace of specific landscaping practices; to contemporary eco-modernization initiatives that feature everything from green walls to large-scale "green" urban development projects. At the same time as Singapore has sought to showcase eco-initiatives and technologies as both a mode of urban placemaking and economic development, there has also been a persistent undercurrent that has questioned the rhetoric behind these so-called green "urban growth machine" developments — highlighting forms of business as usual and "greenwash". Longstanding civil environmental groups like the Nature Society (Singapore), as well as newer non-government organizations and movements have, for example, questioned the inherent consumerist, energy intensive, hygienic or developmentalist logics driving the ‘clean and green’ rhetoric that at times accompanies Singaporean environmental statecraft and placemaking.

This paper seeks, by means of a comparative study, to examine the distinctions and similarities in the spatial imaginaries of two particular urban development schemes in Singapore. One, the now completed development project, "Gardens By the Bay" (GBB) — undertaken partially under the auspices of NParks Singapore and the other a project vision in the (potential) making, deemed "Kampung Kampus" (KK), and spearheaded by the local civic environmental group, The Ground Up Initiative (GUI). Both projects, it is suggested, are illustrative of green city visions and placemaking; and both provide important insights about contrasting dreams for urban livability and spatial sustainability in Singapore.

Drawing upon digital discourse analysis and spatial visual studies of the GBB and KK projects, this paper seeks to highlight the underpinnings of each project’s memes, dreams and schemes or plans (and actualization in the case of GBB). These studies will compare and contrast the articulation of plan and decisionmaking and the manner in which Singapore urban spaces are expected to be (re)assembled; as well as the manner in which a host of technologies or infrastructures are expected to intersect and interact with local ecologies and "community" cultures. In the process two distinct imaginaries of green placemaking, one an orchestrated, logistically efficient and economically productive mode of eco-developmentalism; and another an arguably localist, civic-participatory and nominally appropriate techno-ecology space in the making. The contrasts and parallels between these two placemaking memes, dreams and schemes, it is suggested, can provide valuable insights into the terrain and tensions underpinning Singaporean spatial imaginaries.
3. **Creative city development in Bandung city: using ANT to understanding development process**
   Galuh Syahbana Indraprasa (Indonesian Institute of Sciences)

Bandung City has been known as a city having rich modern urban culture and setting lifestyle trends - i.e. food, fashion, design- in Indonesia. Furthermore, this city is also famous for the existence of best universities and knowledge intensive state-owned enterprises. It can be argued, this potential has similarity with the notion defined as the creative class who become an asset of creative economy or other knowledge-based economy development. Although this state has already become an inherent common knowledge, the effort to formalize creative city development has just begun since 2007. This paper aims particularly to describe the process of creative city development in Bandung and to what extent this process has led to innovation. ANT (actor-network theory) is employed to provide narrative process of creative city development. Theory related to innovation (system) is used to explore whether this development process is an innovation process or not. The development process of creative city is divided into two translation periods, which each is outlined by four stages. Interestingly, in every period external actor has played important role to connect different internal actors. British Council acted as focal actor in the first period, while Ministry of Tourism and Creative Economy acted as a mediator who made Bandung Creative City Forum -as focal actor- able to reconnect with other internal actors. The development process of Bandung creative city was viewed as an innovation process, but not overly inclusive. Several important human actors had not been included in this process due to different vision and time constraint. As an important part to deal with market failure of innovation system, Bandung City government had the difficulty to support the innovative climate due to organizational fragmentation.

4. **Staging sericulture in Siam: Japanese technical experts and the foundation of a silk industry in Southeast Asia**
   Lisa Onaga (Nanyang Technological University)

The employment of foreign consultants and teachers distinctively informed Japanese science, technology, and ideas about modernization during the Meiji period (1868-1912). During the early 1900s, however, Japan also dispensed scientific and technological expertise to Siam (present-day Thailand). An examination of the dispatch of Japanese silk experts to Siam between 1902 and 1912 highlights the importance of textile industries to the Japan-Siam relationship. The two empires had common interests in sovereignty that marked this bilateralism among the two Asian countries that have avoided a history of being colonized. The first Japanese resident ambassador to Thailand at the time had viewed the stimulation of “modern” (i.e., Japanese-style) silk works as a necessity for the protection of Thailand’s independence from the encroachment of the French in neighboring Vietnam. The exemplar of Japan’s silk industry and ability to ward off colonization persuaded King Chulalongkorn (Rama V). One of his sons, Prince Phenpattanaphong, came to head the Department of Silk Craftsmen in Thailand in 1903. Japanese agricultural scientist Toyama Kametaro (1868-1918) led the assignment to teach, organize, and bolster silk production in the northeastern region between Bangkok and Korat. The staging of a silk industry, however short-lived, played a critical symbolic and instrumental role that meant to signal to European powers the orderliness and organization of a nation-state to be reckoned with. While Siam maintained its independence throughout the years, it also provided a testing ground for Japan’s sericultural endeavors. The Japanese sericultural experts led by Toyama could use Siam as an ultimate space for testing genetic principles of inheritance, improving silk, and maintaining Japan’s status as an authority in science and technology.
COUP REDUX: THE MILITARY IN THAI POLITICS
Convenor: Tyrell Haberkorn (Australian National University)

Abstract:
On 22 May 2014, the National Council for Peace and Order (NCPO), led by General Prayuth Chan-ocha, foment the twelfth ‘successful’ (meaning that the junta succeeding in seizing power) coup in Thailand since the transformation from absolute to constitutional monarchy on 24 June 1932. In the first two months following the coup, the NCPO has carried out the most repressive actions since the late 1970s, including arbitrary detention of dissidents, stringent censorship measures, revocation of passports, and the installation of military officers in a range of bureaucratic and state enterprise positions. The temporary constitution, announced in late July 2014, is legal instrument that strips the rights of citizens, concentrates power in the hands of the military, and provides the junta with several different forms of absolute power. The ongoing presence of courageous critics means that wounds to democracy will not be mortal, but they may be severe. While the military has been a constant presence within Thai politics since 1932, it is relatively understudied in comparison to other major institutions and this leads to gaps in understanding with both political and analytic implications. This panel, which will take place a year-and-a-half after the coup, will contribute to redressing this lacuna. Through papers on the resurgence of despotic paternalism, the King’s soldiers and the roles of the monarchy and military in political conflict in Thailand, and the history of amnesty for coups, this panel will offer a series of reflections on this coup and the role of the military more generally in Thai politics.

Panelists:
1. Without account: coup amnesties in Thailand
Tyrell Haberkorn (Australian National University)
Since 1932, there have been twelve successful – meaning the coup makers seized power – coups in Thailand. Each time, the coup makers have protected themselves by passing an amnesty, in the new constitution promulgated by the dictator or junta, in a stand-alone law, and sometimes both. Each amnesty article or law has retroactively legalized the coup in question and protected the coupmakers from possible prosecution or other sanction. In each instance, the amnesty has turned rebellion into an administrative action and legalized the extrajudicial seizure of power from the people. Over time, the repeated amnesties have institutionalized the emptying of democracy and the role of the people in the Thai polity. This paper traces the legal and political history of the repetition of the use of amnesty as a way to understand one aspect of the foreclosure of accountability and the production of impunity for the military. What legal and social political work does each amnesty perform individually, and how do they function as a history? What language and aspects of amnesty law have remained consistent over different iterations of the amnesties, and what new legal manoeuvres have been introduced? What legal and political challenges to amnesty have been made, and which remain unthinkable?

2. Shielding the Thai military from accountability in the 2010 violent crackdown
Puangthong Pawakapan (Chulalongkorn University)
The violent crackdown on the Red Shirt protesters on 10 April-19 May 2010 resulted in 94 death and about 1,400 injuries. This military operation mobilized 67,000 troops and spent over 100,000 live bullets and over 2,000 sniper bullets. Evidences indicate the government of Abhisit Vejjajiva and the army leaders employed excessive force to suppress the protesters and violated the international rule of engagement in dispersing the crowd. In December 2012, the Office of the Attorney General decided to indict Abhisit and his former Deputy PM Suthep Thuagsuban on charges of premeditated murder causing deaths. But none of the military commanders involved in the operation has been charged. They appeared to be entirely safe from prosecution. However, soon after a military coup d'état toppling the government of Yingluck Shinawatra on May 22, 2014, the Criminal Court ruled out that it did not have jurisdiction in the case. Instead, it suggested that the case should be investigated by the National Anti-Corruption Commission. Uncertainty now looms over the
fates of justice for the victims. Thailand’s culture of impunity will trump again. However, the culture of impunity itself needs pretext to survive. Despite repeated calls for justice from the red shirt mass and no amnesty for the accused, power politics effectively shields those involved in the crackdown, especially the military leaders. This article, therefore, will examine the role of various actors/agencies in preventing a possibility for trial of political and military leaders in the 2010 crackdown. It argues that not only the anti-Thaksin groups are obstructing justice, Thaksin’s party is guilty as well.

3. Spy, social movement and social network: the interference of Thai government on cyber-space during Junta 2014
Tossaporn Tassanakunlapan (Chiang Mai University)
The Junta of Thai Army in 2014 had been triggering the uprising of people against dictatorship regime in various spaces. Cyberspace is the most important arena for struggling; Social Networks such as Line, Facebook, Google+ and Twitter are political devices for vast majority groups. The military government concerned about this phenomena and employed surveillance into cyberspace intensely. From shutting down democratic express websites to accusing many people from their opinion in Social Network. However, the most advantage of Social Network function is keeping users’ identity in secret and securing the confidential communication among users. The Internet Service Providers (ISPs) and Social Networks Operators; Line, Facebook, Google and Twitter, have duty to guarantee the personal data protection as their privacy policy to protect the rights of individual have been declared. Nevertheless, Thai Military Government tried to interfere into private sphere; personal communication, closed group and identity of users, but it obviously contradict to the Corporations’ privacy policy and Personal Data Protection Law. The blockage of Facebook for an hour by Thailand’s Ministry of ICT created unrest among general users so Government stopped and changed strategy. The initiative of Government to negotiate with Social Networks Operators for cooperation was dismissed by Line, Facebook, Google+ and Twitter. But some other State tactics to surveillance and intervene still remained. Hence, the formulation of International Regime and Domestic Law on Personal Data Protection is necessary since the anonymity and confidential are basic conditions of Freedom of expression and Right to privacy in democratic society.

PANEL 1.37 DAY 1 (DEC. 12) Hours: 15.00-17.00 Room 662
BUSINESS AND BANKING IN SOUTHEAST ASIA
Chair: Fiona Sieger (Kyoto University)
Panelists:

1. Banking reform in the CLV countries: the impacts of the globalization
Suwannarat Meesomboonpoonsuk (Thammasat University)
This paper discusses the banking reform in CLV countries; Cambodia, Lao PDR, and Vietnam by focusing on the soundness of their banking sector in order to portray the power struggle between the control motivation of the CLV countries and the globalization impact of the Western countries. With the similar economic, culture, and political background, the CLV countries are on the same track to promote economic development and poverty reduction. Their trade openness and high economic growth have made them become the major destination for the foreign investment. Their once centrally planned economies have been more liberalized in terms of trade but not banking. Unsurprisingly, their economy have all have been hit hard during the financial crises. It is generally known that banks are like the heart of the economy. They play significant roles not only in supporting the stabilization of the macro economy but also in unfolding of a financial crisis. Thus it is important to review and update the reform of the banking reform in the CLV countries as their economy has integrated increasingly with the Southeast Asian countries. Today, however, the policy makers in the CLV countries must face the challenges from the impact of globalization in liberalizing their tenacious closed banking sectors namely financial crises, advanced technology, and commitments with the international organizations. The
soundness of the banking sector in the CLV countries has been influenced greatly by the impacts of the globalization and not by the state’s plan in shifting away from their control motivation.

2. **A political economic comparative study on the Southeast Asian automotive industry**
   Wan-Ping Tai (Cheng Shiu University)
   The automotive industry is a vital sector that serves as catalysts in shaping a country’s development terms of politics and economy. A significant number of studies have focused on the experiences of Brazil, Mexico, South Korea and Taiwan. As the ASEAN countries (Thailand, Malaysia, Indonesia, and the Philippines) emerge as a new mover in the automotive industry, this study would look into the following:
   - The future of the automotive industry in this region and its possible trade-off caused by industry gaps
   - The role of the Government, foreign investors and the automotive industry
   - The industry objectives and its national policy in developing the automotive industry
   - The government policy in the event of globalization or free-trade and how the automotive industry shall cope with such changes
   The researcher has already done a significant number of country-specific studies on Malaysia, Thailand and Indonesia’s Automotive Industry which was presented in various conferences and published the same in several journals. This shall serve as reference in developing further studies. In the future, the author likewise aim to develop literatures, technical papers and dossiers that would address the need for much needed information gap on Southeast Asian Studies.

3. **Assessing local SME response and preparedness to ASEAN Economic Community**
   Muhammad Prayoga Permana (Universitas Gadjah Mada)
   Small and Medium Enterprises (SME) has long been known as the backbone of ASEAN economies. The recent data shown by Basu Das (2012) illustrates SME has accounted for 98% of enterprise units in ASEAN whereas SME contributed for 50-85% of employment. Ideally, the concept of single production and market base in ASEAN Community could facilitate free flow of goods that benefit SME to expand their market or to access greater production materials with minimum barriers. Having learned from the implementation of ACFTA (ASEAN-China Free Trade Area) in 2008, SME in Indonesia encountered negative spillover effect where imported goods are more efficient than locals’. Rather than protecting local products by creating more barriers, many believed that the key of championing trade liberalization is to building up competitiveness of the SME itself. One might argue that SME and its capacities are not adapted for export or competing with their foreign counterparts locally. Sato (2013) shown that 91% of export in Indonesia was dominated by large firms. Therefore, it is intriguing to question, to what extend do the SMEs respond trade liberalization in ASEAN? How did the policy shape SME preparedness towards ASEAN Economic Community? This study conducted by survey interviewing 400 SMEs in Yogyakarta Special Province of Indonesia in 2014. In addition, selected local and national policies

4. **Mobilizing Chinese in Asia: the management practices of Taiwan business in Southeast Asia**
   Kun-Lu Wu (Ming Chuan University) and I-Chun Kung (National Chi-Nan University)
   Since three decades ago, Taiwanese companies, as latecomers of transnational corporations in the era of globalization, have further embedded themselves into the developing ASEAN countries by means of capital outflow and regional rearrangement of chains of production. This article aims to discuss the human resources mobilizing strategy of Taiwan TNCs, especially towards the Asian Chinese while reorganizing production sites in Southeast Asia. Facing management challenges such as language difficulties and rising cost of production,
Taiwan TNCs are tend to adopt the strategy of localizing managerial staffs rather than sending expatriates from home parent company.

Interested in displaying and explaining the mobilization pattern of ethnic Chinese in Taiwanese TNCs, this article tries to contrast the international manpower management strategy of those advanced TNCs, and to explain the Taiwanese companies’ strategy of hiring professionals form local or third country in light of historical structural approach. In general, besides small portion of Taiwanese top managers, there are two large categories of expatriates in Taiwan TNCs. One is local ethnic Chinese; another is Chinese form mainland China, Singapore, and Malaysia. The findings of this article, by exploring the logic of empirical data drawn from our field research in Malaysia, Thailand, Indonesia and Vietnam, suggest that “Taiwan experience” (ethnocentrism), ethnic tensions and cost down are the main rationales behind Taiwanese managerial class formation in Southeast Asia. Data were collected from in-depth interviews conducted from 2002 to 2007, with the Taiwanese Business Associations, Taiwanese employers and managers from Taiwanese TNCs in Southeast Asia.

5. The implementation of the conditional cash transfer program: a clash and convergence of Philippine politics and development initiatives
Anthony Sarino Orozco (Polytechnic University of the Philippines)

The history of Philippine politics has long been tagged as a clash of interests and influences to secure personal gain and benefits which sometimes constrain the development initiatives. This clash has a direct effect to the citizenry especially those from the outskirt of the society. This is shown in the implementation of the Philippine Conditional Cash Transfer program. Its implementation generates both development and criticism. Critics acclaim that the Conditional Cash Transfer program through its financial grant has becomes a portal for politicians to flex their personal interest to exhibit influence over the beneficiaries, thus obtaining beneficiaries’ total loyalty and obedience to the politicians. This pattern shows the peculiarity of the Philippine political landscape and how it affects the rendering of developmental initiatives in the country. The paper is an analysis of the two faces - the accord and discord; clash and coalition of politics and development initiatives under the Philippine political landscape by examining the complex effect and benefits of politics in rendering socio-economic programs and services and how does it affect and strengthen the general reception of social programs and initiatives in the Philippines.
within the countries of Southeast Asia. This panel will feature new research on how the major Asian powers, especially China and India, engage in development assistance with the countries of Southeast Asia. It will also present research on the growing phenomenon of Southeast Asian countries themselves becoming donors. Discussions of motivations, modalities, and outcomes will be woven through all of the presentations.

Panelists:

1. **Convergence or divergence: China’s impact on the contemporary aid landscape**
   Anthea Mulakala (Asia Foundation)
   As the world’s fastest rising power, China has sharply expanded its foreign aid spending in both scale and scope over the last decade. Starting from about 2005, China’s increasing role as a provider of foreign aid through “South-South Cooperation” is the subject of considerable interest and debate both within and outside of China. The rich literature ranges from studies on China’s aid approaches, country or regional case studies, to researches specifically focusing on data, single project or sector. Conclusions or opinions appear divided, ranging from positive analyses that echo the “win-win” perspective, to skepticism from those who argue that China's primary interest is in accessing raw materials and exporting its labor and goods. Meanwhile, ‘traditional’ Western donors are engaging China in development cooperation in an effort to form new joint-venture programs and facilitate mutual learning and understanding.

   Despite these on-going efforts, communication and collaboration between Chinese and international policy researchers and practitioners have been limited, creating a knowledge gap and understanding deficit among different stakeholders. While China’s two White Papers on foreign aid make China’s strategies and programs more accessible to western donors, there remain concerns about whether China’s aid policy is converging or diverging with DAC donors and whether China is in or out of the various global development forums.

   The paper/presentation will draw on the discussions from a series of exchanges and roundtables amongst Chinese and other development policy specialists to discuss 1) whether China’s aid policy is converging with or diverging from that of DAC donors and the implications of these trends, 2) options for collaboration, complementary efforts, and increased convergence between Chinese foreign aid and other donors, and 3) whether and how China will realistically play a role in international development forums.

2. **Asian solution to Asian problems?: development cooperation in Asia by Asian donors**
   Eun Mee Kim (Ewha Woman's University)
   Asia as a region has shown a great deal of diversity in terms of economic development, poverty, and development cooperation. Although it is home to the most robust economies in the world – Japan, China, South Korea, Singapore, and Taiwan --, it also has a number of countries with a fairly sizeable population living under extreme to moderate poverty. Thus, Asian nations not only showcase “models of economic development” based on a formula different (and even an antithesis) to the Washington Consensus, but still has nations suffering in poverty that require foreign assistance.

   This presentation will focus on South Korea as an example of a late developer, which attained rapid economic development, democratization in the face of acute security threats of war. We will review how this nation has developed its distinct style of “development cooperation – i.e., foreign assistance,” which is also shared by other Asian development partners. The title, “Asian Solution to Asian Problems” reflect our research findings that Asian development partners exhibit the following traits in their development cooperation: (1) Asian donors have used their own development experience to shape their development cooperation activities; (2) Asian development partners have contributed to their neighboring countries’ development even when they were receiving foreign assistance from other nations -- i.e., Asian nations have in many cases been recipients and donors at the same time; and (3) Asian donors have exhibited a strong orientation toward regional development cooperation.
South Korea’s development cooperation in Southeast Asian nations will be reviewed to provide greater detail in the way which South Korea’s official development assistance (ODA) show traits that are different from traditional donors of development cooperation.

3. The limits of South – South Cooperation: perspectives from the southern receivers in Mekong Sub-region
Siriporn Wajjawalki (Thammasat University)
South – South Cooperation becomes an important scheme in supporting and strengthening development cooperation, particularly among developing countries in recent times. On one hand, it is a policy forum working under the principles of solidarity, non-conditionality, inclusive, mutual benefits and opportunities, as well as non-interference. In practice, South – South Cooperation has conducted several activities including information sharing, knowledge and experience exchanging, and science – technology cooperation among Southern countries.

On the other hand, as a development cooperation scheme, South – South Cooperation has offered a new type of aid process which is often different from traditional North – South Cooperation, particularly in terms of objectives and approaches. South – South Cooperation in general, is the combination of aid, trade, security, diplomacy, and economic development. While some have promoted the merit and contribution of South – South Cooperation, others have questioned about its relevance, capability, and effectiveness. Moreover, from the policy point of view, the political constraints, diversity, as well as limited commitment among members to the cooperation has raised the question of its potential and future.

This paper aims to study the limits of South – South Cooperation in terms of both policy forum and aid scheme to explore the factors contributed to those limitations with the expectation that some lesson learned can be drawn in order to promote and strengthen this cooperation in the future. The case study of Thailand and CLMV (Cambodia, Laos, Myanmar, Vietnam) as Southern provider and receivers will be examined. In addition, based on the limits of South – South Cooperation, the paper will try to propose the merit of Triangular Cooperation and its prospect for the development of Mekong countries.

4. The role of ethnic Chinese in influencing the choices of donor countries in Lao.
Mi-Kyeng Jeong (Busan University of Foreign Studies)
At the end of the 1986, Lao PDR announced to adopt the open market system, for the purpose of reconciliation and national system reform including the social and economic structure supported by the donor countries, international organizations and private donors. The large-scale budgets invested for infra-structure reforms and human resources development in Laos by the Japanese government and private organizations for the last 25 years cannot be ignored.

However, the Laos government increased its dependency on China’s ODA and has built up positive partnership even though there have been uncomfortable historic relationships between the two countries 40 years ago. For example, international society has criticized China’s ODA investment to construct the highway linking north and south which will be raising negative impact for long term development. But Chinese and Laos officials stated that it is penetrating the inland highway for national development in Laos. Moreover, China has invested both small and medium-scale projects for Laos’s national development purposes. More and more, the Laos government has gradually depended on China’s ODA rather than Japan in their various development strategies. The important question needs to be answered at this critical moment in time.

There needs to be an understanding why Laos has chosen China, which is yet to be considered as a member of OECD/DAC and entwined with Laos in complicated historical ties, over the worldly recognized Japan, a member of OECD/DAC and a nation which has supported Laos for thirty years with a specific developmental goal in mind.
In answer to this question, this research turns to the inner factors rather than the external factors to explain for Laos choosing China as its donor country. The research points to the role of ethnic Chinese in playing a critical position. The commercial and economic networks of the ethnic Chinese in Laos are intertwined with implementation and development orders from the donor country. This research aims to define the influence of ethnic Chinese in Laos in the choice of donor countries by using the methods of scholarly research and case studies.

PANEL 1.39  DAY 1 (DEC. 12)  Hours: 12.50-14.50  Room 104
SMALL-SCALE FISHERIES AND COASTAL COMMUNITIES IN SOUTHEAST ASIA
Convenor: Satoshi Ishikawa and Kazuo Watanabe (Research Institute for Humanity and Nature)

Abstract:
We will discuss the similarities and differences of coastal fishery and community in Southeast Asia, based on the actual information and data of small scale fisheries, coastal communities and environmental and biodiversity collected from field surveys in Thailand and Philippines, in order to share the ideas and visions of various academic fields. This panel aims to provide new concept of how we can recognize “coastal area” in Southeast Asia and to promote future multi-disciplinary and trans-disciplinary actions.

Panelists:
1. **Coastal communities in Thailand**
   Kaewnern Methee (Kasetsart University), Ruangsivakul Sumitra, Tsutomu Miyata, Mina Hori, Kazuo Watanabe
   In the coastal society in tropical zone including Southeast Asia, people live on various ecosystem services and natural capitals. The utilizations of ecosystem services and natural capitals can vary corresponding to social and environmental features. Due to the high diversity of fishery and resources, statistical data collection is quite difficult in these areas. In addition, fishery is conducted by not only full-time fishermen but also by many person who has different jobs from fishery, e.g. farmer, labor, trader, as same as other developing countries. These complicated situation regarding fishery activity and natural resources make difficult to evaluate importance of fishery and to local-institutional governance of ecosystem services. In this presentation, based on the results of household surveys in coastal zone of Thailand, the close relationships between social features and fisheries activities are shown and the potentiality of local institutional fisheries management is discussed. These information and discussion can deepen our understanding of “what is area” and “what is society” in coastal zone.

2. **Coastal small scale fisheries in Thailand**
   Anukorn Boutson (Kasetsart University), Nakaret Yasook, Tanut Srikum, Keigo Ebata, Takafuli Arimoto
   Various kinds of fishing gear and fishery are conducted in the coastal area in Thailand. The many marine organisms are caught by these small scale fishery and they are quite important for the coastal society as protein and income sources. Anybody recognized the importance of the marine products of small scale fishery for the society, but the information and data of actual situation and conditions of these small scale fishery and their resources are limited. And these small scale fisheries have vulnerability against adverse weather conditions and environmental changes resulted from global climate changes. In this presentation, based on the data and information collected through intensive field surveys in Rayong province Thailand, the details of fishing gears and operations are shown and the impacts of global climate change are assumed from the relationships between each fishery activity and weather conditions.
3. Small scale fisheries in the Philippines: the case of Batan Bay
Harold Modoc Monteclaro (University of the Philippines, Visayas), Ruby Natapa, Liberty Espectato, Merlina Andalecio, Gerald Quinitio, Alan Dino Moscoso, Kazuhiko Anraku, Satoshi Ishikawa

In the Philippines, capture fisheries plays an important role in both economy and food supply. Being an archipelago, various kinds of traditional and modern fishing gears are used to exploit aquatic resources. In recent decades however, fish catch has been declining as a result of many factors such as the open-access system, decrease in fish stocks, degradation of coastal habitats, unsustainable fishing practices, and issues in management and enforcement of laws.

In this study, the influence of capture fisheries on the coastal communities that surround Batan Bay in western central Philippines is presented. Batan Bay is unique because of the dominance of stationary fishing gears in the area. Capture fisheries data such as type of fishing methods, amount of catch, species caught, and relevant socio-economic data were collected during the 12-month study period. These data portray the influence of fishing activities on the marine resources, the social and economic dynamics in the coastal communities, and how the stakeholders establish applicable measures in the management of their fishery resources.

In addition, information on impacts of natural calamities such as a very powerful typhoon on the capture fisheries of Batan Bay will also be presented in order to facilitate discussion on the resilience of small-scale capture fisheries against natural disaster.

4. Fishers and the fisheries in western Visayas, Philippines
Alice Joan FERRER (University of the Philippines, Visayas), Tsutom Miyata, Gay D. Defiesta, Leah A. Araneta, Cristabel F. Parcon, Hanny John Mediodia, Ryutayo Kamiyama, Marietta B. Sumagaysay

The fisheries are important as a source of food, livelihood, and income to most of the three-fourths of the country’s population living in the coastal areas. Overfishing and degradation of resources are among the problems that hinder the full benefits that can be derived from the coastal resources in the country. In crafting a responsive management strategy, the fishers and the fisheries as perceived by the fishers need to be well understood. This paper describes the fishers and the fisheries of six coastal communities in Western Visayas region in the Philippines. Specifically, it describes the fishers using selected demographic and socio-economic characteristics, describes their use and dependence on the fishery resources, their perception of the status of the fisheries, their participation in the management of the fishery resources, and the problems and issues related to fishing that face them and those that they perceived facing the fishery resources. Data were collected in 2012 (in three coastal communities in Batan Bay, Aklan Province) and 2013 (in two coastal communities in Iloilo Province and one coastal community in Guimaras Province) using household survey (430 fishing households in Batan Bay and 300 fishing households in Iloilo and Guimaras) and Focus Group Discussion with fishers, women, and the youth. The information is useful as inputs towards policy and decision-making that balances the dual objective of saving the fishers and the fisheries on which they depend on.

5. Regional characteristics of coastal ecosystem in Southeast Asia
Yuki Okamoto (Research Institute for Humanity and Nature), Nathaniel Anasco, Jintana Saleno, Sukchai Arnupapboon

High biodiversity is one of the features of coastal zone in Southeast Asia. Biodiversity is comprised of genetic, species and ecosystem diversities. Hierarchical linkage of these three diversities is generally assumed, ecosystem diversity ensure species diversity, and species diversity containing intra-species genetic diversity. However, coastal zone can be divided into several ecosystems like sandy beach, mangrove and reef areas, and then each ecosystem has different biological and geographic features. Therefore, different measures and reference points for evaluation of ecosystem should be considered based on the actual data and information. In this presentation, through comparison of several data and results of
biological analysis and chemical composition of water among four coastal areas in Thailand, Philippines and Vietnam, the similarity and differences of ecosystems are shown. In addition, common and unique elements for possible evaluation of ecosystem in the coastal zone and its limitations are discussed. This discussion can provide us how we can grasp the coastal ecosystem and areas based on the ecosystem viewpoints in Southeast Asia.

Discussants:
1. Iqbal Djawad (Hasanuddin University)
2. Kazuo Watanabe (Research Institute for Humanity and Nature)
3. Satoshi Ishikawa (Research Institute for Humanity and Nature)

The situations and conditions of the small scale fishery and coastal community in Indonesia will be presented by commentator in 10 minutes. And the similarity and differences among Thailand, Philippines and Indonesia will be discussed to suggest the appropriate guideline and reference points to identify “coastal area” as management unit in Southeast Asia.
Panelists:

1. **The literature classroom as advocacy: training the next generation of Southeast Asian literary scholars**
   Lily Rose Tope (University of the Philippines)
   In the Philippines, unless one is an overseas contract worker, Southeast Asia is not within one’s cultural radar. Except for East Asian music, anime and soap, the Filipino youth is oriented towards Western cultural forms. There is relative ignorance about Southeast Asian culture, and unless one studies it, it will remain in the margins of Filipino cultural life. This is why the classroom is one the most potent means of advocacy for Southeast Asian studies. In the literature classroom where Southeast Asian history and society are given a human face, Filipino students discover cultural affinities with their neighbors but they also realize that to belong to and understand the region, they need context.
   This paper will chronicle efforts of a University of the Philippines literary classroom to interest and engage Filipino students in Southeast Asian literature and culture. It will also look into the efforts of other universities in the Philippines and in the region to do the same. It will examine problems of accessibility, translation, and area expertise in the literary field.

2. **SEASIA Link: a vision for the future of serving Southeast Asia scholarship and research**
   Virginia Jing-yi Shih (University of California, Berkeley)
   The ever-changing evolution of digital technology has created an ongoing impact of innovative scholarship and research in global Southeast Asian studies across all disciplines in the past two decades. It is gratifying to see the inauguration of an international SEASIA consortium in Asia at Kyoto University in 2013 for fostering international research and global engagement in academia and beyond. The growth of Southeast Asia scholarship goes hand in hand with library collecting, archiving and providing access to Southeast Asia scholarly resources. Hence, it is equally important to recognize the need of creating a SEASIA Link which is meant to be a collaborative digital initiative for open access to advance the frontiers of shared knowledge and serve as an effective tool of discovery and delivery in research, teaching and learning.

3. **What is the major misconception between Thailand and neighboring countries after the Cold War ended?**
   Ukrist Pathmanand (Chulalongkorn University)
   Under the Cold war era, the Thais always thought that Indochina countries are Thailand's enemy because they are communist. However, communism disappeared when the Cold war ended. There are no tangible wars between Thailand and Indochina countries, yet Thai perception of these countries still remains negative, with Thais perceiving them as 'threat', and 'Old Enemy'. What major rational supports Thai perception?

4. **The Language Conundrum and ASEAN Studies in Southeast Asian Studies (SEAS)**
   Mala Rajo Sathian (University of Malaya)
   Language study is imperative in most programs offering a major in Southeast Asian Studies (SEAS). Borrowed largely from the North American model, this practice of acquiring language skills in any one Southeast Asian language is seen as a core component of SEAS programs adopted in most Southeast Asian Universities.
However, this has become problematic in terms of attracting students and sustaining SEAS in Southeast Asia. The compulsory language requirement for SEAS needs to be urgently revisited. (i) How does one make knowledge in a Southeast Asian language economically attractive to students from this region (as opposed to learning Japanese, Chinese, German etc etc) and (ii) The advent of the ASEAN Community and the ever growing programs in ASEAN Studies has become a huge challenge and potential rival to SEAS, leaving SEAS Programs in the region with dwindling student numbers.

This presentation will examine these two issues vis-à-vis the maintenance of SEAS in the Southeast Asian region and provide some thoughts on “rebranding” SEAS.

PANEL 2.02  DAY 2 (DEC. 13)  Hours: 12.50-15.20  Room 554
CONTINUITIES AND TRANSFORMATIONS IN THE SINO-MYANMAR FRONTIER: CROSS-BORDER RELIGIOUS, COMMERCIAL, AND MILITIA NETWORKS, 1765-2015
Convenor: Masao Imamura (Kyoto University)

Abstract:
This panel will investigate the history of the Sino-Myanmar frontier region by highlighting spatial connections that cut across the boundary. Although the postcolonial phase of this borderland has been characterized by disorder and illegality, this region can be seen as a place that has historically connected China and Southeast Asia. Placing the borderland in a longer temporal frame and a wider spatial scope, the panel will collectively uncover both old and cross-border networks and investigate how they have evolved in the past three centuries. A group of scholars will present histories and ethnographies that do not fit any particular state-centric perspectives/models and thereby challenge national historiographies that still pervade both Southeast Asian and East Asian studies today.

Although the treaty between China and Myanmar on the international borderline was finalized only in 1961, the general zone of boundary had long been recognized, at least since the end of the Sino-Myanmar war (1765-69), when Qing-China placed Konbaung-Myanmar under trade sanctions. Taking the Qing-Konbaung war as the starting point, the panel will assess both continuity and transformation in the social history of frontier. While the existing historical studies of the Sino-Myanmar boundary have focused on inter-state diplomacy, we will shed light on religious, commercial, and military networks.

Panelists:
1. Opium on the Sino-Shan frontier: a decentered, macro historical, subnational perspective
   John Buchanan (University of Washington)
   Existing analysis of opium production in areas located adjacent to the border of Burma and China is often obfuscated by the imposition of state centric analysis. Academic and policy studies often conceptualize the area as two distinct, but adjacent, administrative units – the Shan State, Burma and Yunnan, China - and privilege the importance of state practices in their explanations. This emphasis of the “state” and its narcotics regulatory policies is also present in spatial and market-oriented explanations. But conclusions based upon these frameworks are often misleading and sometimes incorrect. In particular, these perspectives cannot fully account for the sea change in opium production that occurred in the 1950s, when commercial opium production shifted from Yunnan to the Shan State.
   This paper presents a “recentering” of analysis to the perspective from these border areas, in which, one, the zone, of territorial space located adjacent to the border is, on the one hand, viewed as two subnational units but, nevertheless, dismisses the centrality of state authority and also focuses on the importance of local connectivities. This allows for the incorporation of the roles played by the flows of commodity, finance, people and information and their relationship to opium production, and, two, a long duree perspective, which positions continuity and change in opium production, including its legal status, in a
historical perspective beyond that of the regime changes, such as those in the late 1940s, and incorporates earlier, pre World War Two roots of its production.

2. Cross-border movement between Burma and China during the Cold War
Wen-Chin Chang (Academica Sinica)
Circulations between today’s Burma and southwestern China has been persisting for millennia for the sake of economic, social, cultural and military purposes, despite the region's mountainous terrain and recurrence of political unrests. This paper investigates different types of cross-border movement in connection to trade, migration and military engagements between Burma and China during the Cold War, a period when both states were not in terms of stable relations and respectively disposed heavy troops for border security. Moreover, both governments barred their people from free movement to each other’s country, and the re-opening of bilateral cross-border trade was not normalized until 1988. Regardless of these obstacles, various forms of transborder flows continued, initiated by a range of political entities or individual civilians.

Existing literature primarily based on a state-centric orientation have addressed the organization of the Kuomintang (Chinese Nationalist Party or KMT) stragglers in the Shan State of Burma during the 1950s, their involvement in the drug trade between Burma and Thailand until the 1980s, and also the Chinese Communist Party’s support to the Communist Party of Burma from the 1960s to the 1980s. Grounded on in-depth narratives by migrant Yunnanese of Burma who have participated in this intriguing history, I attempt to explore in this paper their flight from Yunnan to Burma, return to China from Burma, or plying between Yunnan and Burma for a range of purposes during the concern period. Their accounts, while illustrating their dynamics in the face of multiple states’ control, reveal the variation of individual choices as being a communist, KMT guerrilla fighter or smuggler. In contrast to a state-orientated focus, these individual stories not only challenge the legitimacy of state territoriality, but also illustrate borderlanders’ steadfast perseverance for carving out a way of life against contextual adversities.

3. Command on the forests: international relations of Southeast Asia as viewed from the highlands
Tatsuki Kataoka (Kyoto University)
This paper is a hypothetical thought experiment to reconsider international relations of mainland Southeast Asia from the viewpoint of highland societies. Conventional understanding of international relations and political systems of mainland Southeast Asia has focused on its “galactic” or “mandala” nature among the valley states. However, this understanding is based on the assumption that valley states have been the sole players of international (or inter-state) political systems of Southeast Asia. What falls out from this model are the highlands and forests that surround what are actually small states in the valleys. In other words, the existing model neglects most of the areas they supposedly discuss. It is often assumed that the highlanders have taken no part in regional politics. Without highlanders’ support, however, the valley kings were not able to exercise their power over the mountainous regions. This implies that the highlanders have always reserved “vetoes” and “casting votes” in regional politics. Ethnographic and historical evidence reveals that highlanders have engaged in spy activities, supplied logistical support, and provided, although sometimes unreliably, military reinforcements. On certain occasions highland forces have actually determined the winners and losers in disputes between valley states. In this paper I try to develop this view of the highlands of mainland Southeast Asia as an area of casting votes. I hope this viewpoint will move our understanding of regional systems of Southeast Asia a step further from previous discussions on “mandala” polities and highland anarchism.

4. Tāi Buddhist practices and cross-border networks in the China-Myanmar frontier
Takahiro Kojima (CSEAS, Kyoto University)
This presentation will explore the relation between local Theravada Buddhist practices of T’ai (Dai) people in the Dehong prefecture and their Cross-border networks. Dehong Prefecture is located on the China-Myanmar border of Yunnan Province. One of the main groups in this area is the T’ai, who follow Theravada Buddhism. This area differs from other Theravada Buddhist societies in that they have a relatively few monks. Therefore, Buddhist rituals are performed by the lay community. In particular, experts in reciting Buddhist scriptures, called holu, play important roles.

During the Great Leap Forward and the Cultural Revolution, Buddhist practices in Dehong were oppressed because of the Chinese religious policy. After the Cultural Revolution, the policy has changed and the holus and monks migrated from the Shan states in Myanmar to revive the practice of Buddhism. When they move to Chinese side, local networks of the sects took an important role.

At the same time the Myanmar and Chinese governments began regulating these sects by building the Sangha organization in Myanmar and a formal Buddhist association in China. As a result, the local sects ceased to exist as far as official documents are concerned. The local sects, however, maintain on-the-ground practices and cross-border networks. While the institutionalization of Theravada Buddhism has indeed advanced into the border areas, the interaction between the political power and the practice of local people deserve more attention in order for us to to understand the religious dynamics of border areas.

5. Geopolitics of Protestant evangelism: making and breaking of spatial boundaries by Christian missionaries in Myanmar
Masao Imamura (Kyoto University)
While the scholarship of geopolitics tends to preoccupied with nation-states, this paper proposes that we investigate the spatial politics of religion. The focus of this study is Protestant missions in Southeast Asia—especially missions to highland Myanmar. Despite its relatively short history, Protestantism has been exceptionally successful in terms of spatial diffusion. Unlike the earlier Catholic efforts, Protestant missions have been conducted by a variety of groups in decentralized and disconnected manners. Today the missions are typically carried out by native converts, who have become indigenous missionaries. Historically, the Protestant evangelism involved competitions among various denominations, often necessitating the drawing of geographical boundaries for the purpose of delineating mutually exclusive mission fields. This study compares the British imperial boundary with the Christian evangelical boundary in the same region in highland Myanmar. This paper analyzes in particular the situations in which the evangelism challenged the Sino-Myanmar boundary identified by the British empire. In the Kachin region Protestant evangelists continue to create alternative geographies that challenge the modern sovereign states.

6. Local politics and livelihoods in Wa Region, Myanmar
Andrew Ong (Harvard University)
This paper offers an anthropological account of Chinese-Wa ties in Wa Special Region 2, Shan State, Burma, on the border with China. It examines how Wa Region’s intricate sociocultural and historical ties with the Chinese play out in the everyday lives of both political leaders and ordinary inhabitants, impacting local political decisions and social interaction. In so doing it textures what is often glossed over as ‘Chinese influence’ in studies of geo-strategic Sino-Myanmar relations.

While the Wa have been historically portrayed as ‘fiercely independent’, ‘wild’, and ‘egalitarian’, the political economy and everyday livelihoods of present-day Wa Region offer little semblance. Instead, rural communities of Wa and other ethnic groups eke out livings amidst immense wealth inequalities. Township leaders struggle to provide even basic governance services for their wards, whilst at the same time forming partnerships with Chinese companies in their private capacities to exploit natural resources and the plantation economy.
The paper attempts to demonstrate how Chinese influence operates at both the level of Wa governance, and through everyday social interactions and material exchanges between Wa inhabitants and Chinese migrants and merchants. It depicts how the worldviews of Wa Central Committee, district, and township leaders towards livelihoods and security are shaped by an overwhelming dependence on Chinese guidance – political culture, bureaucracy, training, official exchanges, and news media. Concurrently, it describes how Wa Region inhabitants, including Shan, Lahu, and other minorities, are exposed to Chinese practices and notions of development and commerce, primarily through social interaction in five-day market bazaars and the main town of Bangkang.

7. Lisu Protestant networks in Sino-Burmese borderlands
Keping Wu (University of California, Berkeley)
The Lisu in Northwest Yunnan and Northern Myanmar has always maintained close kinship networks. Since the conversion to Christianity in the early 20th century, the religious connections between Lisu at both sides of the borders have increased. Through ethnographic field work in both China and Myanmar, this research examines three types of religious connections: individual, church, and official. Individual connections often overlap with kinship ties and business endeavor. These ties are strengthened through religious activities. Church connections are illustrated through the relief efforts of Kachin/Lisu war refugees who were displaced within the China border. The Protestant Lisu churches in China were the major motor for the material and emotional support for these refugees, many of whom settled back into the villages their families came from. The official connections refer to Chinese government initiated exchanges on important Lisu holidays. However, most Lisu delegates from Myanmar were Christians and they use their official status to connect with religious leaders on both sides. Building on these three types of religious networks, this paper argues that cross-border religious connections not only empower the Lisu Protestants through an imagined global community but also strengthen the Lisu ethnic identity beyond state boundaries.

8. How Kachin Nationalist Cosmologies Contradict and Confirm the China-Burma Border
Laur Kiik (Tallin University)

PANEL 2.03 DAY 2 (DEC. 13) Hours: 9.30-11.30 Room J
THE CONTESTED HISTORIES OF MOBILITY AND CONNECTION IN SOUTHEAST ASIA
Convenor: Joshua Gedacht (National University of Singapore)

Abstract:
Scholarship on the histories of mobility in Southeast Asia have tended to emphasize the salutary dimension of border crossing, highlighting the ways in which connections and circulations among various peoples can help to decenter the hegemonic paradigm of the nation-state. This turn toward connected histories has generated a rich empirical literature on a variety of previously understudied subjects ranging from diaspora to transnational religious communities, from literary and intellectual networks to commercial exchange. Yet, this emphasis on unbounded mobilities and possibility also carries an implied aura of normative endorsement, a sense that people in motion embody a laudatory counter-hegemonic force to the coercive powers of empires and states. This panel will try to puncture the normative utopianism underlying much of the scholarship on mobilities by emphasizing the frictions, tensions, and conflicts that helped to constitute historical connections beyond the nation-state or colony. Among other subjects, the papers on this panel will explore the
ways in which mobilities generated class strife and raucous theological debates, ethnic enmities, warfare, and violence. In addition, the papers will also highlight how mobilities and connections not only undermined emergent nation states, but also strengthened them and provided the wherewithal for projects of discipline and control—functioning symbiotically. By illustrating these contests and contradictions, this panel seeks not to dismiss the importance of mobilities, but rather to illuminate their full historical complexity.

Panelists:

1. From ‘al-Jawiyyin’ to ‘de Djawa Kolonie te Mekka’: mobility and historical connections of Java and Arabia
   Dadi Darmadi (Syarif Hidayatullah State Islamic University)
   This paper discusses how the idea of Java changes overtime, and what this tells us about past connections between Indonesia and Saudi Arabia. Many scholars argue that “Java” was more than just an island. In Mecca and Medina, Java was an old term referring to a variety of ethnic groups with strong histories of mobility and connectedness to the lands of Arabia: the Muslims of Southeast Asia. In the 17th century, Ibrahim al-Kurani referred to the Islamic communities in the Malay Archipelago as the "Jama'at al-Jawiyyn." Other historians find the term "Ashab al-Jawiyyn," meaning fellow Malay and Indonesians. However, studies on the pilgrimage and Islam in the Dutch East Indies show that the term was increasingly narrowed down to merely “a colony of Java in Mecca.” In turn, the intensification of conflict and war in the Hejaz during the 20th century—World War I, the clashes between the armies of Sharif Hussain and Ibn Saud, and World War II—encouraged colonial authorities to deploy these shifting terminologies as a means to further constrain the dynamic mobilities of Southeast Asian Muslims in the Arabian Peninsula. In particular, the colonial government confronted the “colony of Java in Mecca” with two options: remain in Arabia as “Mukimin” or return to Batavia as natives of the Dutch East Indies. By tracing the interplay between shifting conceptions of “Java,” international conflict, and patterns of mobility, this paper will thus contribute to a nuanced history of connections between the Arabian Peninsula and Southeast Asia.

2. Re-situating the Dutch-Aceh War in the Indian Ocean
   Joshua Gedacht (National University of Singapore)
   The infamous Dutch-Aceh War tends to be construed as a signal event in the history of Indonesian colonization, an unusually deadly encounter between the forces of empire and a resilient community of local Muslims. From the initial invasion of 1873 until the last spasms of resistance finally petered out some forty years later in 1913, this military engagement spawned a persistent movement of holy war (perang sabil), generated intense controversy within the Dutch metropole, and perhaps most important of all, cost the lives of nearly fifteen percent of the Acehnese population. Yet, the implications of this war extended well beyond the region of Aceh or even the Dutch colonial project in Indonesia. This transformative engagement likewise reverberated across the networks of the wider Indian Ocean world, entangling not only Dutch invaders and Acehnese rebels, but also a far-flung set of actors ranging from Chinese migrants to Arab Hadrami merchants, from Bengali coolies and spies to Ambonese soldiers, from itinerant Muslim scholars to Turkish journalists. This paper seeks to re-interpret the Dutch-Aceh War as an event of far-reaching oceanic consequence by tracing the various flows and circulations that followed in the wake of conflict. Through such an analysis, this paper will help to illustrate how military encounters like those in Aceh acted as both motor and microcosm for an Indian Ocean world in flux, driving shifts in patterns of mobility, connectedness, and networks that would come to define the post-colonial Asian world we recognize today.

3. Southeast Asia through the eyes of Muslims from China: diasporic networks in the twentieth century
   Hyeju Jeong (Duke University)
During the 1930s, members of Chinese Islamic associations actively published books and articles on the need to connect and reform dispersed Muslim communities across China, and to recreate ties with the Islamic world that had supposedly been long lost. This paper traces the ways in which such endeavors shaped interactions between Chinese Muslims and extant Arab, Chinese, and Indian diasporas in Southeast Asia. While migration of Chinese Muslims across the South Seas had occurred for centuries, the interwar period of the twentieth century presented an intensified context for interactions, as pilgrims from China flowed to Singapore en route their pilgrimage to Mecca via steamship, writers of Islamic periodicals in China and Singapore exchanged latest journal issues, and Islamic delegations from China appealed to different populations in Southeast Asia for support against imperial Japan. The paper primarily draws upon publications by the Chinese Islamic Goodwill Mission to South Seas (zhongguo huijiao nanyang fangwentuan), which detailed the Mission’s visits to British Malaya and Northern Borneo between 1938 and 1941 in the aftermath of the Sino-Japanese War, in addition to personal archives of the delegation’s leader Haji Ibrahim Ma Tianying. Based on these sources, the paper will demonstrate the incredible ways in which leaders of different diasporic communities, operating under the rubric of emergent nation-state world order, collaborated with one another and with different states to forge and facilitate far-fetched supranational networks beyond the purview of a particular state, which reached as far as the newly vibrant Islamic community in South Korea.

4. Making seas modern: commerce and conservation in Southeast Asian waters, 1890s-1930s
Anthony Medrano (University of Wisconsin-Madison)
The story of marine goods and their intimate place within the rise and fall of Sulu in the eighteenth and nineteenth centuries is well documented in Southeast Asian historiography (Ali 2007; Andaya 1991; Ariff 1995; Tagliaozzo 2004; Warren 1981). However, what is less known, and conspicuously absent in the extant literature, is the story of how these sea commodities engendered new currents of commercial exchange, cultural interaction, and spatial ordering in the early decades of the twentieth century. Drawing on archival research conducted in Manila, Kota Kinabalu, Singapore, and Kuala Lumpur, this paper explores the vast radials of this inter-Asian economy through two maritime products: pearls and turtles. It examines how the collection of these commodities, and the traffic in them, changed in the wake of the Sulu zone. Further, with a focus on the commerce and conservation of marine fisheries, the essay argues that new mobilities in Southeast Asia fostered not only the state’s turn toward the sea in the late nineteenth and early twentieth centuries, but also new notions about the marine environment as well as new forms of criminality. In this regard, the paper seeks to contribute to our historical understandings of mobility through a more prescient genealogy of how seas became modern in Southeast Asia in general, and a recasting of the contours and capillaries of fisheries work in Sulu waters in particular.

5. Historical links of Chinese migrant communities along the eastern coast of the Bay of Bengal in the nineteenth century
Yi Li (Nanyang Technological University)
This paper examines the historical links between Chinese migrant communities along the eastern coast of the Bay of Bengal in the nineteenth century, namely the British colony of Penang, the southern Siamese region of Ranong, and urban centers of Moulmein and Rangoon in British Burma. The aim is to situate this coastal strip in the larger picture of the Nanyang Chinese, or overseas Chinese network in Southeast Asia, with special attention to early communal, personnel, and material exchanges circulating through these ports. Built on the rich literature of overseas Chinese studies, especially those on Chinese migrants in Penang and central Siam, this paper seeks to bring together other, sometimes overlooked, locations into this integrated coastal strip, to understand a coastal network that was operating beyond the boundary between British colonies and Siamese kingdom, or cross different segments of British territories in Asia. As we will see, experiences obtained and
practice developed by early Chinese communities are transferred, with adaptions and adjustments, from one location to another, and are particularly decisive for later settlements’ social formation and aspiration. These early interconnections expands the geographical and perspective scopes of the Nanyang network, and helps to shape a certain solidarity among Chinese communities in different ports under different regimes, and which would be increasingly influential in the following century.

**Discussant:** Michael Feener (National University of Singapore)

**PANEL 2.04** DAY 2 (DEC. 13) Hours: 12.50-15.50 Room 510

**THE FIRST COLONIZERS OF ISLAND SOUTHEAST ASIA AND THE PACIFIC**

Convenor: Alfred Pawlik (University of the Philippines, Diliman) and Thomas Ingicco (University of the Philippines)

**Abstract:**

Hominins have a propensity to explore new lands and culturally adapt to new environments. In recent years, research on human and faunal migrations into Southeast Asian and Pacific islands have extremely intensified and produced a rich bibliography. There could be a number of reasons why human dispersal occurred but the desire to discover new areas must be one of them. This great migration and peopling of the world has been a going quest for archaeologists and palaeoanthropologists for decades.

Those movements and adaptation processes appear to be complex in this geographic area of sensitive biogeographic equilibrium, balanced between large and small islands with a more or less mosaic geography and environment. This equilibrium has also been confronted by anthropic interactions resulting in evolution, extinction or migration and translocation of faunal and floral populations. The timing, geographical extent, interrelationships and causes of these developments remain poorly understood.

This session will be dedicated to deciphering the complexity of the first colonization of this vast region based on new data from archaeological sites in the considered geographical area, covering the entire Quaternary era (2.4 million years to present), from the earliest hunter-gatherer populations in the Pleistocene to the sedentary societies in the Holocene. We aim to bring together various disciplines (palaeoanthropology, palaeontology, zooarchaeology, palaeobotany, prehistory and geology) and produce new models of Hominin mobility.

**Panelists:**

1. **Late Pleistocene lifestyle adaptive to the island in Okinawa**

Masaki Fujita (Okinawa Prefectural Museum and Art Museum), Shinji Yamasaki (Okinawa Prefectural Museum and Art Museum), Chiaki Katagiri (Okinawa Prefectural Museum and Art Museum), and Yousuke Kaifu (National Museum of Nature and Science)

Late Pleistocene sites distributed throughout the Ryukyu Islands, south-western part of Japan, suggest that Pleistocene people had consciously come over the sea to the islands. Especially in the Okinawa-jima Island, which area is about 1,208 km², several Pleistocene sites aged from 37k to 13k cal yBP were reported, making us to imagine that people kept on living during this time period. However, there was almost no information how they were able to live continuously in the island with restricted lithic materials and terrestrial animals. Recent excavation at the Sakitari-do Cave Site, which is located at the southern end of the Okinawa-jima Island, is revealing the life of the late Pleistocene people in this island. Sediments almost continuously accumulated from 29k to 13k cal yBP were excavated at this cave. Marine shell tools and accessories were found from this site, while lithic artifacts were almost absent. This fact indicates that late Pleistocene people used organic materials instead of lithic materials at this site. From the viewpoint of animal food resources, dominance of freshwater invertebrates suggests that they have ability to find new animal resources and use them effectively. We consider that flexible use of organic materials for
tools and various small animals for foods enables the Paleolithic people to live continuously in the island with restricted resources.

2. Re-evaluation of the association of stone-tools with the Philippine megafauna from new fieldwork in the Kalinga-Apayao region (Luzon Island)

Thomas Ingicco (University of the Philippines), A. Castro (National Museum of the Philippines), J. de Vos (Naturalis Biodiversity Center, Netherlands), G. van den Bergh (University of Wollongong), K. Manalo (University of the Philippines, Philippines), N. Amano (Muséum National d’Histoire Naturelle Paris), C. Jago-On (National Museum of the Philippines), G. Lyras (University of Athens, Greece)

Late Pleistocene sites distributed throughout the Ryukyu Islands, south-western part of Japan, suggest that Pleistocene people had consciously come over the sea to the islands. Especially in the Okinawa-jima Island, which area is about 1,208 km², several Pleistocene sites aged from 37k to 13k cal yBP were reported, making us to imagine that people kept on living during this time period. However, there was almost no information how they were able to live continuously in the island with restricted lithic materials and terrestrial animals. Recent excavation at the Sakitari-do Cave Site, which is located at the southern end of the Okinawa-jima Island, is revealing the life of the late Pleistocene people in this island. Sediments almost continuously accumulated from 29k to 13k cal yBP were excavated at this cave. Marine shell tools and accessories were found from this site, while lithic artifacts were almost absent. This fact indicates that late Pleistocene people used organic materials instead of lithic materials at this site. From the viewpoint of animal food resources, dominance of freshwater invertebrates suggests that they have ability to find new animal resources and use them effectively. We consider that flexible use of organic materials for tools and various small animals for foods enables the Paleolithic people to live continuously in the island with restricted resources.

3. Question of the first Ryukyu islanders

Yousuke Kaifu (National Museum of Nature and Science)

The Ryukyu Islands are a 1200 km-long chain of islands spanning between Taiwan and Kyushu. The terminal Pleistocene human occupation here is evinced by a series of modern human skeletal remains from the southern karstic area as well as several archaeological sites from the northern area. These include 1) four human skeletons from Minatogawa Fissure (Central Ryukyus), which are securely dated to ~20000 cal BP by a combination of contextual information recorded by the excavators, radiocarbon dating on charcoal and other samples, and biostratigraphy assisted by chemical analyses on bone materials, 2) juvenile human lower limb bones from the Yamashita-cho Cave I site (Central Ryukyus), which were excavated immediately below a charcoal lens complex dated to ~37000 cal BP, 3) a number of fragmentary human remains from the Shiraho-Saonetabaru Cave site (South Ryukyus) directly dated by radiocarbon method to ~19000–24000 cal BP, 4) two archaeological site complexes on the Tanegashima Island (North Ryukyus) located immediately below the Tane-4 tephra dated to ~34000 cal BP, and 5) at least two archaeological sites from the Central Ryukyus located below the AT tephra dated to ~30000 cal BP. Contrary to some previous claims, there is no geographic, tectonic, oceanographic, biogeographic, and palaeontolocal evidence for the presence of Late Pleistocene landbridge connecting Taiwan and the Ryukyu Islands. These indicate that the entire archipelago had been settled by early modern human seafarers during the MIS3, by, at some places, long-distance voyage beyond the sight of land and/or crossing of a strong ocean current. Combined with evidence from Wallacea and central Japan, this underlines not only purposive but also some level of advanced voyaging capability of MIS3 modern humans in the West Pacific.

4. Ecological modelling as a means of determining the environmental impacts of human migration through Wallacea
Julien Louys (Australian National University), Shimona Kealy, and Sue O'Connor (Australian National University)
The first humans arrived in Australia sometime in the late Pleistocene by crossing through, and living on a number of small islands that would never have been connected to either Sunda or Sahul. These islands, situated in a region known as Wallacea, provide the ideal context in which to investigate the effects that early modern humans have had on insular ecosystems, whether directly or indirectly. To date, inferences regarding human subsistence strategies, introduction of commensal species, and local environmental changes have been made on the basis of archaeological records from a handful of Wallacean islands. The archaeological records of East Timor and Flores have been particularly important for such studies. In this study, we take a different approach, and examine how modern ecological theory might be useful for understanding the effects of humans on island ecosystems. We explore a number of ecological modelling techniques and describe how these might be used to determine whether scenarios of wide-spread extinction and environmental alteration can be expected following initial colonisation. The data underlying these models rely not just on archaeological deposits, but also on natural accumulations of faunal material (palaeontological deposits), as well as modern biological and ecological records of isolated and relatively little-studied islands.

5. Human foraging strategies following first settlement in the Wallacean islands of east Nusa Tengarra
Sue O'Connor, Stuart Hwakins, Sofia Samper Carro, and Julien Louys (Australian National University)
Following first settlement in the Wallacean islands of east Nusa Tengarra human subsistence strategies appear to be characterized by a focus on a broad range of marine resources including fish, turtle, shellfish, urchins and crabs. Here we discuss the fauna from the initial occupation levels in archaeological sites in Timor Leste and Alor in terms of prey selection from available natural resources.

6. The first colonizations and maritime networks in Northern Maluku Islands during the late Pleistocene and Holocene
Rintaro Ono, Fadhila Aziz, Adhi Agus Oktaviana, Nurachman Iriyanto, and Kazuhiro Tanka (Tokai University)
This paper aims to discuss about the first colonizations and maritime networks in Northern Maluku Islands both by hunter-gather groups and the sedentary societies during the late Pleistocene and Holocene. Geographically, Northern Maluku located in the Northern part of Wallacea archipelago, which is in the middle between New Guinea Island and Sulawesi Island. Such location as crossing area of both Pacific and Island Southeast Asia is significant for discussing and reconstructing the past human colonizations to the Pacific. In this paper, we firstly outline both hypotheses of the first colonization to Northern Maluku Islands during the late Pleistocene and Holocene by discussing the past studies and then introduce some results of our recent excavations in Morotai Island, Halmahera Island and Kayoa Island in Northern Maluku. We also introduce the temporal analysis result of the excavated human and animal remains in these excavated sites. Some excavated materials such as potteries, stone tools, shell and grass ornaments can be one of the best archaeological indicators of the human colonizations and maritime networks in Northern Maluku Islands. Furthermore, the emergence of new plant and animal resources such as rice, cassava, domesticated pig, dog or goat in the remote islands where no such natural resources naturally existed before the late introduction by human activities can be other archaeological indicators of the regional maritime networks. Finally, we compare with other archaeological data around the Northern Maluku for discussing the possible development of maritime networks in these regions where can be identified as the area of environmental, linguistic and cultural transition between the Pacific and Southeast Asia.

7. Early islanders and maritime voyages in the terminal Pleistocene and Early Holocene
Alfred Pawlik (University of the Philippines)

The directly dated fossil human remains from northern Luzon in the Philippines suggest a migration of hominins and maritime travel since at least 70ka BP. To reach the oceanic islands of the main Philippine Archipelago from the Asian mainland two routes have been proposed, one through Palawan to Mindoro and into Luzon, the other across the Sulu Sea to Mindanao and northwards passing through the Visayas group of islands. This research focuses on Mindoro Island, between Luzon and Palawan, as a potential stepping stone to Luzon and other islands east of the Wallace/Huxley Line. While Palawan and Luzon have already produced early evidence for human occupation, Mindoro remained an archaeological mystery.

Archaeological investigations on Ilin Island, just off the coast of SW-Mindoro, have already demonstrated their potential to produce evidence for early human occupation. In a multi-disciplinary project how variability in landscape formation, sea levels and landmass during the Pleistocene and early Holocene influenced the mobility of past human populations, and how these foragers utilised different environments and natural resources they encountered are investigated. The study looks into variability in Pleistocene and Holocene subsistence strategies and advancements of behaviour/cognition including the diversification of material culture and technology of those early islanders in response to the island ecosystems they inhabited.

8. Early occupation in Sahul – a view from the North
Glenn R. Summerhayes (University of Otago, New Zealand) and Judith Field (University of New South Wales)

Although the ancient land mass Sahul was composed of both New Guinea and Australia, it is extraordinary that many archaeologists working out of Australia seem to forget to add the “New Guinea” part into their discussion, assessments and modelling of Sahuls initial colonisation and subsequent adaptation. This paper will review the early colonisation of Sahul and assess how recent discoveries in Papua New Guinea have added to our knowledge of that colonisation.

PANEL 2.05  DAY 2 (DEC. 13)  Hours: 9.30-11.30  Room 509

INCLUSION AND EXCLUSION IN SOUTH EAST ASIA: MARGINALIZATION, IDENTITY, AND THE STATE
Convenor: Kathrina bte DP Haji Mohd Daud (Universiti Brunei Darussalam)

Abstract:
Social exclusion is a process through which individuals, groups or whole communities are fully or partially excluded from full participation in the society within which they live. In the social world, whether one is welcomed, represented, or provided for by the mainstream, or whether one is ignored, marginalized or excluded is a result of social and/or political practices. In this panel, we do not only want to refer to political and social practices of exclusion, but also to the pathways that groups and communities have taken to challenge marginalization and turn exclusion into new opportunities.

Ranging from processes of state response towards militant groups in Indonesia and racialization as an exclusionary practice in Singaporean politics, the panel will shed light on the “politics of exclusion” of the Malaysian migration system, providing examples on different levels of analysis. Additionally the panel also refers to the counter strategies of converting exclusion and marginalization into new opportunities by using the media and one’s own creative potential to deconstruct prevailing opinions.

Panelists:
1. Persuasion versus coercion in Indonesia's responses to its militant threats
Paul J Carnegie (Universiti Brunei Darussalam)
In the early 2000s, Indonesia witnessed a proliferation of Islamist paramilitary groups and a heightened security environment in the wake of Suharto’s downfall. Having said this, given its recent authoritarian past dealing with radicalism and militant threats (especially Islamist ones) is a sensitive political issue in Indonesia. Although there is wide spread support for dealing with the problem there is also an understandable collective aversion towards the potential return of the sort of repressive practices of the Suharto era. The spectre of overt security intrusion or meddling in religious affairs simply does not play well domestically. Impinging on hard won civil rights and political freedoms runs the risk of antagonizing or polarizing segments of the population. Persistent punitive dealings with certain sections of a population, no matter how marginal, runs the associative risk of perpetuating a ‘ghettoised’ sub-culture of hate and alienation amongst them towards state and society. This is especially the case when accusations of brutality continue to plague both National Police Force (POLRI) and Armed Forces (TNI) in outlying regions. Interestingly, over the fifteen years since Suharto’s downfall, the dire threat predictions have largely failed to materialise at least strategically. This outcome raises some interesting questions about how Indonesia has understood its militant threat and the localised responses to the problem. The following paper examines the nature of the militancy and responses to it in more detail to gauge the extent and ways in which Indonesia has actually diminished this security threat.

2. New wave Malay film makers and the New Malaysian Cinema: a discourse on agency and counter-narrations of the nation
Zawawi Ibrahim (Universiti Brunei Darussalam)

This paper is an attempt to explore the different fractions of the new Malaysian cinema in relation to the dominant discourse of the nation. Of late, the birth of Indie cinema in Malaysia, associated with digital technology, has been lauded as heralding the beginning of a democratising and multicultural cinematic force in contemporary Malaysian, in which the envisioning of the nation and identity is more fluid and inclusive. The doyen of this "movement" is none other than the late Yasmin Ahmad, whose cinematic engagements have opened up new imaginings of the "brave new world" of Malaysian multiculturalism. The emergence of the above "post new-wave" cinema is often contrasted to the homogeneising Malay-dominated narratives which have characterised Malaysian (read: Malay) cinema since its so-called "golden era" of yesteryears.

The main thrust of the paper will specifically focus on selective "new wave" Malay film makers (Rahim Razali, Uwei, Adman Salleh, Mahadi J.Murad, Suhaimi Baba, Erma Fatima, and Dain Said) who have not been associated with "Indie cinema" but whose works, though dealing with Malay-dominated representations and narratives, could be regarded as pioneering a tradition of neo-realist imaginings into contemporary Malaysian cinema, which are both critical and interrogative, and offer an "alternative" form of cinema, as a "counter-narration" of the "nation", and as "agency". to contest and even subvert the Malay authority-defined conception of the "nation" as embedded in the Malaysian notions of national culture and identity.

3. Writing from the margins: deconstructing symbols of authority in Bruneian writing
Kathrina bte DP Haji Mohd Daud (Universiti Brunei Darussalam)

Fewer than a hundred local prose and poetry works are published annually in Brunei (Nellie DPH Sunny, 2012), with a majority of these published through the National Language and Literature Bureau. The low output of texts through traditional publishing systems can be attributed to a number of factors, including insufficient financial support and infrastructure, low readership and a sluggish national reading culture.

In contrast, there is a strong and dynamic counter-culture of writing disseminated through non-local and non-traditional means, including digitally. For the purposes of this paper, this counter-culture includes Anglophone Bruneian literature, in part because state policies which elevate and prioritize the national language of Malay have worked to marginalize its status.
This paper will consider how symbols of authority are constructed and negotiated in marginalized Bruneian fiction, using Amir Falique’s self-published *The Forlorn Adventure*, selected stories from popular website *Mode Seram*, and selected scripts by local playwrights. By examining the construction and negotiation of these symbols in these marginalized writings, the paper will consider the extent to which these texts offer an alternative reading of nationhood and national ideology.

4. Malay literature: an alternative documentation of social history
Annaliza Binte Bakri (National University of Singapore)

This paper attempts to highlight the representation of history through Malay literary texts written in the 19th century, where the role of literature provides a medium for the articulation and engagement of perspectives, ideas and values that are derived from the community’s understanding of the important incidents that took place. A creative but yet critical form of history written by the people through the literary device provides an insight towards the issues faced by the Malay community that seeks not just to tell a story but more importantly, helps to shed light on the predicaments faced by the society in the past. Therefore, these literary texts would also be instrumental in our understanding of present affairs as the way to unraveling these issues embarks on the problem-posing approach that must never be ahistorical. This is especially crucial as we attempt to provide solutions to overcome various challenges and limitations. By exploring the selected literary texts, this paper hopes to discuss the ideas and challenges that are significant and symbolic in the Malay community. Unlike many history texts that often portray historical instances to serve the vested interests and needs of certain dominant groups, literary texts give voice to different social groups, especially the minority communities, in ensuring their own utterances are made known. Thus, the role of literary texts as an alternative source of history is inevitably a recollection of social memory and social documentation that seek legitimacy of its own rightful existence in society.

PANEL 2.06 DAY 2 (DEC. 13) Hours: 12.50-15.50 Room 501
KNOWLEDGE AND SENSIBILITY IN THE LITERATURE AND PERFORMANCE OF EARLY MAINLAND SOUTHEAST ASIA
Convenor: Christopher Baker (Chulalongkorn University)

Abstract:
In early Southeast Asia, how did people perceive, comprehend, and interpret their world? What constituted “knowledge”? How was knowledge organized and communicated? How was it shared across boundaries of geography, language, and political control? The history of Mainland Southeast Asia has been written almost entirely from “official” sources (chronicles, laws, religious texts) and the observations of visiting foreigners. These sources rarely penetrate into the private sphere. This panel explores alternative types of evidence found in literature, in performance traditions, and in language itself. It focuses on Mainland Southeast Asia in the era prior to western influences. In this era, stories, myths of origin, words, dance poses, and other means of expression were clearly shared across the region. Contributors to this panel examine many ways that knowledge and sensibility were expressed and shared through cultural forms. As no similar cross-language, cross-culture

Panelists:

1. Heroism and knowledge in 15th-century Siam: the messages in epic poetry
Christopher Baker (Chulalongkorn University) and Pasuk Phongpaichit (Chulalongkorn University)

Very little early Thai literature has survived, and most of that is either ritual-formulaic or derivative from Indian tradition. One exception is the epic poem, *Yuan Phai*, “The Defeat of Lanna,” about a battle in 1474. This paper examines the values embedded in the plot of the poem, and the catalog of what constituted “knowledge” at the time as laid out in the poem’s long preamble. Drawing on comparison with heroic poetry in other cultural
traditions, the paper suggests some distinctive features of social and political values in early Southeast Asia.

2. **The catalog in *Lilit Phra Law*: more than just a literary device?**
   Robert Bickner (University of Wisconsin Madison)
   Old Thai literary works such as *Lilit Phra Law* are full of lists or catalogs, some simple ones of just names, of grasses, for example, or animals, or birds. Others are more elaborate, like those of birds and what they are doing in the trees and in the air. Some describe a scene, mixing animals and plants with names that are similar to the animal names, as though bringing different types of beings together in both name and action. And there's the lists of flowers and trees with references to what each one recalls to Phra Law's mind about the queen he's left behind. These elaborate lists are not just a poetic device but a reflection of a way of knowing the world, or expressing control of it.

3. **Ethnic categories and political knowledge in early modern Thai and Muang verse**
   Matthew Reeder (Cornell University)
   Why did early Thai and Muang (Northern Thai) poets, in the late eighteenth and early nineteenth centuries, increasingly make use of ethnic categories in their narrative compositions about society and history? This paper will trace several transitions in forms of political knowledge by focusing on narrative poetry about kings, journeys, heroes, and wars composed up to the 1850s. In the late eighteenth and early nineteenth centuries more than ever before, poets introduced ethnic groups to their plots as political “characters,” vilified ethnicized enemy kingdoms, enhanced their appreciation of ethnic diversity, and retold historical events to promote then-contemporary political values. These literary transitions were intertwined with shifts in the political environment. The tenuous historical foundations of the new royal families in both Bangkok and Chiang Mai, along with the emergence of their founders in battles against the “Burmese” enemy, suggest motivations for a new emphasis on drawing ethnic (rather than genealogical, and in addition to personal) connections to structure narratives about each kingdom’s past and present. This paper will consider genre, audience, regional literary connections, and differences in extant manuscript copies in order to draw a fuller picture of the genealogies and intended effects of these narratives and the new forms of political knowledge which shaped them.

4. **Telling 'Virtue' through tales and ritual dances: common themes in Nora of Southern Thailand, Mak Yong of Malaysia, and Barong of Bali**
   Cholthira Satyawadhna (Walailak University) and Kanit Sripaoraya (Universiti Malaysia Kelantan)
   Although today in modern and postmodern era, one may perceive "Virtue" as being flexible and may be shifted in differing socio-political-cultural contexts, we argue that in the Premodern Asian and SEA states and local indigenous communities, "Good" vs "Bad" were strictly decisive and sharply clear-cut as well as the concepts of "white vs black", "strong vs soft/weak", "inner vs outer", "sweet vs bitter", "masculine vs feminine", including all other dualistic things, items, and philosophical world views. Tales and Ritual Dances of the three "believed-to-be" isolated and distinctive cultures, namely Nora of Southern Thailand, Mak Yong of Malaysia, and Barong of Bali are thoroughly investigated and compared in-depth, only to finally discover that they have an invaluable shared cultural heritage, the common value of "Virtue" told through tales and exposed through rituals and performances, showing the premodern SEA peoples’ dualistic world views, their knowledge and sensibility including their philosophical mind which have been passed on from generations to generations. Prior to the Pre-Buddhist and Pre-Hinduist/Brahman early state-formation, possibly the fore-coming of the Chinese ancient belief system on Yin-Yang might have been earlier spread and transcended through SEA and the archipelago. It was well-combined and deeply penetrated within the indigenous cultures, knowledge, systems of beliefs, then further has become the deep-structure of the SEA values through times.
5. **Music and dance in pre-colonial Cambodia**

Helene Nut Suppya (Leiden University; Institut Nationale des Langues et Civilisations Orientales; Universität zu Köln)

Cambodia is known to have two theatre forms inscribed as Intangible Cultural Heritage of Humanity by UNESCO: the Royal Ballet of Cambodia and Sbek Thom, Khmer Shadow Theatre. Nevertheless, the production of traditional “literature” (repertoire, vocabulary of dance, music and ritual) rarely deserves attention among academics. I will examine the emergence of this literature which appears in the pre-Angkorian period (7th century AD), its development and its dissemination in time and space. In the meantime, I will investigate the impact of interactions (exchanges and borrowings) with neighboring countries especially Thailand and to a lesser extent Laos and Myanmar.

6. **People make their own world: Folktale as conceptions of the world and life of ordinary people in Cambodia**

Thibodi Buakamsri (University of California, Berkeley)

A study on ordinary people has not been a major concern of scholars on Cambodia. They are normally placed in the vague background. Although they are always anonymous in history, they have their own stories to tell. Those stories are rarely found in the orthodox historical accounts. This paper aims to examine alternative types of evidence found in folktale which is remains largely unexplored. Khmer folktale represents both the conceptions of the world and life of ordinary people, the subordinate groups, and of the dominant groups. This paper analyzes only the first one. It argues that the conceptions of the world and life of ordinary people root in their everyday practices. Most of their practices are amoral, not conform to the hegemonic moral and social orders. Those amoral practices were a response to situations and circumstances in everyday life in order to survive, or to have a better life, in the world here and now.
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Jae Hyeok Shin (Korea University)
Rising nationalism is considered to be a major obstacle to regional integration in East Asia. In this paper I investigate what causes the rise of nationalism in the region. Conventional wisdom says that the emergence of nationalistic leaders, such as Koizumi and Abe, increased tension with their neighboring states. It is less clear, however, why those nationalistic leaders emerged in the first place?

Drawing on the diversionary war theory, I argue that political leaders tend to embark on a confrontational action against neighboring states, such as a visit to Yasukuni Shrine, when public discontent with the government grows and the ruling party’s electoral chances in the subsequent elections are thus low.

I will support this argument examining the case of Japan from the Koizumi administration to the Abe’s. By tracing provocative actions taken by political leaders, I intend to show that a decline in popularity of the governing party correlates closely with an increase in nationalistic behavior of the party leaders.

2. Foundation of regional integration: common or divergent interests?
Yong Wook Lee (Korea University)
A conventional wisdom on regional integration is that the states in a region make efforts to cooperate to build a regional institution when they find themselves possessing or sharing ‘common interests’. More broadly, cooperation and common interests are almost interchangeable concepts in explaining collective institution building processes.

Against this backdrop, I try to show there are cases where divergent rather than common interests among the states can facilitate the development of a regional institution. I offer a causal logic of this insight by paying attention to the literature of multiple equilibria. In short, the divergent interests of regional leaders can ameliorate or solve the problems of multiple equilibria, the obstacles known to impede institutional building processes.

I will empirically examine two cases of regional integration, the development of the Chiang Mai Initiative in East Asia and European monetary integration in the 1990s, to test the divergent interests insight, as noted above. By comparing the two cases in detail, I aim to identify when or under what conditions divergent rather than common interests would work out better to institutionalize regional cooperation.

3. ASEAN centrality and regional integration of East Asia
Hyung Jong Kim (Yonsei University)
This study considers the implications of the changing role of the Association of Southeast Asian Nations (ASEAN) in the process of regional integration in East Asia by investigating ASEAN centrality. The trajectory of ASEAN since the economic crisis in 1997-98 has shown the dual process. This process consists of on the one hand the ‘deepening’ of Southeast Asian regionalism towards integration, and on the other hand the ‘widening’ of this regionalism by ASEAN participation in East Asian regionalism.

As to the mechanism, there is an increasing asymmetry among ASEAN member states brought about by the expansion into ten states. This asymmetry becomes apparent with ASEAN engagement in East Asian regionalism where, because of rivalry of the non ASEAN states such as China, Japan and South Korea, bilateralism of these states with individual ASEAN members has become a significant element.

This suggests a lack of respect for the role of ASEAN as a dominant agent for East Asian regional integration in the long term. The transformation of East Asian regionalism into regional integration is through a long-term incremental process which may not be seen clearly without undisputed leadership. This paper argues that the movement towards the regional integration in East Asia should be considered with basic acceptance of the ASEAN centrality which is under challenge and led by the continuous organized efforts of many actors who desire to see progressive changes.

4. The U.S "Pivot" to Asia and the impacts on ASEAN’s regional security
Tanawin Kosaidilok (Thammasat University)
The main argument of this paper focuses on the regional security of the Association of Southeast Asian Nations (ASEAN). The current debate on ASEAN’s political affairs is influenced by the rivalry between the United States and China (Japan also, but the main argument is on China and U.S). The rise of China in the 21st century has urged the U.S to rebalance back into Asia, known as the "Pivot". The rise of China has tremendously changed the global context in international relations. The United States, which is the declining global hegemon, has now been challenged by the military and economic strength of China. The pivot to Asia particularly emphasizes in Southeast Asia and its primary goal is to counter the rise of China. Unfortunately, the regional security of ASEAN will be directly impacted by power competition between China and the U.S. This article attempts to apply the Offensive Realism and Institutional Liberalism theories to explain and predict the outcome of the pivot to Asia. Moreover, the security issue in Southeast Asia is complex. China’s economic influence has been translated into military power. Will this be a peaceful rise? According to John Mearsheimer, he believes that great powers will always compete against each other for dominance to be number one. ASEAN on the other hand, needs to find an approach to manage with the power struggle, so that the unity of the institution can remain relevant in the East Asian regional affairs.

PANEL 2.08 DAY 2 (DEC. 13) Hours: 12.50-14.50 Room 509
LAND CONFLICTS AND STRUGGLE IN RURAL SOUTHEAST ASIA
Chair: Eduardo Tadem (University of the Philippines)
Panelists:
1. **Philippine Tourism Zones: For tourists only (Peasants not allowed)**
Hazel Mercado Dizon (University of the Philippines Diliman)
Being part of the Global South, the Philippines is bent on attaining economic development. One of its key strategies is tourism development, which requires infrastructures and scenic locations that attract tourists. The rural, in contrast with the busy urban, is a perfect tourism spot for the leisure-looking traveler. To realize this strategy, the Philippine government has cordoned rural areas and tagged them as Tourism Enterprise Zones (TEZs) and Special Tourism Zones (STZs). Consequently, rural peasants living in these zones are being displaced from their homes and livelihood. Taking Batangas as study site, the paper examines the socio-political and economic relations between government officials, private tourism developers, and farmer-residents that take place in its rural and tourist zones. Through interviews with various stakeholders, examination of state policies and land-use plans, the study reveals that the combination of decentralized power of local government units, political patronage, private-public partnership, and oligarchic and bureaucratic capitalism boost the government’s agenda on tourism. On the other hand, the accomplishment of tourism development in the study site is not without opposition from the peasants who organize themselves to resist the conversion of their lands. The paper posits that behind the contentious success of tourism as a development strategy, it all starts with the catchword “development.” Development has been used to justify in transforming the rural into tourism landscape and setting aside the peasant while welcoming the tourist. Thus, this research offers to rethink the notion of development by looking how tourism development is realized in rural Philippines.

2. **(Re)creating the lived experiences of women in a struggle for agrarian reform in Hacienda Luisita**
Lodigario Jr., Ani Rigor (Philippine Business for Education, Inc.)
The life of women in agrarian reform community (ARC) is one of the development issues less explored by scholars of development communication (DevCom) in the Philippines. This research was a scholarly attempt to understand agrarian reform struggle as a lived experience of women in Hacienda Luisita, an ARC widely reported in the Philippine media. It tried to situate DevCom in a politically charged environment of development in ARCs. Its epistemological and methodological groundwork was classical phenomenology, which underscores disciplined experience of the other’s world through dialogue and reflection without bringing one’s own categories in the process. Five women from one agrarian reform organization in the hacienda were purposefully chosen as participants of the study. This paper discusses their understanding of a struggle that was shaped by various constitutive forces they experienced in their fight for land. Sacrifice was considered as the essence of the struggle.

3. Reaction of a peri-urban community against agricultural land appropriation for urban expansion of Hanoi City
Binh Thi Thanh Nguyen (Vietnam Academy of Social Sciences)
Never before, Vietnam’s urban and rural landscapes changed extraordinarily as the country has been experiencing a high rise of industrialization and modernization. Population growth and rapid re-urbanization of all the major cities led to a direct expansion of the perimeters in which these cities had been confined since the middle of the last century. This led to changes of land use, the economic restructuring and employment status, and the deterioration of the ecosystem among peri-urban communities. In that context, rural communities, especially peri-urban villages, has been facing both opportunities and challenges to develop and better themselves. Some researches have paid their attention to the impact of urbanization on socio-economy of rural communities surrounding Hanoi, Ho Chi Minh city or several big industrial zones in Vietnam, but not yet a research examine the reaction of people in these rural communities when they lost their agricultural land for urbanization.

This paper aims to examine the impact of urban expansion on a peri-urban village of Hanoi which used to be a famous agricultural and silk weaving village in the Northern delta. I seek to understand how have villagers of different age, gender and occupation have reacted to the decision of Hanoi city taking their agricultural land for urban projects. Drawing upon on recent fieldwork, this anthropological research is an in-depth study of the dynamics of land appropriation process and response of farmers before the great changes in land, occupation and lifestyle. My paper will show that rural inhabitants have different reactions to that process. While some villagers took advantage of urbanization and got better, many are left behind and vulnerable to become the poor urbanite.

4. The use of history in legal battles with the Malaysian state
Sandra Khor Manickam (Nanyang Technological University)
Various non-governmental actors have been active in legally representing indigenous peoples in Malaysia in their fight against land encroachment by the state. Indigenous peoples’ organisations, advocacy groups and scholars are among those who often lend time, resources and expertise in arguing for the rights of indigenous peoples to resources claimed by the state. This paper will discuss the use of historical scholarly work in a legal case won by representatives of the Semelai group in Pahang, Malaysia against the Pahang state government in 2013. In addition to relying on provisions written in the law and previous legal precedents in order to make a judgment, the presiding judge asked for a historical explanation of why the Semelai were not mentioned in the case for Malay land reserves during the colonial period, as well as why the group is in a marginal position today. Such details would then explain why the Semelai had to resort to the courts to defend their land and cultural claims in the current case. The request for such information on behalf of the court placed historical knowledge and interpretation at the forefront of assessing legitimacy claims by indigenous peoples. This paper will examine how history became useful and
ultimately persuasive in this legal claim, and discuss the politics behind selective group essentializing when arguing legally for indigenous rights.

5. **The role of local customary law in nature conservation in the Sirisori Islam Village, Saparua Island, Central Mollucas, Indonesia**

Mukhlish Jamal Musa Holle (Hokkaido University)

Sirisori Islam is one of two Islamic villages in the Saparua Island, Central Mollucas, Indonesia. This village ever had strongly concern on its traditional law, such as local customary law that support nature conservation until the new Village headman was elected. At that time, Traditional and custom societies could perform nature conservation based on the community. Basically, it is influenced by an economical importance, and indirectly positively support nature conservation. Even though it could urging nature conservation, this system get weaker because of the human habit and local government regulation change. It needs a further assessment on its practical customary activities for nature conservation, such as how the people experience assisted nature conservation. To discover how such practical activities could be supported and involved into nature conservation initiatives, there is necessary to conduct a general overview of current practical activities. This study aimed to investigate conservation in the past and how those practices could be fostered, supported and repeated for sustainable nature conservation in the Sirisori Islam Village and possibly adapted in other areas. Local customary law in Sirisori was successfully managed and controlled marine resources over harvesting that possibly to reduce next period harvest. But now, it is changed and local natural resources get threaten. The remaining local customary law that still exists is believed by the locals to protect heritage as well as vegetation around the protected areas called Elhaw. This system may be repeated in this Village and adapted on other areas by local government and stakeholder incorporation as an effort in nature conservation.

6. **Economic impacts of the support services under the Comprehensive Agrarian Reform Program (CARP) on the welfare of selected Agrarian Reform Beneficiaries (ARBs) in the Dila-ARC, Bay, Laguna, 2013**

Joshua Martin Santos (University of the Philippines Los Baños)

Agrarian reform has been, and still continues to be, one of the biggest issues in the Philippines’ agriculture sector. The most recent and comprehensive policy that aims to improve farmer livelihood is the Comprehensive Agrarian Reform Program which was passed during the Aquino administration in 1988. CARP aimed to redistribute land from landowners to landless farmer tenants in order to provide a more equitable share of landholding as well as improve farmers’ lives through land ownership along with various support services such infrastructure, marketing, judicial, and educational support. Using secondary data of beneficiary farmers provided by the Department of Agrarian Reform (DAR) and through interviewing non-beneficiary farmers, randomly selected through random sampling, the impact of the support services on income, productivity, farm technical efficiency, wealth distribution and farmer welfare were analyzed.

Income data showed that farmers who benefited from the support services earned higher incomes and was far better distributed among the households than non-beneficiaries. This implies that beneficiaries are able to better maximize their profits through lower costs provided by the support services. However, production data showed that average farm yields for both beneficiary and non-beneficiary were roughly the same yet the technical efficiency of farmer beneficiaries were far superior than that of non-beneficiary. This implies that non-beneficiaries have the potential to be producing at a far higher production level.

In terms of the welfare analysis, the economic surplus estimation yielded an increased producer surplus which means that beneficiaries are better off under the Comprehensive Agrarian Reform Program.
Abstract:
Major countries in Southeast Asia are facing the rapid political changes; some are toward liberal democratization (Indonesia, the Philippines), and some are in forms of turmoil (Thailand, Malaysia in a sense).

Under the background of such political landscape, there must be a drastic change of the phase of economic growth in 2000s across the region. This may be related to the change in a form of technological progress, in sectoral balance and in urbanization. And above all, the economy in Southeast Asia seems ending the era of simply achieving economic growth itself, and entering the one for pursuing the redistribution system.

Inviting five scholars, we would discuss the new phase of economic growth in Southeast Asia from Meta-Macro point of view, along with micro economic analysis.

Panelists:
1. Growth structure, changing rent channel and financial system in Thailand in 2000s
   Fumiharu Mieno (Kyoto University)
   The paper focuses on the essence of the effect of the policy intervention under the Thaksin Government in 2001-06, on the basic structure of Thailand economy. After examining external economic environment after Asian Financial Crisis, inside and outside Thailand, the paper discusses the true nature of his so-called "Dual Track Policy," and the direction of the reform of the public sector and financial system.

   What are observed here is that (1) his "Dual Track Policy" resulted in a simple export promotion policy, (2) the various redistribution schemes at that time were realized largely by surplus of the export growth, not by domestic consumption, (3) some resource for the redistribution was created by well conveyed scrap-and-build process of the traditional rent structure associated with state-owned enterprise and financial system.

   These findings give us hints to think about the political conflict since the late 2000s.

2. Alternative growth model of East Asia, from export-oriented one to regional demand-led growth model
   Kosuke Mizuno (Kyoto University)
   Adjustment of economy after the Leman shock changes the structure of East Asian economy. Role of external market such as US and European economies diminished clearly, on the other hand the markets in the region developed. Domestic markets in the region including Indian and Chinese have expanded. Economic developments of countries such as China, India, and Indonesia are now engines of the world economies. These countries have played important role not only as the exporter to the external market but also as the demands, or the markets of the world economy. Deepening the domestic, or regional markets have been promoted by the growth of middle classes, improvement of lower class conditions, development of infrastructure, development of remote area of the economy, and economic integration such as ASEAN economic community. These changes have formed the new model of regional demand led economic growth of East Asian countries.

   Bruno Jetin (Universiti Brunei Darussalam)
   The aim of this article is to analyze the effect of the income distribution between labor and capital on the growth performance of Thailand from a Post Keynesian view. The evolution of the share of workers in the national income and its relation to consumption, investment, exports and imports has been the focus point of Post Keynesians. The model proposed by Bhaduri and Marglin (1990) has analytically set off the distinction between wage-led and profit-led demand in developed capitalist economies. Theoretical and empirical research
has recently focused on the determination of the growth character of the developed and, recently, developing countries in this framework. We adopt and develop the approach of Stockhammer et al. (2009) for an econometric investigation of the functional distribution of income and economic growth in Thailand. To our knowledge, this is the first application of such a model to this country. The results show that the economic growth is led by profits for the period 1970-2011.

4. **Development of the Philippines economy and soft power international networks**  
   Cayetano Paderanga (University of the Philippines)  
The economy of the Philippines experienced the highest growth in ASEAN countries in 2012-2013. This paper will analyze the changes that have taken places in the Philippines recently. Philippines economy has characteristics such as high level of national saving, remittance by foreign Philippines workers, high level of production network based on production process fragmentation, business process outsourcing (BPC). These factors have played positively on the current growth of the economy. Can this growth lead to real sustained growth of the economy?  
   Soft power at the extensive international networks transformed the model of businesses and linkage. These linkages can lead to the increase of demand and supply, income, consumption and investment, technology and manpower. This paper will discuss the linkage among those factors, and tries to show the new form of the economic development.

5. **Sources of post-MFA productivity change in the Cambodian garment industry**  
   Vixathep Souksavanh (Kyoto University)  
Following the termination of the Multi-Fiber Arrangement (MFA) in 2005, the Cambodian garment industry faces fiercer competition in the global markets. Efficiency and productivity enhancement is considered among the key measures for the industry’s survival and further development. Applying firm-level data of 2004 and 2007, the paper evaluates productivity change and decomposes it into efficiency and technical change. The study finds that total factor productivity (TFP) growth has been achieved at the firm and industrial levels, and that this productivity growth is primarily attributed to efficiency enhancement. Streamlining of production, labor retrenchment and securing more exports are crucial for TFP growth. Among garment producers, Korean firms have significantly improved their productivity level in the post-MFA era. The findings underline the need for productivity improvement; particularly there still is much room for enhancing technical progress.

6. **Economic governance: what can we learn from the experiences of Thailand, Indonesia and the Philippines?**  
   Shingo Mikamo (Shinshu University)  
In comparison with the Philippines and Indonesia, Thailand was often seen as a successful case of economic governance to lead economic development in the past three decades. Economic growth rates clearly show the advantages of Thailand. However, economic governance cannot be simply indicated by economic measures. Thailand had failed to govern the economy and the financial sector in the 1990s. The country is also facing the turmoil of the democratic governance. On the other hand, the Philippines has successfully maintained financial stability in the past two decades. The democratic governance of the country is also stable. Indonesia has experienced the most radical changes in political and economic governance in the past three decades. After the economic and political crises in the late 1990s, the country showed encouraging signs of recovery under the Yudhoyono administration. This paper examines the issues of economic governance in new or unstable democracies by focusing the financial (banking) sectors. The success or failure of particular regulatory work remains an empirical question. What can we learn about democracy and economic governance from the experiences of Thailand, Indonesia and the Philippines? In
Despite its significance, an attempt to clarify lessons has just begun. In order to address the issue, this paper analyzes political institutions that affect the (legislative) process of economic policy making and the relationships between the bureaucracy (the Central Bank) and politics. What do institutional factors improve (or deteriorate) governance in new democracies and/or transitional political regimes?

Panelists:

1. In Their Shoes: An "underground" network of shoemakers in the Philippines’ footwear capital
   Concepcion Lagos (University of Asia and the Pacific, The Philippines)
   Goh & Yeoh (2003:3) contest that Southeast Asian urbanisms have been created through micropolitical and economic forces that are finely inflected and nuanced opening up sites for a variety of contestations. This study hopes to contribute to such studies that recognize the entangled layers and degrees of varying influence that exist within and create a city.

   To survive from the threats of globalization that predatorily displace industries that fail to compete with the mass production of low-quality and cheap commodities, a community of shoemakers has realized that it is more profitable and efficient to specialize in producing parts of a shoe rather than manufacture the commodity as a whole. This phenomenon in the shoe capital of the Philippines has created an "underground industry" composed of an assembly line that is personalized and negotiated through intimate connections and profiteering. Such network is composed of disjointed production spaces vulnerably attached and dependent on workers whose profits rely on the needs of the market and availability of credit, raw materials and labor. My selection of resource people therefore does not take into account the experiences of owners of shoe shops (whether cottage type, medium or large scale) who have the means and capability to adjust their production line based on the dictates of the market and fashion trends. By privileging the voices of individual workers who specialize in producing mere parts of the shoe, their roles as integral sources of the city’s history and the temporality of their work shall be critically exposed.

2. Street vendors and networks: adaptation in Bangkok
   Niti Pawakapan (Chulalongkorn University)
   The paper focuses on Bangkok’s street vendors, most of whom migrated from the provinces outside the capital and did not have trading background. They usually worked in several odd jobs for a number of years before becoming street vendors. Research in this field generally investigates how street vendors build up their business with a little capital, developing business networks through friendship and social relationships, which are often based on the common languages and cultural practices that they share with their customers and/or trading counterparts. This paper, however, argues that street vendor’s economic mobility is not only supported by such shared cultural values and intimacy, but also driven by their political awareness and sense of regionalism. Most street vendors, especially those who came from the northeast region, have long encountered the socio-economic inequality and cultural prejudice against them. Such experiences are among the motivations to socio-economic mobility for many street vendors.

3. Role of credit union in capital formation in rural West Kalimantan
   Pujo Semedi Hargo Yuwono (Gadjah Mada University)
   Introduction of palm oil in rural Kalimantan, Indonesia, has led to tremendous agrarian, socio-economic, and cultural changes among farmers. Ecologically palm oil cultivation has transformed environment of the island from rubber field and swidden lands dominated into
a vast sea of palm oil fields with lower biodiversity. Presence of palm oil companies has reduced small holding farmers’ access to farmlands, and gradually increased rate of landlessness and proportion of wage laborer among the population (Julia and White, 2011). Economically, cultivation of palm oil has increased the island gross domestic product, and different to logging economy back in the 1980s large proportion of palm oil money is circulated internally in the island rural area (Semedi, 2014). This article argue farmers in Kalimantan are not against either palm oil or intensification of market economy in their everyday life, as they have been integrated in the world market for centuries as supplier of gold, forest products, and rubber (Tagliocozzo, 2007). Just like in other communities Kalimantan farmers also aspire for upward socio-economic mobility and this article is to analyze to what extent they manage to materialize their aspiration especially in the context of the growing number church supported credit unions in their community. Can the farmers start to build, with help of credit union, a saving which in turn can be operated as capital? Who manage to save and who don’t? What is further consequence of the internally formed capital in the farmers’ community?

4. **Pagsanda in Sulu: informal credit and conflict risks in the southern Philippines**
   Jamail Abdul Kamlian (Mindanao State University-Iligan Institute of Technology)
   Closely looking at the problem of peace and order in Sulu, one of the island provinces in the Autonomous Region of Muslim Mindanao (ARMM) in the Southern Philippines, would reveal that culture and economics play a critical role. This is exemplified by pagsanda, a traditional form of credit practiced by the largest ethnic group in Sulu—the Tausugs. **Pagsanda** is the practice of offering a piece of property as butang (collateral), usually in exchange for cash to finance traditional socio-cultural affairs considered as important and of high social value. These affairs include pagtiyaun (wedding), paggunting (baptismal), pagkubul (burial), and other similar events. Although other reasons also emerge like expenses for hospitalization, education, basic needs, as well as personal and family security, they, however, appear to be overshadowed by the social affairs mentioned above as reasons of pagsanda. Pagsanda in Sulu, especially its links to violent conflict remain relatively unexplored; there is, therefore, a need to look into the activity. This paper finds it important to answer the following questions: How can pagsanda be linked to the emergence and/or aggravation of pagbanta (rido or clan feuding) among Tausugs? Is there a connection between pagsanda and the proliferation of loose firearms in Sulu? How is pagsanda related to the violent electoral process in Sulu? What are the other spill-over effects of pagsanda into other sectors of the informal economy? What implications can be gleaned from pagsanda and its link to violent conflict on policy legislation?

5. **Rationalizing the irrational: evidence–informed policy making in the context of a decentralized Philippine state**
   Anne Lan Kagahastian Candelaria (Ateneo de Manila University)
   Post-independence Asia saw the proliferation of a very Weberian structured government (usually remnants of the colonial government) ran by people who led the revolution but perhaps not trained enough in the science of rational governance and policy making. Hence, on the onset, the structure looks "modern" but the process and way of doing things remain largely "pre-colonial" where the value of personal ties, kinship and culture shape what decisions are acceptable and not. This study therefore explored whether there is indeed ‘irrationality’ of governance by looking at how policy makers made sense of "evidence" in informing policy choices. In particular, we asked how often policy makers use various types of evidence in three service delivery areas: health, education and social services. In addition, we also evaluated the value of ‘rationality’ (or the use of evidence), particularly in winning an election. A total of 120 municipal mayors were randomly surveyed from December 2012 to March 2013. Aside from the survey, we also kept track as to who among our respondents won the local elections in May 2013. Our results indicated that while the policy spaces at the local level are indeed personal, it does
not necessarily lead to an irrational decision making process. In addition, the use of ‘evidence’ per se did not deliver the votes, but the combination of the choice of issue and political capital, which did.

**PANEL 2.11** DAY 2 (DEC. 13) Hours: 15.00-17.00 Room 663

**EXPANDING ENVIRONMENTAL CONSCIOUSNESS THROUGH MULTI-SCALAR MOVEMENTS IN URBAN ASIA**

Convenor: Rita Padawangi (National University of Singapore)

**Abstract:**

Asian cities in the 21st century are facing major urban transitions. The first is the waves of growing civil society activisms that spread across geographies and are increasingly internetworked, including local environmental movements. These civil society groups are locally grounded but the reach is often beyond their neighborhoods to the cities and even to other places. Cyber-technologies and on-the-ground contestations have joined together in challenging, negotiating, and participating in urban processes. Public expressions of solidarity in urban spaces are key elements in the process of challenging institutional structures from the grassroots, and these occupations of streets and squares are rooted in everyday socio-cultural experiences in specific environmental conditions. Mundane practices of environmental initiatives are opportunities for people to come together, to share and to raise awareness and gain moral high ground for their common cause.

The second is the overwhelming number of big, global capital-driven developments in cities that often put aside any environmental concerns, at the expense of livable landscapes for the residents. These developments have real impacts on vernacular neighborhoods in cities that are gradually deteriorating under development pressures, particularly their ecological qualities. The pursuit towards city competitiveness swept urban landscapes, justifying the removal of culturally vital sites and natural elements to make way for profitable urban spaces. At the same time, cities as centers of economic opportunities continue to intensify in density, often without sufficient infrastructure nor bureaucratic capacities. As such, traditional ways of life are often pitted against environmental sustainability, even when negative anthropocenic interventions on environmental quality – that also contributes to more urban disasters that further marginalize the disadvantaged – are results of socio-economically unequal access to modern urban services.

This panel will feature new approaches to understand the relationship between local environmental aspects of social-cultural life and urban-scale environmental social movements. How do local, on-the-ground life experiences interact with citywide environmental movements and beyond? Practices of community gardening, composting, river conservations, community-based green architectures and green mapping are potential examples but by no means limiting the possibilities of multidisciplinary explorations. Understanding local-global transcendence in urban social movements requires further scholarly attention. In particular, this panel would examine how the everyday cultural practices in neighborhoods, growing civil society and multi-scalar environmental consciousness are interrelated.

**Panelists:**

1. **Progressive cities from the grassroots versus corporate cities as engines of growth: alternative prospects for human and planetary flourishing in the Anthropocene**
   
   Mike Douglass (National University of Singapore)

   Asia’s rapid urban transition is turning attention to cities as principal sites and scales for addressing pressing social and environmental concerns. Two contrasting trends are appearing in response. One is the global corporatization of cities exemplified by vast new privately managed “eco-cities” that are promoted not only as being environmentally sustainable but also as the way forward for filling gaps in housing and other social needs. Another trend is the rise of progressive cities from grassroots mobilizations that promises to bring improvement to the quality of life and the environment through political reform and participatory governance. Though both types are as yet small in number, they represent the principal alternatives for steering urbanization processes away from the socially and
environmentally troubling conditions that most cities in Asia face today. As the world enters the Anthropocene – the age in which human actions have a dominant influence on the Earth’s ecologies and climate – which trend will dominate the production of urban space in the coming decades will have long-lasting impacts that will not just determine the future of cities, but equally the possibilities for human and planetary flourishing.

2. **Between infrastructure and eviction: feeling future politics in a Thai city**
Eli Elinoff (National University of Singapore)
What happens where the “enchantments of infrastructure” (Harvey and Knox 2012) meet the uncertainties associated with “eviction time” (Harms 2013)? In this paper, I explore these converging structures of feeling to understand the political terrain produced when squatters must struggle against infrastructure projects that promise regional growth and urban prosperity. I argue that feelings of aspiration, anticipation, and enchantment are essential to understanding the political struggles that unfold among the local slum movements in the Thai railway squatter settlements facing eviction in the city of Khon Kaen. With their homes occupying land owned by the State Railway of Thailand, residents find themselves managing their own ambitions for legitimacy, the railway’s mobilization of national progress, and the city’s expectations of urban prosperity. On the one hand, residents feel that securing rights to this land will legitimize their presence in the city. On the other, they see it necessary to affirm city officials’ and municipal residents’ aspirations for regional infrastructures—a high-speed train system and an international highway route—that will reposition it as a regional economic hub potentially bringing jobs to the region. I argue that these multiple projects and the feelings they inspire demarcate specific terrains of present and future politics that organize fundamentally different possibilities. These possible futures provoke residents to think through what progress means and who will get sacrificed under its churning wheels allowing them to critique the state in new and creative ways. They also produce new sites in which political eruptions might occur capable of challenging the order of the Thai state and reconstructing notions of development. The sad irony here is that he sites in which important debates over development and democracy are occurring are precisely the spaces erased in the pursuit of high speed futures.

3. **Reclaiming the river: multiple discourses of social movements and urban projects**
Rita Padawangi (National University of Singapore)
What are the challenges and consequences of planning in dense urban settlements along riverbanks in the capital city? How do urban realities feed into environmental consciousness on the social and cultural roles of the river in the city? In urban areas of Indonesia, many governments operate separately from the communities’ everyday realities, but at the same time the actions and impacts of both influence each other. Urban development trajectories in rapidly industrializing societies in these cities gradually turn rivers into sewers, which would later be sources of floods and contamination of groundwater when the catchment areas are encroached by concretization of land surfaces to make way for buildings. This paper looks into the alternative solutions offered through community-based practices and initiatives. Many of these practices and initiatives interact with existing government projects, but the environmental consciousness is a result of aspirations that connect with a wider network across cities and regions. The range of environmental visions and practices of the grassroots encapsulates the fragmentation of river imaginations in the urbanized society.

4. **Reconstructing landscapes, townscapes and lifescapes: ‘Re-mooring’ after disaster in Japan**
Tyson Vaughan (National University of Singapore)
Ways of living are ways of risking, and yet, traumatic disasters violently reconfigure the relations between communities and their environments, both built and natural. Japanese examples include the tsunami of March 11, 2011, the Great Hanshin-Awaji Earthquake in
1995, and the poisoning of the ecosystem in Minamata, Japan, through industrial mercury pollution in the mid-20th century. As part of their efforts to recover from their respective catastrophes, inhabitants of these communities found themselves engaged in processes of soul-searching about who they had been and what they wanted to become. Such processes, often facilitated and mediated by various technical experts, included debates over the role of nature as a sustainer of life or bringer of death, and the role of built infrastructures as bulwarks against natural hazards or as facilitators of living cultural practices. Now, the northeastern coast of Japan is in the midst of post-disaster recovery, and it could be argued that Kobe and Minamata also, decades after their respective catastrophes, still have yet to fully recover. But what does it mean “to recover”? in the post-disaster context, this verb is often use intransitively. But using the transitive form focuses attention on what is to recovered. An answer of “community” only prompts the further question of what a community really is, and by what means it can be recovered. This paper considers how post-disaster recovery planners (including professional specialists and local planning participants) attempt to conceptualize and reconstruct the “lifescape” or social essence of a community, even when their tools, techniques and media consist mainly of technical practices and material objects. Borrowing a term used in Minamata, the paper presents a normative argument for moyai-naoshi or “re-mooring” as a progressive framework for conceptualizing and governing a more just and sustainable post-disaster recovery, and for reconstructing more resilient communities.

PANEL 2.12   DAY 2 (DEC. 13)   Hours: 9.30-11.30   Room I
CLIMATE CHANGE AND ADAPTATIONS IN THE REGION
Chair: Kozo Matsubayashi (Kyoto University)

Panelists:
1. The impacts of climate change on food security and how ASEAN community deals with this issue
   Kanyakarn Sathiansukon (Suan Dusit Rajabhat University)
   In South East Asia, climate change has been considered as a threat to regional security which has seriously affect to human life. One of the significant effects is the loss of biodiversity in food plants caused by the increase of global temperature. Which can lead to the lack of diversity of food availability. The next impact is the decline of food production due to the effect of shifting seasons, the rise of temperature, drought, and flood. This will reduce food availability and food stability. Climate change is also causing increasing food price due to the decline of food production, which can lead to the problem of food access among people who cannot afford the inflated food price.
   Thus, this paper will concentrate on attempts and responses of ASEAN Community solving this problem. ASEAN creates many strategies such as signing the agreement on the ASEAN Food Security Reserve to earmark a certain quantity of rice for the ASEAN Emergency Rice Reserve. Another strategy is establishing ASEAN Food Security Information System to strengthen food security in the region through the systematic collection, and analysis of food security related information for members. Through this paper, I argue that although there are many attempts from ASEAN to reduce, decrease, and prevent impacts from climate change on food security, the result of its strategies seem to be unclear due to the lack of participation from ASEAN nation members.

2. Impact of climate change on rainfall extremes in Thailand
   Ke-Sheng Cheng, et al. (National Taiwan University)
   Global warming has had profound impacts on climate and weather of all scales - from hourly, monthly to yearly rainfalls and from local, regional to continental. In 2011, Thailand experienced severe flooding during a typical dry season. Assessing the impact of
climate change on the risk of inundation requires knowledge of extreme rainfall characteristics, including the occurrences and amount of extreme rainfalls. Such information is derived from event-scale hydro-meteorological data and cannot be provided by GCMs. It is therefore imperative for development of a storm rainfall simulation model which can bridge the scale-gap between GCMs and management practices.

In this study we assess the impact of climate change on extreme rainfalls in Thailand, using a stochastic storm rainfall simulation model (SSRSM). Stochastic simulation allows the assessment to take uncertainties into account. The SSRSM is composed of three major components – (1) storm occurrence simulation, (2) (duration, event-total depth) joint simulation, and (3) hyetograph simulation. By setting storm characteristics representative of the baseline and projection periods, the SSRSM can generate outputs of a huge number of simulation runs. Each run yields one annual sequence of hourly rainfalls. From the SSRSM outputs, annual maximum rainfall series of various design durations can be extracted and used for calculation of design storm depths of various return periods and durations. The design storm depths of various return periods (which form the basis for construction of the exceedance probability curve in economic risk analysis) provide essential data for assessing the impact of climate change on social-economics.

3. Weather science for cash-crop colonial economy: agricultural meteorology in the Philippines, 1880s-1930s
Kerby Clado Alvarez (University of the Philippines, Diliman)
Agricultural meteorology, as a science that pertains to the study of the nature and processes of the physical environment that influence agricultural production, served as an indispensable yet unnoticed aspect of Philippine colonial economy.

In the second half the 19th century, institutional weather science flourished in the Philippines upon the pioneering works and initiative of the Jesuits who founded the Observatorio Meteorologico de Manila. As an institution that primarily served as a watchdog for shipping and navigation, the observatory became both a forerunner of agricultural meteorology, through its active involvement in Spanish agricultural endeavors, like in the Servicio de Agricultura and Comision Agronomica de Filipinas.

Upon the establishment of American colonial rule at the start of the 20th century, the observatory was reorganized and became the nucleus of the Philippine Weather Bureau (PWB) It was aimed at enhancing United States’ agricultural projects in the Philippines. The weather bureau was tasked to support the agriculture-based colonial economy, by making the sector more adaptive to climatic variations, monitoring weather disturbances and spearheading projects to lessen the effects of natural hazards.

This paper purports to present a history of agricultural meteorology, as a science used by several colonial regimes to advance their respective agricultural projects in the Philippines during the concluding decades of the 19th century, until the first decades of the 20th century. It will primarily argue that the Spanish and American colonial governments used this science as a modern mechanism to establish a cash-crop economic system in the archipelago.

4. Introduction of scientific knowledge through visual means: a study of "Farmers’ rainfall measuring club" in Indramayu, West Java
Rhino Ariefiansyah (Universitas Indonesia)
This paper aims to show how the introduction of scientific knowledge through visual means, such as animated documentary video as well as productions of graphs and sketch from a group of scientist to a group of farmers. Thus, how it could enrich the farmers’ knowledge and change their perception to their environment and influenced their
adaptations to climate change and its related phenomenon, such as pest outbreaks. In particular, this paper describes the learning process among the members of Farmers that later formed a group called “Klub Petani Pengukur Curah Hujan” or Farmer’s Rainfall Measuring Club in Indramayu, West Jawa, Indonesia. The introduction of visual means as described above was part of the Science Filed Shops activities that introduces of rainfall measuring activities and agro meteorological knowledge. This process involves unique process of knowledge transfer from scientific community (agro-meteorologist and anthropologist) to the farmers.

5. An application of supply chain analyses to assess indirect vulnerability to climate change: an assessment of the energy supply chain of Metro Manila
Marion Lara Ledesma Tan (Ateneo de Manila University)
Metro Manila does not generate its own energy; its energy supply relies heavily on the surrounding provinces. The fuel supply chain downstream movement to Metro Manila concentrates from two main geographical location: the proximate provinces of Bataan (East of Manila) and Batangas (South of Manila). Almost 100% of Philippines’ fuel comes from imports which are received in Bataan and Batangas. The two provinces also host the primary and largest refineries of the country. Two main gas pipelines, one from Bataan and the other from Batangas, transport the petroleum products to the National Capital Region for further distribution. Moreover, Metro Manila’s electricity heavily relies on the fuel importation; as power still mainly comes from gas-sourced power generated in Batangas (55%). Given the current energy set-up of Metro Manila, the metropolis may be subjected to multiple exposures to climate change risks. This paper provides a vulnerability assessment of Metro Manila’s energy supply chain. The initial intended outcome of this assessment will be a Geographic Information Systems-based model overlaid with climate change projections. The integrated model will have the capability to assess the "weak links" of Metro Manila’s energy supply network in the context of climate change.

PANEL 2.13 DAY 2 (DEC. 13) Hours: 15.00-17.00 Room 103
RE-REPRESENTING ARTS: THE TRANSFORMATION FROM ARTS TO ARTS
Convenor: Pram Sounsamut (Chulalongkorn University)

Abstract:
"Art is a representation of life and thought," such a diction has been known for thousands years. Since the very beginning of theory of arts, many ideas about arts have been asserted and criticized accordingly to school. However, in this means time, many arts have faced their new challenge of interchange and transition from one categories of arts to another. We are able to see many arts nowadays has collect some concept and/or narrative from others arts to represent it in its own ways. Not limit to the transformation of written texts to visual arts as it was happen in so many long time ago. But some narrative in radio, television, songs, etc. also chosen to reproduce. In this panel our presenter will show how arts in various medium are interchange or reinterpret in contemporary society. In analyzing those change we will understand how actual society represent themselves in different type of media. After presenting a case base on Thailand, our presenter will give a comparison with some others country and culture around Asia.

Panelists:
1. **Food and passion: food as a representing emotion of love in narrative**
Pram Sounsamut (Chulalongkorn University)
Food is one of the fundamental need for life. However, when we do care more about our food. We are not eat food for survive, but for some aesthetics benefit. Asian countries are very well known for their exotic food flavor and taste. It is interestingly that the taste and the image of food have been used as a medium to convey the deep meaning and underlie ideology of love in many narratives. In this research, I will draw the important of food in
narrative. The research will show how Thai and Chinese narrator used food and flavor as a symbol of emotion and love. Additionally, some western narrative such as film will be used to compare and make the idea of deep structure of using food in Eastern culture more explicitly.

2. The representation of Ramakien bas-reliefs and the verse describing Phra Chetuphon Temple: the meaning and significance in Buddhist context
Thaneerat Jetatharsi (Chulalongkorn University)
The Ramakien which derived from the Ramayana, an important piece of Hindu literature, has profoundly influenced on the Thai arts and culture for centuries. In Thai tradition, one of the king’s duties is to support and create the arts relating to the Ramakien as Thai people have compared the kings to Rama. In the reign of King Rama III in the nineteenth century, there was a set of Ramakien bas-reliefs and the verse describing at Phra Chetuphon temple created at the behest of the king. Scenes from Ramakien are chosen to carved and affixed to the plinth around Phra Ubosot of the temple in which each relief has a verse plaque, composed by court poets, describing each relief’s scene. This paper aims to examine and interpret the representation, meaning and significance of the Ramakien bas-reliefs and the verse describing the temple. The hypothesis of the paper is that through the scenes depicted in the bas-reliefs and the literary technique used in the verse describing, the Ramakien is represented to signify an important message relating to Buddhist concept.

3. The “beautification” of Thai literature scenes in masterpiece handicrafts: A case study on royal masterpieces showcased in the exhibition ”Arts of the Kingdom” at Ananta Samakhom Throne Hall
Vannaporn Phongpheng (Mahidol University)
The study aims at elaborating the process to beautify Royal masterpieces by selecting the exhibition ”Arts of the Kingdom” at Ananta Samakhom Throne Hall as a case study. The art works are products of students in the Gold Nielloware and Gold & Silver Department of the SUPPORT Training Center at Chitralada Villa and also represented as the finest and exquisite masterpieces of Rattanakosin Kingdom. In this process, the important scenes from Thai literature such as “Three Worlds” of King Ruang, Inao, Sang Thong, Khun Chang Khun Phaen and Ramakian are imitated to represent “Thai beauty” by traditional court artisans techniques. Such creation also shows the relation between Thai literature and visual art in Rattanakosin court and the glorification of Rattanakosin Kings through art production.

4. Earth art and nature imagery in Pin Sasao’s green poetry
Keerati Dhanachai (Mahasarakham University)
This paper aims at studying the relationship between earth art and nature imagery in Kaweepalokasilpa: nuengphansabonphuphasaksit (Wild Poet & Earth Art: One Rainy Season on the Holy Mountain), a modern poetry by Pin Sasao. It is found that the nature is represented as an origin of beings, an artist’s ecstasy, and an artistic inspiration. The understanding of nature leads to the truth and philosophy of human life. Illustrating connotations and framing poetic interpretations, the author created his earth art by natural materials, photography, and imagery. Kaweepalokasilpa: nuengphantsabonphuphasaksit could be considered as “green poetry”. Also through his unique poetic devices, the author conveys his worldviews on nature.

PANEL 2.14 DAY 2 (DEC. 13) Hours: 15.00-17.00 Room I
DISASTER AND COMMUNITY RESILIENCE
Chair: Noboru Ishikawa (CSEAS, Kyoto University)
Panelists:
1. Kinahrejo: the hamlet lost of the 2010 Merapi eruption
Ratnawati Yuni Suryandari (Universiti Utara Malaysia; Esa Unggul University)
The Merapi, most active volcano in Indonesia, erupted in 2010 which changed the social and geographical landscape as well as the life of the people at the villages at its slope. Nine villages destroyed by the eruption with a total number of 300 people killed. This paper describes the struggle of the people of Kinahrejo, one of the villages destroyed by the eruption, to continue with their life. The eruption has forced them to abandon their old village to move to a new settlement as part of the government policy of relocating people from the disaster prone areas. Instead of relocating to outside Java in collective transmigration program, they opted to be relocated to safer area around the Merapi. They succeeded in developing a new productive life in their new settlement, creating an economic entrepreneurship out of the Merapi. As their old living before the eruption of Merapi in 2010, they were able to develop another economic benefit related to the Merapi, by inventing a travel services provider for the visitors of Merapi, organized professionally for collective benefit. The data uses for this study were observations, interviews with local people, and related literatures. As the implication of the study stated that the Merapi community, like the one and particularly people of Kinahrejo, should not be separated from the volcanic mountain even if they have to be relocated from disaster prone areas. They have been living for a long time with Merapi so they will be better to keep living in harmony with Merapi.

2. Picturing women’s disaster governance: participatory photography in the Philippines
Yanjun Cai (University of Hawai’i at Mānoa; University of the Philippines, Diliman)
This project uses participatory photography, referred to as Photovoice, to convey a visual perspective of women’s disaster governance in the Philippines. This participatory action research (1) reveals gendered risks and disaster adaptation through the lens of a marginalized population and (2) explores the challenges and opportunities of women’s leadership for equitable and effective climate governance. The Philippines ranks among the most vulnerable countries regarding disaster exposure, susceptibility, coping and adapting capacities. Facing hazards, women are exposed to greater risks while their capacities in adaptation and governance have been overlooked. Through an empowering Photovoice approach, this project aims to demonstrate women’s challenges of leading resilient climate governance in three urban communities in metro Manila and Cebu City. Commencing in January 2014, this project has provided disadvantaged community members with smart phones and fundamental photography and research training, and is facilitating participants to cultivate narratives and social media networks, thereby encouraging communities to act on policy change and transformation for hazard preparedness, mitigation, and recovery. Using a participatory approach demonstrates a more comprehensive understanding of the mechanisms and impacts of disaster governance from a community perspective. Climate governance strategies for equity, collaboration and transformation will be generated and analyzed with tremendous potential for broader application in Southeast Asia.

3. Assessing the effectiveness of the decentralization policy on disaster risk reduction and management: the case of Hagonoy, Bulacan, Philippines
Kristine Follosco Aspiras and Arlene de Regla Santiago (University of the Philippines)
More than two decades ago, the Philippines embarked on a massive decentralization undertaking through the enactment of the Local Government Code of 1991 in response to the clamor for genuine democracy through active and meaningful participation in governance. It aimed at enabling the government to go down to its clientele: the people themselves; and, by doing so becomes responsive to the actual and urgent needs of the citizenry. Today, decentralization remains a mantra in pursuing the effective implementation of development plans and programs. Amidst changing environmental conditions and its disastrous effects, this research posits that a decentralized form of government did not wane in its usefulness in confronting this new challenge: the country’s disaster risk reduction and management (DRRM) efforts.
Disaster risks and its impacts are experienced locally – individually, and as a community. Hence, mitigation, preparedness, response and rehabilitation should call for, principally, the proactive undertakings of and inputs from the municipalities, cities and the barangays alike. This should be complemented by the integrative role of the regions and provinces, and the harmonization of efforts following the policy directions of the national government. Thus, this paper presents a brief overview of the Philippines’ experience on decentralization and highlights the salient features of DRRM vis-à-vis decentralization through a case study in the Municipality of Hagonoy in the Province of Bulacan. It also cites the issues and challenges confronted by the local government units (LGU) in planning for and managing disasters. Lastly, it recommends improvements in the planning and administrative systems in order to attain an effective DRRM system/mechanism.

4. After the 2011 floods: is Bangkok just as vulnerable to future floods?

Danny Marks (University of Sydney)
The 2011 floods in Thailand killed more than 700 and cost the economy at least US$45 billion (1 trillion baht). Much of the losses occurred in the Bangkok metropolitan region. Looking back at these floods, two important questions arise: has the city learned lessons from them and are its inhabitants now less vulnerable to future floods? This paper attempts to answer both questions by looking at what happened after the floods from multiple scales and the responses by multiple actors. Using the results from my surveys in three local communities, it explores what local communities in Bangkok have done to improve their resilience to the floods. It then looks at what local and national government agencies have done and raises questions of justice. It will discuss in-depth the projected effects of the government’s new water management plan on communities within and outside Bangkok. It will use discourse analysis to help explain the rationales behind these responses. It also situates this response within Thailand’s current political conflict. Overall, the paper argues that key actors in the Thai government have not significantly altered its strategy to reduce its citizens’ vulnerability to floods and that the government’s actions since the floods have once again created uneven vulnerabilities to future floods.

5. Epizootics and the animal disease control campaign as disasters: Filipino vulnerability to livestock contagions and colonial policies, 1899-1934

Arleigh Ross Dela Cruz (De La Salle University)
Animal contagions were one of the primary concerns of the American colonial officials in the Philippines. The threats of infectious livestock diseases paralyzed the economic livelihood of Filipino farmers and farm animal owners in the country. However, it was not only infectious animal diseases that brought disastrous effects to Filipinos. The campaign instituted by the American colonial government against the spread of animal contagions can be considered as another form of disaster because many Filipinos were also affected by the campaign instituted by the Americans in the Philippines. These policies and programs did not help control and eradicate the spread and impact of infectious animal diseases. On the contrary, many Filipino livestock owners believed that the American colonial government’s policies against animal contagions only worsened the situation.

Using Anthony Oliver-Smith’s cultural approach to disaster studies, this paper analyzes how the policies implemented by the American colonial government against epizootics became another form of disaster to Filipinos. It argues that the policies crafted solely by the American colonial government against animal diseases were actions formulated by an “outsider” who was unaware and ignorant to the culture and emotional attachment of the Filipinos to their work animals. It also examines how the American colonial government’s policy against the animal contagions undermined and neglected the cultural core and belief system of the Filipinos pertaining to their work animals.
Abstract:
Southeast Asia has provided a large academic resource for state research. Critical concepts and frameworks, ranging from strong and weak states, crony capitalism, developmental authoritarianism, to systemic vulnerability, have gained insights from this region. Despite their profound impact, however, these paradigms are too static and overly structuralist. Insufficient attention has been paid to the role of human agency, ideational struggle, and discursive power.

This panel seeks to re-examine the influential paradigms that have dominated the field of state and development in Southeast Asia, with special reference to economic ideas and discourses. While structural and institutional factors lie at the center of most analyses, they fail to take into account the role of ideas held by, and discursive struggle among, policymakers and political leaders that have led to diverse policy choices and differing paths of state transformation thereafter. To what extent, and through which causal mechanisms, ideas and discourses account for the dynamics of catching-up, as well as the ebb and flow of authoritarian politics in Southeast Asian countries, are the key puzzles of the panel. Our temporal focus is on the catching-up period, between the 1960s and 1980s, during which a number of “critical junctures” occurred and crucial policy decisions were made. In addition to offering an alternative framework to the extant approaches, the panel presents fresh accounts of state transformation in the Philippines, Myanmar, and Thailand, and places them within a comparative East Asian perspective as well as the international political contexts.

Panelists:

1. Liberalization of what? revisiting the Philippine “liberalization” policy in the 1960s
   Yusuke Takagi (National Graduate Institute for Policy Studies)
   The Philippines shifted a focus of economic policy regime from protectionism to a mixture of protectionism and liberalization in the 1960s. Presidents Diosado Macapagal (1961-1965) and Ferdinand Marcos (1965-1986) successively led the shift exploiting expertise of technocrats. Mainly because Marcos declared the martial law in 1972 and ruled until 1986, his regime is often assumed an example of developmental authoritarian regimes, which can be found in East Asia (e.g. Sarit and Thanom in Thailand, Suharto in Indonesia, Park Chung-hee in South Korea, and the Cheng’s in Taiwan). Comparing the economic performance of these regimes, however, that of the Philippines lags behind. While conventional knowledge attributes the failure to a particular international or domestic structure found only in the Philippines, this paper argues the ideas of the Philippine policymakers were certainly different from their counterparts in other regimes and that the difference resulted in different performance of the Philippine economy. Compared with rich study on the Marcos’ authoritarian rule after 1972, we still do not know the actual changing process in the 1960s; how seriously they faced international and domestic pressures, how they interpreted liberalization, and who were the main players? This paper fills a gap in the literature and aims to show a new perspective to study the dynamics of the Philippine political economy by focusing on the roles of ideas among policymakers.

2. A Leftist revolution by anti-communist military: 1962 coup d'état in Myanmar through politics of ideas
   Yoshihiro Nakanishi (Kyoto University)
   The literature on state formation in Southeast Asia is still searching for answers to questions about Myanmar’s political development. One of the significant questions is in regards to a critical juncture in 1962. In that year, the military (tatmadaw) launched a coup d'état and issued the statement of a state-reform project, “Burmese Way to Socialism”. As the name suggests, the idea of this project was characterized as leftist, which was totally different from a rightist or an anti-communist nature of military-led authoritarian regime in contemporary Thailand and Indonesia. Since then, the political development of Myanmar followed a unique path until recently, which sometimes made it difficult for us to compare the case of Myanmar with other countries in the region. How were leftist ideas associated with the newly established authoritarian rule in Myanmar? Why was tatmadaw able to
adopt a leftist idea as a legitimate ideology of its own rule, despite the existence of communists that had been uprising inside the country since after Myanmar gained independence in 1948? What is the nature of the idea of “Burmese Way to Socialism”? Unfortunately, in the literature, these puzzles have been poorly answered. In order to reveal the linkage between tatmadaw and leftist ideas, this paper will explore the development of politics of ideas in tatmadaw until the 1962 coup d'état. Furthermore, the presentation will attempt to develop a comparative framework for analyzing the role of ideas in the political development of Southeast Asia.

3. Capacity without priority? Thailand’s technocratic prioritization and its developmental path
Veerayooth Kanchoochat (National Graduate Institute for Policy Studies)
Why has Thailand’s catching-up been less successful than that of East Asia? Conventional wisdom points to the country’s poor institutional capabilities. Politics has been fragmented, with shallow party systems and pervasive short-lived governments, while bureaucracy has been rife with overlapping structures and uncoordinated agencies. Fortunately, despite institutional deficiencies, Thailand managed to achieve impressive high-growth periods, thanks to the insulated and capable macroeconomic technocrats at the Bank of Thailand and Finance Ministry, who maintained macroeconomic stability throughout difficult periods. This “growth narrative” is reproduced not only in academic literature, but also on street protests as a political discourse for replacing elected governments with technocratic administrations.

This article aims to debunk such a growth narrative and argues that it is because this very idea of maintaining macroeconomic stability that significantly accounts for Thailand’s less successful catching-up. Whenever facing external shocks, such as the first and second oil shocks in the 1970s or the commodity shock in the mid-1980s, Thai technocrats subordinated economic growth and industrial restructuring to fiscal tightening and monetary discipline. This priority represents a reversal of policy preferences held in South Korea, Taiwan, and Singapore – who intensified industrial-upgrading projects whenever hit hard by external shocks. For East Asian tigers, fiscal and monetary policies were considered part of, and subordinated to, the overriding goal of structural transformation and enhancing export performance. Political structures and institutional capacity matter; but they do not come with an instruction sheet. Taking ideas into analytical account will deepen our understanding of policymaking and state transformation.

4. Crony capitalism, People Power, and (Anti-)developmentalism in and beyond the Philippines: the 1986 EDSA Revolt as event and explanation
Caroline Hau (Kyoto University)
The conjunctural nature of the 1986 “People Power” Revolt in the Philippines has not prevented specific actors – the Philippine military, middle classes, Left, and Church, and the State Department of the United States of America – from laying claim to leadership of or peaceful resolution of the event. Not only did the so-called EDSA Revolution have a “demonstration effect” on other countries, it also helped popularize a set of political keywords – people power, crony capitalism, developmental authoritarianism – that were crucial to contemporary and post-hoc understandings of the event and the Marcos dictatorship that it toppled. These terms would go on to have global and especially regional currency as they were deployed, again by various people, for example in democracy promotion by the Americans, the Asian values debate, and the Asian Financial Crisis of 1997-1998. The Philippines under Marcos was held up as a failed attempt at developmental authoritarianism, a negative typecase that went against the grain of the East Asian regional pattern of economic success under one-party-dominated and authoritarian governments. Crony capitalism would be a powerful tool of critique by domestic actors against the state, but it would also be used by Lawrence Summers to criticize the regulatory failures of Southeast Asian banks and the rent-seeking collusion between business and government. Tracking the usage of these keywords in their “original” contexts and subsequent careers
reveals the importance of historical timing, policy choices and contestations, ideas, and popular mobilization in shaping events that lend themselves to multiple interpretations and appropriations.

Discussants:
1. Akira Suehiro (University of Tokyo)
2. Keiichi Tsunekawa (National Graduate Institute for Policy Studies)

PANEL 2.16  DAY 2 (DEC. 13)  Hours: 12.50-14.50  Room I
TRADE AND ENVIRONMENT IN EARLY MODERN SOUTHEAST ASIA
Convenor: Anthony Reid (Australian National University)

Abstract:
We are familiar with the dangerous nexus between economic development and environmental destruction in the contemporary world – and especially urgently so in Southeast Asia. This is not the first time such major environmental changes resulted from human activity, even if there were few environmentalists around in pre-colonial times to chronicle the fact. The so-called ‘age of commerce’ when commercial activity intensified in Southeast Asia massively increased the international demand for Southeast Asia’s forest and marine products, and notably for its large fauna. The relative accessibility to trade routes of Southeast Asian elephants (ivory), rhinoceros (horn) and deer (hides), as compared notably with the African tropics, ensured massive losses. This panel will attempt to gauge the extent of major environmental change caused by commercial demand before the high colonial era in Southeast Asia, in the hope of giving some context to more recent and better-known changes.

Panelists:
1. War and environment in Eastern Eurasia during the century of warfare, c. 1550-1683
Laichen Sun (California State University, Fullerton)
This paper examines the material demand of war (for shipbuilding and other war-related needs, weapon-making and fortification building materials, war animals including horse, elephants, and perhaps indirectly deer, etc.) during the “century of warfare” (c. 1550-1683) in Eastern Eurasia (defined as to include modern East and Southeast Asia). As I have demonstrated elsewhere, the period in question witnessed probably the most intensive warfare throughout Asian history, hence this paper argues that this “century of warfare” also had the most dramatic impact on the environment by depriving the earth of the various types and largest quantities of resources including timber (one form of which is charcoal), minerals (saltpeter and sulfur), metals (silver, iron, copper, and tin), textiles (cotton, silk, hemp), and animals (horse, mule, donkey, elephants, deer, etc.). This current research considers the broad Eastern Eurasia as a whole and from a comparative and global perspective, hoping to bridge it to global history, military history, and especially environmental history.

2. Black gold: pepper cultivation and climate variability in Camarines and Tayabas (Southern Luzon), Philippines, 1781-1801
James Warren (Murdoch University)
This paper examines the impact of typhoons, floods and drought events on cash-crop agriculture in the provinces of Tayabas and Camarines at the end of the eighteenth century. It investigates why people living in these Philippine provinces produced pepper for export, which consequently exposed their vulnerability to natural hazards. Typhoons, flood and drought events did not impact upon all people and all areas under pepper production in the same manner. In these colonial provinces where Filipino farmers did suffer due to the connection between cash crop production and extreme weather, not all of them were necessarily able to rebuild their lives rapidly, or on an equal basis. These basic observations about the inextricable relationship between vulnerability, climate variability and
agricultural production were certainly applicable in the case of the failed experiment in pepper production in certain parts of the provinces of Camarines and Tayabas, southern Luzon. Piers Blaikie and his colleagues note that patterns of damage, morbidity and mortality in agricultural-producing regions, and, the capacity of people at risk to reconstruct their livelihoods and production cycles, show marked differences according to the wealth, history and socio-political organisation of particular areas, and the nation.

In 1781, at a time when Filipino resistance against the imposition and management of the bureaucratic enterprise of the tobacco monopoly in the Cagayan Valley was common, a large-scale experiment in the cultivation of pepper for export also gained royal backing in Spain. Peasant cultivators in the provinces of North and South Camarines and Tayabas (southern Luzon), would be compelled to generate supplies of pepper by growing stipulated amounts, handing the quotas over to private contractors, and receiving a fixed price in return. This paper relies on remarkably detailed on-the-spot observations of parish priests, in order to trace the patterns of cyclonic storms, floods and drought events and how they impacted upon the late eighteenth century pepper plantations of Camarines and Tayabas.

The Franciscan priests felt that their up-to-date information and critical perspectives, on the nature of climate variability and ill-conceived bureaucratic initiatives, could not afford to be ignored, in an effort to alleviate the dire condition of the pepper cultivators of Camarines and Tayabas. Their pragmatic point of view had to be taken seriously in the unfolding debate about the latest information on the area’s climate and the viability of pepper cultivation, and how best under the circumstance to pursue a livelihood in these provinces, short of actually experiencing hunger and severe poverty.

3. Trade and environment in Central Vietnam’s age of commerce
Tana Li (Australian National University)
Champa in today’s central Vietnam appears to have experienced more intensive human exploitation of its natural products than its southern neighbours of Southeast Asia. Its renowned reputation for eaglewood brought trade opportunities but had apparently also begun the process of de-forestation in the first millennium CE. Its pre-modern period saw two waves of intensive exploitation of forest products. One was in the 16th century under the Le occupation and the other in the 17th century under Nguyen rule, both within the “age of commerce”. This paper seeks to chart how and to what extent the trade in forest products of central Vietnam changed its environment in the pre-modern period.

4. Deforestation and sugar Industry in East Banten and the Ommelanden of Batavia in the late eighteenth century
Atsushi Ota (Hiroshima University)
During the eighteenth century the sugar cultivation in the Ommelanden (environs) of Batavia gradually shifted westward, mainly because of the shortage of firewood, which was indispensable for sugar processing. By the late 1770s the industry had been in operation only in the east and west edges of the region, which were able to provide firewood. On the other hand, the ruler of the sultanate of Banten, located to the immediate west of the Ommelanden, provided his forests with the right to cut trees for sugar factory owners in the West Ommelanden from the mid-eighteenth century, in order to make up for his declining income. Soon some sugar factories moved into the territory of the sultanate, and the Banten-Ommelanden borderland became the center of sugar production, after the industry in the East Ommelanden died out in the mid-1780s. This paper explores the relationship between the deforestation, the sugar industry, and the economy of the Banten sultanate in and near the late-eighteenth-century Ommelanden, on the basis of the examination of source materials created by VOC officials and Dutch sugar entrepreneurs.
Panelists:

1. **Between Silver and Opium: The edible bird’s nest trade in the late 18th century global economy**
   Ya Moi Pham (Binghamton University)

   Edible bird’s nests, made by wild swiftlets found in Southeast Asian caves, are a well-known delicacy among Chinese. While the nests have long been praised in China for their supposed nutritional and medicinal benefits, it is not clear when they first began to be imported. It is a popular belief that they first arrived either as a gift from indigenous rulers paying tribute to the glorious empress of the Tang Dynasty, or as a curiosity brought back from heroic expeditionary voyages of the admiral Zheng He. These sinocentric legends overlook how the consumption of the nests developed in relation to the larger world economy. Increasing cross-cultural trade within Asia was in fact closely linked to a shortage of silver among European merchants, who needed it to pay for Chinese goods. As supplies of bullion extracted from the Americas gradually subsided in the late 18th century, the nests were one of the few trade items that Fukien traders were willing to accept as payment for Chinese tea. This influenced the rise and decline of the Sulu in the Celebes Seas, a kingdom that extracted bird’s nests from the mountains of North Borneo in exchange for European goods. Until the British had control of opium production in India from the mid-19th century, bird’s nests were eagerly acquired by Europeans and brought to China in order to settle trade balances. While the consumption of the nests is a uniquely Chinese cultural phenomenon, their economic role has extended much further.

2. **Radix China and Putchock of India: herbal exchange around maritime Asia via the VOC during the 17th century**
   Weichung Cheng (Academica Sinica)

   Just as with precious metals and other commodities, herbs were circulated by trans-border traders via land or water routes around East and South Asia since untraceable ancient times. Seafaring Arabian merchants had once dominated over herbal circulation networks from the Indian Ocean to the China Seas. The harbor cities in South East Asia had thus played a vital role as a medium for this exchange. In the 16th century, the Portuguese usurped this trade through their Macao-Malacca-Goa Axis. When the Dutch followed the Portuguese into Asian waters, they developed a parallel trade via the Taiwan-Batavia-Surate Axis. In the Dutch East India Company’s archives, a certain amount of data concerning this trans-Asian herbal circulation was preserved.

   Radix China (Smilax China) is an herb grown in the hinterland of China which cures symptoms of skin ulceration. In contrast, Putchock (Saussurea Costus) was grown in the vicinity of Kashmir. It is known by the Chinese as a cure for diarrhea-related symptoms. The former was carried from China to India, while the latter was carried the other way around. In this article, the author collects incomplete quantitative data surviving in the archives of the Dutch East India Company (VOC) on those two herbs in China and India, in order to illustrate the concrete situation of this trans-Asian herbal exchange. The actual usage of those two herbs in the consuming markets is also discussed. In conclusion, the author discusses the European trading companies’ impact on the circulation of these native herbs, and the consequences for Southeast harbor polities.

3. **The Chinese businesses in decolonizing Indonesia and Vietnam, 1930s-1960s**
   Thuy Van Pham (Vietnam National University)

   This paper discusses the declining economic position of the Chinese during the struggles for independence and decolonization in Indonesia and Vietnam. It first highlights the advantageous economic position of the Chinese over the indigenous population in the colonial era, paying special attention to the unequal distribution of jobs, income, as well as the substantial Chinese remittances of capital out of these countries. The Japanese occupation of the Netherlands Indies and French Indochina during the Pacific War and the subsequent revolutionary wars against the re-establishment of the Dutch colonial authorities
in Indonesia in the late 1940s and the return of French armed forces in Vietnam in the late 1940s and early 1950s considerably harmed the Chinese businesses. The fatal blow for the steady decline of the economic position of the Chinese was the policies of economic nationalism pursued by the newly independent states. Viewing the Chinese prosperity as part of the colonial legacies, the new Indonesian and Vietnamese governments sought to eliminate the economic influence of the Chinese. The Chinese became the targets of the benteng program and the confiscation of foreign business assets implemented by the Indonesian government in the 1950s and early 1960s. Similarly, land reforms exercised by the Vietminh government in North Vietnam in the early 1950s caused the flight of a considerable number of the Chinese to South Vietnam. The remaining businesses of the Chinese in South Vietnam were also shortly expropriated by the Ngo Dinh Diem government. The collapse of colonialism in Indonesia and Vietnam meant the end of the economic supremacy enjoyed by the Chinese for a long time in the two countries.

4. Development strategies of British North Borneo Chartered Company, 1882-1940: the court of directors and the meetings of shareholders
Kazuko Tsuzuki (Senior Overseas Volunteer Associates)
The British North Borneo Chartered Company (BNBCC) was financed by the sale of Shares. Its authorized capital was two million pounds divided into 100,000 shares of £20 each; however, the Company first issued only 65,000 Shares. The list of applications for Share was closed on 2nd May, 1882. As the result, 33,234 shares were sold, and Paid up share capital was £427,043 by the end of 1883 (BNBCC’s first balance sheet). BNBCC started on its career in May, 1882. However, BNBCC took over officially from the British North Borneo Provisional Association Limited on July 1, 1882. On May 12, 1888, North Borneo became a British Protectorate State. BNBCC existed “as a Territorial Power” and not “as a Trading Company.” The Company existed until 15th July, 1946.

Despite preceding studies, development strategies of BNBCC are still unclear, especially from the shareholders’ viewpoint. BNBCC was regulated by the Royal Charter. However, few know that it was also regulated by the Deed of Settlement of 1882, and its subsequent amendments. According to this Deed of Settlement, the decision maker for development strategies was the Court of Directors. Shareholders could elect, reelect and remove directors and could propose development strategies at the Meetings of Shareholders.

This presentation aims to identify the development strategies and Capital of BNBCC from the Directors and the shareholders’ viewpoint. The main sources for this presentation are published books, preceding research papers, and BNBCC documents held in the archives of the Government of Sabah, Kota Kinabalu.

5. A commodity boom deferred?: Oil palm and the developmental state in late colonial Malaya, 1918-1957
Brian Zbriger (Binghamton University)
In contrast to the stunningly rapid rubber boom underway in Malaya by the 1890s, the oil palm plantation industry of the region developed far more gradually. In explaining this, the role of colonial state policies has been neglected. By the end of the First World War, British authorities and private planters in Malaya were starting to recognize the economic potential of the crop as an alternative to rubber, and sought to promote its adoption. The state sponsored a range of practical scientific research, and worked to identify appropriate locations for establishing new oil palm estates. However, lessons were clearly learned from the economic, social and ecological consequences of the previous rubber boom. Policies toward oil palm illustrate how the late colonial state sought to encourage more rationally planned patterns of private investment, and to contain popular insurgency by fostering rural “community development”. Land was alienated for individual palm oil projects with great discretion, and often with the objectives of crop diversification and resource conservation in mind. This process frustrated European planters and investors, and excluded Asian entrepreneurs almost entirely. However, the ultimate success of the palm oil industry in independent Malaysia can in part be traced to the late colonial era. Even the planned
smallholder model of FELDA, in many ways emblematic of a nationalist and populist vision of development, has clear historical roots in colonial policies of this period.

6. The flow of western brand-name goods to South Vietnam in the 1960s: the role of the South Vietnam Commercial Banking system
Ha Thi Hong Pham (Vietnam Academy of Social Sciences)
This paper examines the huge and rapid expansion in the flow of Western brand-name consumer goods to the major markets of the Republic of South Vietnam (RVN) in the 1960s. The main question that I seek to address is the mechanisms and particularly the agents/factors that conditioned such a remarkable expansion in a short period of time. In the scholarship by Vietnamese authors, the surge of Western goods was simply the result of the massive American aid to the RVN in the context of the Vietnam War. Such an explanation, however, may easily lead to a misunderstanding that the growing flow of Western goods was simply a direct transfer based on a give-and-take mechanism, in which the United States simply loaded goods on ocean-liners and delivered to the RVN government. This paper argues that the flow of Western goods to South Vietnamese markets was a much more complicated process conditioned by and involving a number of agents. I particularly focus on the role of the South Vietnam’s commercial banking system, the main supplier of capital and hard currency to Vietnamese importers, who played centrally in the import of Western goods to South Vietnam under the US-funded Commercial Import Program (CIP).

PANEL 2.18  DAY 2 (DEC. 13)  Hours: 9.30-11.30  Room 104
BEYOND FIXED GEOGRAPHIES: DIASPORA AND ALTERNATIVE CONCEPTIONS OF SOUTHEAST ASIA (1)
Convenor: Charlotte Setijadi (Nanyang Technological University)

Abstract:
Diaspora is characterized by both dispersion and interconnectivity, yet the vast majority of studies only look at diaspora dynamics within the confines of fixed geopolitical entities such as the modern nation state. For example, studies on groups such as the ethnic Chinese in Southeast Asia have largely focused on local identity politics in the respective “host” countries. Transnational connectivity between members of diaspora has not received sufficient scholarly attention. Likewise, studies of country-specific diaspora rarely examine the extent to which local diasporic subjects influence the shaping of national, regional and global modes of identification. In this panel, we bring together papers that question common assumptions about diaspora in Southeast Asia. In particular, we ask critical questions about how the study of diaspora can expand our historical and contemporary understandings of Southeast Asia as a region. Our discussions include different theoretical and methodological backgrounds that are relevant, but not limited, to the following topics:

- New definitions of diaspora
- Intra- and inter-regional diasporic connectivity
- Labour movements and diasporic communities
- Remittance and exchange of capital
- Intellectual exchange among Southeast Asian diaspora
- Diasporic subjects in regional cultural industries

Panelists:
1. Remembering the Cold War: Indonesian communist exiles and China
Taomo Zhu (Nanyang Technological University)
This paper will examine how contending memories of the Cold War became the hot battleground they are today, with a focus on the Indonesian communist exiles who used to live in China. Following forty years of censorship, the 1965 coup in Indonesia and the ensuing mass killings have only received international attention in recent years, especially through the widely acclaimed documentaries *The Act of Killing* and *The Look of Silence.*
My research will reconstruct some of the exiles’ experiences of participating in the Cultural Revolution in China, trace some of the long journeys they took from Moscow to Beijing and then to Western Europe, and tap into their evolving spiritual world that pivoted on the fluctuating tides of the international communist movement. I intend to discuss the tension between the state’s efforts to dominate the writing of history and individual attempts to steer the direction of public discourse, as well as individuals’ inner struggles to reconcile life decisions made in the past and the new socio-political environment they are situated in at the present. Based on memoirs, diaries, poems, fictions, oral history interviews, blogs and social media entries, this project will demonstrate how the politics of Cold War memory contributes to the shaping of modern day public debates and dialogues.

2. **Happy reunion or dangerous liaisons? China rising and its implications for ethnic Chinese communities in Indonesia, Malaysia, and Thailand**
   Charlotte Setijadi (Nanyang Technological University)

   The rise of China has had significant impact in the Southeast Asian region. As ASEAN’s largest trading partner, strong bilateral links with China is crucial for all Southeast Asian countries, and recent trends suggest that China’s economic, cultural and linguistic influence in the region will only get stronger. For the millions of ethnic Chinese living in Southeast Asia, the rise of China presents an unprecedented opportunity for them to act as intermediaries in dealings between the host nations and China, and indeed, many Southeast Asian Chinese have recently felt a renewed sense of pride in their Chinese ethnicity (in a process commonly termed "resinification"). However, considering that in the past, strong anti-Chinese sentiments occurred in countries like Indonesia, Malaysia and the Philippines, there is an imminent need for critical analysis into how China’s rising prominence in the region influence local ethnic Chinese identity politics in Southeast Asia.

   In this paper, I examine the relational dynamics between China and ethnic Chinese diasporas in Indonesia, Malaysia and Thailand. In particular, I will discuss how Chinese soft power in these countries do not only use, but also strengthen, already established guanxi networks among and between ethnic Chinese in Southeast Asia.

3. **Of states, markets, and networks: the PRC and the ethnic Chinese in Southeast Asia**
   Els Van Dongen (Nanyang Technological University)

   Drawing on the “Paris School” of Security Studies, this paper looks into the tensions that exist in the PRC’s policies towards the Chinese overseas since the reform era (1978-) and how this plays out in a Southeast Asian context more specifically. It will be argued that policies both re-emphasize territory in the form of the promotion of return migration (mostly for first-generation emigrants) and de-emphasize territory (for the second generation and after) in the form of the promotion of Chinese culture and ethnic ties. Whereas the former is in line with the demands of the economic reform program of the Chinese state and its reliance on “talents,” the latter is a response to both market demands and the realization of the value of the transnational business networks of the Chinese overseas. In a Southeast Asian context, due to the specific history of the ethnic Chinese and past policies that advocated integration into host societies, and where the majority of Chinese overseas are not first-generation emigrants, the PRC uses “soft” strategies to reconnect the ethnic Chinese to the homeland and to win hearts and minds. However, although the ethnic Chinese are considered to be part of a global Chinese family that is crucial to the modernization project of the Chinese state, at the same time, they are demarcated from the huaqiao (Overseas Chinese) and Chinese nationals. In addition, fears of a “Greater China” indicate that this project is perceived as an extension of the state rather than as a market-and-network exercise based on cultural affiliation. The paper hence addresses the question of the sustainability of the “re-sinicization” project—both from the perspective of the Chinese state and the ethnic Chinese in Southeast Asia—in view of its inherent tensions.
4. **Bridging China and Indonesia: the role of Chinese organizations in shaping new diasporic identities**  
Aimee Dawis (Universitas Indonesia)  
The end of Suharto’s New Order following the May 1998 riots brought about the renaissance of Chinese language and culture in Indonesia. The riots also precipitated a restoration of Chinese organizations that were banned in the Suharto era and brought about many new organizations with distinct functions and activities. Through activities that help to alleviate the nation’s burden in times of need (e.g. in the aftermath of natural disasters) and many others, it is clear that these organizations are united in their orientation and loyalty towards Indonesia even though they may be established on common feelings of solidarity and collective cultural heritage that bind all Chinese. In recent years, these organizations have forged significant ties with the provincial governments and cultural centers in Mainland China through various activities that focus on economic, cultural and social cooperation between the two countries. In light of these recent developments, this paper explores new ideas of diasporic identity arising from intra-and inter-regional connectivity between Mainland China and Indonesia through Chinese organizations.

5. **New Chinese migration to Southeast Asia: comparative perspectives From Singapore and Indonesia**  
Johanes Herlijanto (Bina Nusantara University)  
The first two decades of the twenty first century has witnessed the emergence of the new flows of migration from China to Southeast Asian countries. In Indonesia, the presence of the “new Chinese migrants” is observable not only in this country’s metropolitan cities, but also in a number of regencies and municipalities. As indicated by the evidence from some other Southeast Asian countries, such as Singapore and Cambodia, the arrival of these migrants has certain influences on the life of the people in their host countries, including, but not only, the ethnic Chinese who have lived in those countries for several generations. Considering that Indonesia is a country with the largest ethnic Chinese community in the region, it is significant to raise questions related to the influence of the coming of these new Chinese migrants on Indonesia. This paper is an attempt to deal with such questions. However, it focuses more on how the people who just recently migrated from China interact with Indonesian people in general, as well as with this country’s ethnic Chinese (popularly known as Chinese Indonesians) in particular. It also interrogates how this new Chinese migration to Indonesia has been perceived by the Indonesians as a result of the above interactions.

6. **Culture and Commerce: China’s soft power initiative in Thailand**  
Kornphanat Tungkeunkunt (Thammasat University)  
China’s soft power has become a matter of much discussion in recent years, as its exercise is a crucial component of the Chinese government’s foreign policy. In Thailand, Chinese influences have become increasingly evident. The unprecedented popularity of China’s low-budget film Lost in Thailand, has made Chinese tourists visiting Thailand the largest number among foreign tourists this year. China attempts to enhance its soft power on Thailand in many other ways. This can be seen in the large number of Confucius Institutes now found in Thailand, as well as the growing number of Thai students studying in China, the inauguration of the China Study Center and the introduction of Chinese media—such as The People’s Daily Thai edition—into Thailand. The promotion of “official” Chinese culture is only partially successful, and is complicated by the presence of the “localized” Chinese culture that is long embedded in Thai society. On the other hand, rather than its language and culture, China has gain considerable acclaim from its model of development in Thailand, especially among Thai elites and Thai (Chinese) middle class who favorably contrast China’s undemocratic model of government decision-making with Thailand’s democratic government. Perhaps, this is the most attractive part of China’s soft power in its attempts to successfully impart the “China Model” of development to Thailand.
Discussant: Hong Liu (Nanyang Technological University)

Panel 2.19  DAY 2 (DEC. 13)  Hours: 12.50-14.50  Room 104
BEYOND FIXED GEOGRAPHIES: DIASPORA AND ALTERNATIVE CONCEPTIONS OF SOUTHEAST ASIA (2)
Convenor: Charlotte Setijadi (Nanyang Technological University)

Abstract:
Diaspora is characterized by both dispersion and interconnectivity, yet the vast majority of studies only look at diaspora dynamics within the confines of fixed geopolitical entities such as the modern nation state. For example, studies on groups such as the ethnic Chinese in Southeast Asia have largely focused on local identity politics in the respective ‘host’ countries. Transnational connectivity between members of diaspora has not received sufficient scholarly attention. Likewise, studies of country-specific diaspora rarely examine the extent to which local diasporic subjects influence the shaping of national, regional and global modes of identification.
In this panel, we bring together papers that question common assumptions about diaspora in Southeast Asia. In particular, we ask critical questions about how the study of diaspora can expand our historical and contemporary understandings of Southeast Asia as a region. Our discussions include different theoretical and methodological backgrounds that are relevant, but not limited, to the following topics:

- New definitions of diaspora
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- Labour movements and diasporic communities
- Remittance and exchange of capital
- Intellectual exchange among Southeast Asian diaspora
- Diasporic subjects in regional cultural industries

Panelists:
1. Ethnic Indian film producers in Indonesia
   Thomas Barker (University of Nottingham Malaysia Campus)
   Ethnic Indians in Indonesia are a small diaspora community, yet they are over-represented in the film industry. Their dominance is said to be detrimental to the quality of cinema and TV: they inhibit pribumi (native) Indonesians access to the industry; they are responsible for commercialising culture; and they disregard national culture. In this perception, the history of the Indian community and the biographies of individual producers are easily overlooked.
   In this paper, I show how ethnic Indians were well placed to enter the film industry as members of a diaspora community established in importing. Facing race-based criticism, ethnic Indians would assure their position in the industry by aligning themselves with the crony Sudwikatmono who came to dominate the film import, distribution and later cinema businesses through his connections to the President. Today the composition and structure of the film and television industries continue to be a legacy of the New Order political economy.

2. Differentiating diasporas: "Indian" as ethnic resource
   Laavanya Kathiravelu (Nanyang Technological University)
   Singapore’s resident population has grown rapidly in the past decade with the incorporation of new citizens into the state but also due to large increases in the transient labour force of low waged labourers and an expatriate managerial class. Within this mix, Indians are an ethnic minority, making up nine per cent of the citizen and permanent resident population. This expands when temporary resident Indians are taken into account. Despite the state’s attempts at integration, and shared affinities of religion, language and culture, there are significant tensions between these different diasporic and migrant waves of ethnic
Indians. Studies of the Indian diaspora have focused on the North American region and primarily on the issue of remittances. Southeast Asia as a locus for people of Indian descent has been generally addressed in historical terms. This paper, in updating the literature, examines Indians in contemporary Singapore to demonstrate how ethnicity is used as a resource in invoking solidarity in nation-building, and expressing differentiation in quotidian social relations. In interrogating how the notion of ‘Indian’ is variously invoked by the state, non-governmental organizations and in everyday life by various residents, this paper contributes to understandings of ethnicity, diaspora, and the politics of transnational identity.

3. Migration system and diasporic identity: Indonesian domestic workers in Hong Kong
Wayne Palmer (City University of Hong Kong)
The number of Indonesian domestic workers in Hong Kong rose dramatically following the Asian Financial Crisis in 1997. Lack of gainful employment and a depreciated national currency at home are two factors that prompted many of these migrants to try their hand at paid domestic work in Hong Kong. The Indonesians have made a significant contribution to Hong Kong in social and economic terms, for example, by providing much needed child and age care services and enabling more women to take up employment outside the home. At the same time, the migration system continues to severely circumscribe their capacity to engage with the host society. It is geared towards making these migrants' stay temporary and limiting their interaction with individuals outside the employer's home. The system also skews the power relationship in favour of employers. It is these conditions that have fueled the development of certain beliefs and stereotypes about Indonesian domestic workers in Hong Kong.

This paper discusses how these circumstances have contributed to the formation of stereotypes about Indonesian character in Hong Kong. It pays particular attention to the way in which the employment relationship determines the specific choices that the migrants make when faced with a dilemma, demonstrating that employers and employment agency staff use those choices as evidence to justify beliefs about Indonesians' behavioral, emotional, mental and personal characteristics. In conclusion, the paper argues that migration systems not only determine the level of engagement that migrant workers have with their host setting, they also contribute to process of stereotype formation about them.

4. Beyond ethnic economy: entrepreneurship, community building, and political recognition of Indonesian migrants in Taiwan
Paulus Rudolf Yuniarto (Tokyo Metropolitan University)
The development of Indonesian migrant entrepreneurship (ethnic economies) since the late 90's decade in Taiwan has functioned as a tool of "escaping" from labor market challenges and part of migrant economic structural opportunity mechanism. Study results show a connection between micro-level coping strategies, decision-making, and opportunity structure in a macro level within the individual relational business operates in Taiwan migrant urban society. In fact, Indonesian migrant conduct entrepreneurship activities not only conceived regular migrant economic patterns in Taiwan urban society, yet manifestations of migrant involvement in the process of community building, negotiating social identities, and existing that bridging local migrant with broad sense world. An Indonesian enclave in Taiwan demonstrates that ethnic entrepreneurship has social consequences that go well beyond the economic success of individual entrepreneurs, and that an enclave economy, rather than a mere concentration of ethnic businesses, provides a critical material base for the ethnic community to function effectively. This study shows the intersection macro and the micro migrant economy paradigm deal with social and cultural host society (politic of recognition), developing a set of dynamic social relations at specific places. Ethnic (migrant) economy would be the embryo toward a multicultural society related to interconnection dual society in the urban city. In sum, the ethnic economy is potential in these society and city areas, is reflected in a growing immigrant entrepreneurship, and is a source of economic creative possibilities for the development of
multicultural neighborhood relationships—both inside or outside beyond migrant livelihood or the economy border operation.

5. **Religious capability and civil engagement of Indonesian Muslim youth in Taiwan**

Syuan-yuan Chiou (National Chengchi University)

The study of Indonesian transnational Muslim community usually pays more concerns on the Indonesian Muslim networking with Middle East and South Asia while rarely deal with how Indonesian Muslim develop their transnational Muslim organizations in East Asia such as China, Japan, or South Korea. This paper intends to deal with the following issues: (1) Indonesian Muslim Youth: Muslims youth has been imposed as two contrasted imagines in global media, as trouble makers of security and extremism or pioneer of democratic political movements. For those new generations of Muslim youth who were born in 1990s and study or work in Taiwan, how and why can they organize and empower themselves by way of Islamic activism in managing religious activity and social relief of Indonesian migrant workers? (2) Religious Lives of Indonesian Muslim Youth in Taiwan: how do they sustain their religious activities in a non-Muslim society (Dar al-harb) of East Asia by overcoming many difficulties of halah issue and racial and religious discrimination. How do they interact with the local Chinese Muslim communities? (3) Transnational Umma and Public Sphere in Taiwan: There are some potential worries reflected among some Indonesian Muslim youth who concern that their religious faith and Muslim identity would be eroded and challenged in a secular non-Muslim society. What are those Indonesian Muslim youth general response to their lives in Taiwan? In contrast, most non-Muslim people in Taiwan are not familiar Muslim culture, whether Indonesian Muslim take more open mind to create a transnational Muslim public space or a more reactive mentality to defense their religious identity in Taiwan?

**PANEL 2.20  DAY 2 (DEC. 13)  Hours: 15.00-17.00  Room J**

**WOMEN AND POLITICS IN THE REGION**

Chair: Masaaki Okamoto (Kyoto University)

Panelists:

1. **Gender and "development": what do "empowerment" and "security" mean to women beneficiaries of economic development projects in Mekong countries? (focus on Cambodia, Lao PDR, Myanmar and Viet Nam)**

Philippe H. Donays (Asian Institute of Technology)

Policymakers and project designers tend to see "development" in terms of economic development, and women’s empowerment in terms of autonomy and independence made possible by new economic roles. However, one could argue that these assumptions often reflect the values and contexts associated with Western development aid. Our research, carried out in four Mekong countries, indicates that low-income women participants in economic and security-oriented projects generally perceive "empowerment" as well as "security" in quite different terms. Hence this suggests their views, values and circumstances need to be taken explicitly into account when developing economic projects in order to ensure that empowerment is meaningful to the project participants rather than meeting basic criteria set by those implementing the projects. This would better ensure that negative consequences such as an increase in gender-based violence are avoided even in a context of income generation, or that social gains disappear as soon as the projects come to an end. The research also suggests that the "power" implications of "empowerment" are complex and can be difficult to navigate for local organizations within politically sensitive areas.

This paper will summarize many of our findings to date regarding divergent perceptions of empowerment and security on the local, national and international levels (e.g., women beneficiaries, national ministries, and international organizations); present institutional comparisons across the four Mekong countries (e.g., women’s unions in...
Vietnam and Laos, NGOs in Cambodia, CBOs in Myanmar, and other institutional forms); and offer possible recommendations on achieving "empowerment" and "security" in a more sustainable way.

2. Gender, "development" and social protection: how can women’s organizations respond to inter-community conflict in Mekong countries? (focus on Thailand and Myanmar)
Duanghathai Buranajaroenkij (Mahidol University) and Donna L. Doane (Asian Institute of Technology)
Social protection initiatives generally focus on services that national governments can provide to vulnerable populations – e.g., programmes tied to health care, pensions, income generation, education/training, and other means of increasing security. However, a more ethnographic/participatory approach reveals that the main priorities of vulnerable groups may vary greatly based on gender, ethnicity, and other social divisions, and that their concerns may centre on very different threats to their security than those usually envisioned, including threats tied directly or indirectly to inter-community tensions.

This paper will explore the roles that women’s organizations, in coordination with other institutions, can play in helping address these inter-community tensions, keeping in mind that women, men and children often experience this type of conflict in very different ways. Examples will be drawn from Southern Thailand and Myanmar to explore the priorities of local women and gender-based needs, the significance of women as "ethnomarkers", and differing approaches of women’s and other organizations to inter-community conflict. In addition, the relationship between ‘development’ policies and inter-community conflict will be addressed, highlighting the need to take gender and inter-community tensions explicitly into account when designing national social protection policies. The importance of explicitly considering social cohesion, gender and ethnicity has been noted in certain Latin American writings on social protection; it will be argued that this approach should be extended to other countries, and that a multi-level (local, provincial and national) response is needed, rather than focusing exclusively on top-down – and often gender-stereotyped – approaches to security and social protection.

3. Political women in Asia: comparative study of Myanmar and Thailand
Pannin Sumanasrethakul (ASEAN and Asia Studies Center; National Institute of Development Administration)
This paper is aimed to provide the overall trend and development of political women in Southeast Asia (SEA), particularly the political development of female national leader in Thailand. The national female leaders are selected from two countries in SEA which are Myanmar and Thailand. Three catalytic factors are used as a framework of this analysis on an influence to the progress of women’s advancement in politics which are institutional facilitator, contextual facilitator, and individual oriented facilitator.

One term in common between Thailand and Myanmar are the context of military regime over the democratic system from time to time. Thailand has recently a coup by military. In case of Myanmar, Military ruled for forty years and recently established an army-led transition to representative government. Through the political disorder in Thailand and Myanmar, the female leader was proposed as a solution to reconcile this crisis; however, the consequent result was recognized as apolitical situation.

The research gathers data through qualitative method by interview the political women and academia in the field as well as the documentary research. The study aims to unpack factors contributing towards the progress of women’s advancement in politics.

4. The distant relationship of women’s civil society organizations (CSOs) and political parties in post-Suharto Indonesia
Aditya Perdana (Universitas Indonesia)
The goal of this study is to explain the distant relationships that exist between women’s CSOs and political parties as well as how they develop. The main research question is: why
women’s CSOs have distant relations with political parties in order to shape consolidated representation in post-Suharto Indonesia? The study traced women’s CSOs and political parties relationships from such various historical chains and contemporary events in Indonesia in order to develop supporting arguments for consolidated representation in democracies.

This study confirms a distant relationship between women’s CSOs and political parties after the decline of the Suharto regime, which is the result of both institutions limited relationship in the political sphere, their weak connections, and limited direct influence. The study also argues that a distant relationship is caused by certain explanation on post-cartelization phenomena and weak institutionalization argument.

There are three main findings. The first evidence shows that environmental factors (external and internal) confirm to shape a distant of relationship. The second evidence presents that women’s CSOs and parties links in law-making process and certain representation roles have informal and personal relationships. The third findings display that the impact of women’s representation mechanism in two observation sets can be explained by two features: a shaky rule of the law and patronage and informal linkage. These three major findings have displayed from women’s CSOs and political parties interactions in certain gender equality issues.

5. The power of one: lawmaker Lee Jasmine's "politics of representation" in the National Assembly of Korea

Jiwon Suh (Sogang University)

In 2012, Lee Jasmine, a Philippine-born naturalized Korean TV host, won a seat in the Korean National Assembly as a proportional representative from the conservative Saenuri party. This study is a preliminary assessment of her legislative record for the first three years of her four-year term. Using the National Assembly records, I will look at how Representative Lee Jasmine, as the first naturalized Korean to enter the Assembly and a sole lawmaker embodying the new “multiculturalism” of South Korea, strategically mobilizes different identities – migrant, Filipina, woman, mother, middle class, conservative, etc. – in her activities as a national representative. In particular, her strategies will be examined in light of the common dilemma of minority politicians who entered the National Assembly on the proportional list in South Korea that one cannot afford to concentrate on “narrow” minority interests as long as she intends to win re-election in a single-member district.
Panelists:
1. Paul Kratoska (Publishing Director, NUS Press; Editor, Journal of the Malaysian Branch of the Royal Asiatic Society; Former Editor, Journal of Southeast Asian Studies)
2. Robert Chard (Managing Editor, International Journal of Asian Studies)
3. Janus Isaac Nolasco (Managing Editor, Asian Studies)
4. Narumi Shitara (Managing Editor, Southeast Asian Studies)

PANEL 2.22 DAY 2 (DEC. 13) Hours: 12.50-14.50 Room 552
LEFTIST WRITINGS IN SOUTHEAST ASIA: NEW INSIGHTS AND REINTERPRETATIONS ON OFFICIAL HISTORY
Convenor: Jafar Suryomenggolo (Kyoto University)

Abstract:
Southeast Asia has a long and rich history of Leftist movements that opposed colonialism, contributed to building the new nation and engaged to bring about changes in the political configuration in the region. Although a number of important studies have described their socio-political contributions, little has been done to examine the writings and literary production of those who were once active in the movements.

This panel will re-read a number of texts by those who were once active in the Leftist movements in the region, from diverse groups along the political spectrum: socialists, communists, student activists, and trade unionists. Often neglected in the course of the writing of the nation's official history, these texts offer interesting insights into the complexities of state-society interaction in the past. The texts have also re-emerged in the public sphere in contemporary Southeast Asia as new historical research on the Left intersects with questions of identity and socio-political change. Panelists will examine these texts to enrich our understanding of the shaping of the nation's history and society in the region. Discussion will be situated within national and regional contexts to uncover the hidden transcripts of these texts, and their meaning for contemporary reading.

Panelists:
1. **Brothers** (1962): Jose Mutomoa Sison's early poetry
   Ramon Guillermo (University of the Philippines, Diliman)
   Jose Maria Sison, the leader-in-exile of Communist Party of the Philippines (CPP), is well known as a persistent communist activist alive today. While there are a number of biographical accounts of his political activism and thoughts, this paper intends to discuss his commitment on writing. At the age of 23 years old, in 1962, he published *Brother*, a collection of poems. As a young poet, Sison dared to employ a different style of poetry in conveying his political commitment and ideas. This paper reads *Brother* against the social and historical contexts of the time to look beyond its messages for our contemporary reading on the nation.

2. **Words and the world: university and polytechnic student activists in Singapore, 1945-75**
   Kah Seng Loh (Sogang University)
   Within the brief window of political pluralism in Singapore after the Second World War, student activists from the University of Malaya (later, Singapore) and the Singapore Polytechnic attempted to mediate between state-making imperatives and transnational ideas of nation and modernity that were circulating throughout the developing world. This paper examines the writings in *Fajar* and *Singapore Technocrat*, the English-language organs of the University Socialist Club and the Singapore Polytechnic Students’ Union. The writings expressed the worldviews of a Singaporean – perhaps global – generation of aspiring student actors on topical issues, including colonialism, nationalism, communism, and development. While often couched in polemical terms, the writings suggest that the students were participating in a historic shared project, also involving rival student groups...
and the colonial and postcolonial governments of Singapore, to define the purpose, meaning and power of the nation-state.

3. Literary ethics and citizenship in Jin Zhimang's Hunger
Ying Xin Show (Nanyang Technological University)

The history of the Malayan Communist Party (MCP) has been narrated by the authoritative power, i.e. the British colonizer and the post-colonial state power. The communist struggle has been characterized as “insurgency” in the national narratives. Since the 1990s, quite a few party leaders started writing their memoirs. The publications of communists’ memoirs can be seen as a form of "public release" of historical documents, as they provide another historical perspective in reading MCP’s contribution to nation-building as critics are able to pry into the real struggle process of the MCP. On the other hand, communist writings also manifested themselves in literary history. Ex-communists like Jin Zhimang (金枝芒), He Jin (賀巾), Ah He (阿和), Li Ming (利明) have internalized their living experiences and memories through literary fiction. These pieces are usually endowed with descriptions of trauma and the demand for historical justice.

This paper will read the novel Hunger written by communist writer Jin Zhimang as clues to exploring the scenes of communist fighting in the deep jungle. The novel was written during the 1950s when the anti-imperialism struggle was in its fiercest, but it was only resurfaced in 2008 by Jin’s fellow comrades. This paper is a modest attempt to uncover the configuration of ethics and citizenship in literature: How do we understand communist fiction differently as compared to communist memoirs? Where should we locate communist fictional narratives in the historical study, as well as in literary study? It also intends to reexamine the psychological struggle of a communist writer like Jin Zhimang on the way of facing his nation, revolution and literary fiction.

4. Gender, politics and Leftist literature: rereading Rukiah's literary works
Yerry Wirawan (Sanata Dharma University)

This paper wishes to discuss the strategic essentialism of gender and politics in modern Indonesia by re-reading the literary works of Siti Rukiah. Rukiah was one of the very few female writers who played an important role in the post independence-Indonesian politics. Born on 25 April 1927 in Purwakarta (West Java), she finished her study as schoolteacher and after a short period of working as correspondent for the well-known literary magazine Pudjangga Baru, she moved to Bandung to be an editor of a children magazine. It was in this period that she made a name for herself. Her first novel Kedjatuhan dan Hati (The Fall and the Heart), the first novel written by a woman after the war, was published by Balai Pustaka in 1950. Two years later (1952), she published her second book, a collection of poems and short stories, Tandus (Desert), and it won the prestigious national literary prize for poem in the same year.

Aside of her literary achievements, Rukiah was also involved in national politics. She was elected as a member of the Central Committee of the Lekra (Lembaga Kebudajaan Rakjat/ Institute for People's Culture) in its first national congress in January 1959. It was during this period that she became a prolific writer as she published 7 literary works (1960-1965), and also worked as the editor for the publication house Yayasan Sedar that published children books. Her career was abruptly halted in 1965 as she was detained as political prisoner under the authoritarian regime of the New Order (1965-1998) and ever since had never took her pen anymore until her death in 1996.

In rereading her main literary works, Kedjatuhan dan Hati and Tandus, this paper locates her position in modern Indonesian politics and literary world. It looks into how Rukiah had crafted her literary skills and understood her position as female writer in the contemporary context. Based on this analysis, it argues that as a representative female writer of the time Rukiah had offered important contributions to the nation's consciousness for gender equality and liberation from the oppressive social structure. Although her works and personal contributions are forgotten (and erased) under the New Order regime, there is
a pressing importance to resume her liberation project in literature as inspiration for the current situation in Indonesia.

5. **Rereading Jit Phumisak under Thailand's current political situation**

Piyada Chonlaworn (Ritsumeikan University)

Thailand in the 1950s and 1960s, like her Southeast Asian neighbours, was under the Cold War situation to undermine the communist's influence in the society. A large number of communist party members and those who were accused of being "red" or being communist were arrested and killed. Jit Phumisak (1930-1966), one of the most radical and influential thinkers in Thai history is one of them - he was arrested and killed in 1966 by a local rightist in northeastern Thailand.

Fifty years later, being "red" is still an issue in Thai society, but only with a different meaning. Being "red" (or being accused) means being anti-royalist, an issue that emerges within the context of elite-populist/rural-urban discourses. This paper examines the changing discourse of being "red" by rereading Jit's writings including his famous *The Real Face of Thai Feudalism* (1957), and reinterprets his works under the context of Thai political situation during the last decade.

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**Panel 2.23** DAY 2 (DEC. 13) Hours: 15.00-17.00 Room 664

**COOPERATIVE COMPETITION, GOVERNANCE, STRATEGIC ENGAGEMENT, AND TRUST IN SOUTHEAST ASIA**

Convenor: Youngho Chang (Nanyang Technological University)

**Abstract:**

This panel aims to examine how mobilities, connections and exchanges in Southeast Asia can be enhanced. It employs four broadly defined interdisciplinary concepts to explore the possibilities: Energy market integration and cooperative competition, Governance in sharing common resources, Proactive and strategic engagement between Southeast Asian and neighboring countries, and Trust and political participation. First, it presents how and why a seamless Southeast Asia via integrated energy markets and cooperative competition would contribute to enhancing mobilities, connections and exchanges in the region. Second, it presents a possible governance measure, taking the Mekong River as a case that would enhance mobilities, connections and exchanges in the region as well. Third, it explores how proactive and strategic reengagement with Japan amid China’s growing dominance in the region would boost economic trade and investment in Southeast Asian countries. Fourth, it tests whether the positive and significant relationship between trust and political participation in western countries is to be hold in Southeast Asian countries and suggests how active political participation through trust would work for enhancing mobilities, connections and exchanges in the region. In sum, this panel brings well-established theories in various disciplines to an interdisciplinary prism to shed light on the ways and means of enhancing inter- and intra-regional mobilities, connectivity and exchanges.

**Panelists:**

1. **A seamless ASEAN for mobilities, connectivity and exchanges: energy market integration and cooperative competition**

   Youngho Chang (Nanyang Technological University)

   This study examines how building an integrated energy market in Southeast Asia would promote mobilities, connectivity and exchanges in the region. It employs the concept of energy security – the availability of energy resources, the applicability of energy technologies, the acceptability of society for energy resources and the affordability of energy resources – to gauge the status of integration in energy markets and proves that energy market integration would bring higher mobility of energy resources, expand connectivity of energy resources and promote exchanging available energy resources among countries. It would also mitigate the negative impacts of energy use on the environment via higher utilization of non-carbon emitting renewable energy resources. This
is collectively called “cooperative competition” in which the integration of energy markets enlarges the size of the market and each country races to capture a larger pie of the market through competition. In sum, by taking energy security as an example, it suggests that bringing and promoting “cooperative competition” in Southeast Asia would be a channel to enhance mobilities, connectivity and exchanges in the region.

2. **Governing the Mekong River: rise of China and the prospectus for a basin-wide approach to a shared lifeline**
   Heejin Han (National University of Singapore)

   Disputes concerning the rights and responsibilities over transboundary rivers have existed among upstream and downstream countries all over the world for centuries. Amid various types of formal and informal institutions for collaborative governance, Southeast Asian countries and their upstream neighbor, China, have yet to design and develop a collaborative basin-wide mechanism. Most of the countries in the region are developing countries whose economic development and people’s livelihoods have depended on the incessant exploitation of the Mekong River. China’s rising energy needs and development boom in its western hinterland have accelerated large dam building in upstream parts of this transboundary river, affecting the supply of water for downstream countries. Institutions such as the Mekong River Commission has been established but China’s refusal to sign its agreement as a full member and its adherence to the rights to equitable use of water resources within its territory have deterred the development of any basin-wide governance mechanism. China’s regional hegemony and its possession of asymmetrical power to veto any principle that could undermine its national interests have confounded the emergence of a regime. The lack of information exchange and transparency of not just China but also the regional parties has also hindered the development of any effective and collaborative basin-wide river governance measure. The governance of Southeast Asia’s transboundary rivers thus presents a challenge of developing a functioning regime for Southeast Asian countries. It also serves as a channel to enhance mobilities, connectivity and exchanges in the region and China.

3. **Foreign policy realignment: Japan's strategic hedging through reengagement with Southeast Asia**
   Nagy Stephen (International Christian University)

   China's emergence as the largest economy in East Asia has proceeded hand-in-hand with a more robust economic, political and security posture in the region. More assertive territorial positions, anti-Japanese demonstrations and tactical economic pressure exerted against Japan, the Philippines and Vietnam are recent examples of China's growing confidence in the region. Based on interviews with MOFA officials and Japanese business leaders in Japan, Hong Kong and China, this paper argues that Japan is proactively strategically hedging its economic trade and investment in China through reengagement with Southeast Asian countries at economic, political and security levels.

4. **The political economy of energy resources between China and ASEAN states: opportunity and challenge**
   Siyang Zhao and Zhenjiang Zhang (Jinan University)

   This essay deals with the energy resources relations between China and ASEAN countries from the perspective of political economy, mainly based on researches in Mainland China. Firstly, it will present the foundations of the China-ASEAN energy cooperation. The cooperation has a solid and broad basis because of the economic comparative advantage between them. The second section will briefly review not only the energy trade, investment, exploration and transportation cooperation between China and each ASEAN countries, but also the international institutions or regimes for ASEAN-China energy cooperation. The third part talks about challenges and problems. China has territory conflicts with some ASEAN countries, China’s rising has made neighboring countries anxious, some countries have their own domestic instabilities, which lead different responses to China’s rise. They
are all the factors impacting the energy cooperation. In addition, ASEAN countries began to limit energy exploration and exportation. In the last part, the author suggests that China should strengthen to build the cooperation mechanism and international institutions together with ASEAN. And China should also communicate more with each country and to reach mutual political trust, making each side to realize that the energy cooperation benefits are mutual but not zero-sum game.

5. The progress and prospect of the Greater Mekong sub-regional cooperation
Zhi Liu (Yunnan University)
Under the initiative of ADB, the six Lancang-Mekong countries, China, Cambodia, Laos, Myanmar, Thailand and Vietnam, launched GMS cooperation in 1992. With the efforts of relevant countries and international organizations over the past more than two decades, GMS cooperation has formed multi-level practical cooperation mechanisms. The six GMS countries carry out cooperation in fields of transportation, energy, agriculture, tourism, information communication, environment, human resource development and economic corridor construction, with over $17 billion investment in more than 260 projects. GMS cooperation has made worldwide recognized achievements in promoting regional economic integration, accelerating economic and social development and improving regional competitiveness. However, with the situations developing and changing in and out of the region, there are also problems and challenges facing GMS cooperation. GMS countries have to response actively, in order to build upgraded regional cooperation with characteristics of openness, inclusiveness, balance and multi-benefit. In that way, GMS countries can carry out cooperation in more fields and higher levels to promote regional sustainable development and bring more benefits to their people.

In recent years, China’s ability of influence and shaping on GMS cooperation enhanced and became more obvious. China will continue to play a positive role in guiding and promote GMS cooperation. China’s participation in GMS cooperation should be enhanced within the framework of “the Belt and Road” initiative. GMS cooperation is an opening regional cooperation mechanism, which is in accordance with the characteristics of “the Belt and Road” initiative, namely, openness, inclusiveness and diversity. The interrelations and strategic integration should be studied under the new situation. Based on equality, consultation and multi-benefit, China should integrate its national strategy with the development plans of relevant countries and the region as well. It should make efforts to sign MOU on jointly building “the Belt and Road” or formulate bilateral cooperation plans, timetable and roadmap as well as confirm multi-benefit projects with other GMS countries. In that way, GMS cooperation will gain more connotation and vitality.

PANEL 2.24    DAY 2 (DEC. 13)    Hours: 9.30-11.30    Room 662
SOCIAL AND CULTURAL FOUNDATIONS OF CARE IN RURAL SOUTHEAST ASIA
Convenor: Yoko Hayami (Kyoto University)

Abstract:
This panel aims to look at changing rural Southeast Asia through varied forms of “care”. The composition of rural households in Southeast Asia is changing rapidly. This is due to migration to cities and to other countries in search of jobs and opportunities, as well as demographic changes as a result of changing marital patterns, low fertility and higher life expectancy. Members in the high-productivity range move out to work in the cities, while village households are left with the very young and the older. In the face of this, what are the emerging needs for care, and how are these needs being met, whether among the disabled, the young, or the elderly? In some cases, household composition is reformulated, so that against the general notion of increasing nuclear households, we find some increase in extended households. In other cases, we may find revival of previous forms of cooperation between households, some in the name of ritual or religious activities, and others in expanding existing relationships. Or, there are new formations and ways of coping such as village
cooperatives or women’s networks. Moreover, we find increasing cases where those in need of care look after others who are also in need of care. Younger generation who migrate to the cities maintain ties with the household, sending remittances, and keeping contact through mobile phones.

Such changes redefine social relationships within and across households, as well as the relationships pertaining to land and various productive means affecting rural society from its foundations.

Panelists:

1. **Socialist legacy in gender and care policies: Focusing on rural Vietnam**
   Tran Thi Minh Thi (Vietnam Academy of Social Sciences)
   Vietnam has undergone a rapid transition from a wholly central planned economy to a socialist-oriented market economy since the Renovation started in 1986. After more than three decades, the national economy has taken off strongly and Vietnam reached the low middle-income status in 2011. However, Vietnam is facing new challenges such as increasing inequality and social stratification among social groups and regions, yet not having a sufficient social security system, while the country is also confronting with rapid demographic structural changes (i.e. population aging and the fertility decline).

   The withdrawal of the state from care provision has not become a significant trend in Vietnam. It carries out gender equality promotion and family restructuring at the same time. What are roles of the communist state in formulation and enforcement of gender, family and economic policies in the transforming period? What are social outcomes/changes caused by these socio-political processes in care regime in particular?

   This paper aims to review the current care provisions and typologies using the "care diamond model," which include the state, the family, market and community to provide the overall picture of care in the context of rapid modernization and urbanization. The paper first explores structural changes and reviews the current situations on elderly care and childcare in rural areas. Then the paper tries to clarify the development of elderly care and childcare policies and to make a snapshot on the practices on care issues by different sectors in rural Vietnam.

2. **Ideology of relatedness: Social pressures on the elderly living alone in contemporary rural Vietnam**
   Atsufumi Kato (University of Tokyo)
   This paper starts with the murder case of an elderly man who lived alone in a village in central Vietnam. He ran a traditional style pharmacy at the center of the village. One day, robbers broke into his house and killed him. After the incident, many villagers gossiped about him. For instance, a village woman told me that he had never associated with his neighbors. She said no one wanted to help plan this stubborn old man’s funeral. In Vietnamese society, elderly persons who do not get along with their neighbors are seen as abnormal.

   In recent years, the number of elderly people living alone in rural areas in Vietnam is increasing due to rural-urban migration and population aging. The elderly often waver between living independently for a more carefree life and living among others for security.

   Many “normal” elderly people in Vietnam want their family, society, and the state to be concerned for them and also desire to have good relations with them. Needless to say, these connections can become lifelines for the elderly. However, these desires are also products of the ideological thinking of what it means to be a “normal” elderly person in this society.

   By indicating the “ideology of relatedness” as a social pressure that makes solitary elderly people abnormal, this paper examines the diversity of elderly people’s actual desires in the context of contemporary Vietnamese society.

3. **Living together under separate roofs: changing practices of relatedness and care in a Thai Karen village**
   Yoko Hayami (Kyoto University)
Since the 1990s, urban migration seeking education and economic opportunities had become pronounced in the northern Thai hills. Here I take the case of a Karen village in the hills and see what kinds of care needs there are and how these needs are being met, both by public services as well as within the community on all levels. In particular, I will compare the pattern of co-residence among family members between the late 1980s and the present to determine the changing norms and practices regarding how to meet the care needs. How do they cope when younger members inevitably move to the city for long periods of time? I will focus especially on two topics: housing and coresidence on the one hand, and cross-household relationships of support including physical, economic as well as ritual.

Patterns of co-residence have changed along with the actual house structures. Many elders claim they would rather live by themselves, but at the same time they make sure there are always helping hands close by. The house arrangements are such that they meet these demands while at the same time they meet the demands of the younger generation. What has remained or even become more frequent and meticulous are rituals performed for physical as well as mental well-being. In everyday life, these are held by elders for elders, being a very articulate means for mutual caring. What does this tell us about Karen sense of aging, autonomy and relatedness.

4. Community care in the Tai Lue village in Nan
Yuji Baba (Kyoto Bunkyo University)
In the Tai Lue villages in Thawanpha district, Nan province in Northern Thailand, beyond the community as a bounded territory unit, there are mutual aid networks that maintain communal sentiment. Their livelihood security is achieved via personalized and dispersed networks of family, friends and kin, not only via policy for community and family. Communal sentiment for these personalized and dispersed networks is created by their guardian spirit as historical symbol, Chao Luang Muang La. However their historical memory and sense of belonging to village of people at periphery of this network is in the process of becoming lost. This mutual aid networks that has communal sentiment is now in the process of changing. Through this changing process, there appeared people who don’t have any contact this mutual aid networks. Some could find another network to contact but some might not.

Recently near Tai-Lue villages, new Buddhistic group’s ascetic practice ground was constructed. People who gather this place mostly from urban area and most of them don’t have any other place they feel sense of belonging.

In Tai Lue village in Thawanpha, many villagers are scattering to other provinces, especially to Bangkok. Most young people do not wish to stay in the village to engage in farming. Now one monk tries to educate natural farming skills for novice students to revive the farming village. Through these current phenomena, I will consider what community care is in rural society.

5. Overseas Filipino Workers, retired and back home
Naomi Hosoda (Kagawa University)
According to the Philippine government, the number of Filipinos living overseas in 2010 was estimated at approximately nine million, and approaching one in ten Filipinos. Among them, about one half are overseas Filipinos with foreign permanent residence status, mostly living in North America, the other half are those with temporary residence status, the majority of whom are overseas Filipino workers (OFWs) in the Middle East, Asia, Europe, and so forth.

Despite such a large number of Filipinos working temporarily abroad, there is a dearth of studies on the reintegration of OFWs, especially on those who reached retirement age. The Philippine government, having set up the Overseas Workers Welfare Administration (OWWA) as an attached agency of the Department of Labor & Employment (DOLE), has implemented a series of social welfare programs for OFWs upon returning. The reality of OFWs who have returned home around their retirement age, however, remains unexplored. It is a crucial issue for the Philippine society to learn how
this large mobile population have been reintegrated in the society, with whom they stay, and who takes care of them when the need arises.

Thus this paper will investigate cases of return migration and reintegration of former OFWs by class, gender, and household compositions. It will also shed light to forms of communities where aged former OFWs tend to congregate.

**Panel 2.25**

**Day 2 (Dec. 13)**

**Hours:** 12.50-14.50  Room 662

**Understanding Land and Resource Grabbing: Implications for Policy and Governance**

**Convenor:** Arze Glipo Carasco (Asia Pacific Network for Food Sovereignty)

**Abstract:**

Land and resource grabbing has emerged as one of the major development challenges in recent years. This phenomenon refers to the appropriation of land and resources not only for agricultural production and food security, but for other development agenda including environment, energy, tourism and even speculative investments. Globalization has certainly pushed expansion of monocrop plantations globally, but the convergence of the global economic, financial, food and climate crisis in recent years has driven large-scale land and resource acquisition, more notably in agriculture-dependent economies such as Indonesia, Philippines, and the Mekong sub-region.

While, these new modes of appropriation are attributed to global forces and actors, both domestic agrarian structures and land and resource management policies determine the mechanism and scale of land and resource grabbing. In a context where property rights and resource management policies maybe weak, there maybe restructuring of rules and institutions governing investments and the management, access to and use of land, water and forests. International mechanisms, guidelines and standards are being drawn and re-drawn to introduce ways to justify and mitigate impacts of resource grabbing.

The panel will endeavor to interrogate the global context and drivers and domestic factors that have shaped land and resource grabbing, looking at how policies, rules and authorities are being transformed and how these new forms of expropriation could possibly lead to new agrarian and property relations as well as management modes and thus impact on livelihoods and ecosystems. Recommendations for appropriate policy and governance to protect the rights of farmers, indigenous peoples, forest dwellers, etc are desired.

**Panelists:**

1. **REDD, forest grab and implications on IP and forest dwellers’ rights**
   Arze Glipo Carasco (Asia Pacific Network for Food Sovereignty)
   The Green Economy paradigm was introduced in the Rio Plus 20 Summit as a strategy to mitigate global warming.

   In this juncture, transnational companies have proposed a parallel declaration acknowledging the economic value of nature and agreeing to pursue green investments in developing countries through mechanisms such as carbon sequestration, biodiversity conservation, water stability, and soil fertility.

   This global framework institutionalized the Reduced Emission from Deforestation and Forest Degradation (REDD) /REDD+ scheme, believed to be a solution on climate crisis. On a critical perspective, this market-based mechanism do not really address the root cause of greenhouse gas emissions that resulted to climate change but rather to provide big incentives to polluters and benefit the emitters.

   The trick of REDD/+ is in its details. Forest management is being pursued not really to restore the degraded ecosystems for its ecological and cultural value but to provide companies the opportunity to engage in global carbon market.

   Indonesia is currently the site of many REDD+ Demonstration Activity. The Philippines is implementing the National Greening Program which strongly encourages greater participation of the private sector.
This paper will shed light on REDD/+ mechanisms and how these impact the rights of communities living in and around forest resources in Indonesia and the Philippines, on ancestral domain claims of indigenous peoples, land rights and tenure of small farmers. Existing forest tenure instruments will be analysed to determine how these are being shaped to be consistent with international policies that promotes the Green Economy.

2. Global trends in land and resource grabbing
Ananeza Aban (Integrated Rural Development Foundation)
Land and resource grabbing has emerged as one of the major development challenges in recent years. This phenomenon refers to the appropriation of land and resources not only for agricultural production and food security, but for other development agenda including environment, energy, tourism and even speculative investments. Globalization has certainly pushed expansion of monocrop plantations globally, but the convergence of the global economic, financial, food and climate crisis in recent years has driven large-scale land and resource acquisition, more notably in agriculture-dependent economies such as Indonesia, Philippines, and the Mekong sub-region.

Land grabbing pertains to new ways by which global companies are acquiring land to outsource their food production or to secure a steady supply of raw materials such as in the case of palm oil plantations. This also include land speculation resorted to by pension fund managers. Resource grabbing is a new phenomenon ascribed to appropriation of natural resources including coastal, forests and water resources presumably to serve environmental and development goals such as tourism, biodiversity conservation, climate change mitigation, etc. Not surprisingly, in the era of financialization, even nature and the characteristics ascribed to it are valued and thus commodified - becoming new magnets for speculative investments.

The paper will look into the drivers and actors of global land and resource grab and the ways by which international institutions are harmonizing policies and frameworks to facilitate and mitigate the impacts of land and resource grab.

3. Hydropower dams, water grabbing and their impacts on communities' livelihood living in downstream areas.
My Hao Tra Hoang (Center for Social Research and Development, Vietnam)
Water is essential not only for daily life but also for people’s livelihood. However, water institutions are changing because of the response to the development of Viet Nam economy. At present, more and more hydropower dams have been operating or under construction to boost the energy sector, which cause many problems to local communities. While it is clear that hydropower dam is part of the development process, on a post modernity perspective, this enormous project has not been concerned enough in terms of economic, social and environmental aspects.

Because of hydropower dams, the level of water in the river decreased dramatically in the summer and increase unusually in the rainy season. With that, the local people have to change their livelihood to adapt to this new environment.

This study would like to present whether a development project really brings development to all stakeholders or just brings benefits to some actors. The study also would like to answer what are the impacts on local communities’ livelihood under hydropower dam and how local people can cope with these problems.

This paper will particularly examine the adverse impacts of Dak Mi 4 hydropower Dam in Quang Nam province in Viet Nam based on qualitative and quantitative methods.

4. Critical examination of resources grabbing (land and minerals) and violence in the Philippines: Resistance and instrumental adaptation in Mindanao and Palawan
Dominique Caouette (Université de Montréal)
This paper will examine the findings of two sites of contention around the control and use natural resources, in particular land and minerals. Based on a larger research project comparing natural resources appropriation in Latin America, Africa and Southeast Asia, the
paper will compare these processes in Southern Mindanao and Southern Palawan looking at how affected rural and indigenous communities have confronted these challenges to their livelihoods. In particular, the focus will be to untangle how violence and the threat of its use by state agencies, local and transnational entrepreneurs have triggered a range of responses from open protest to more subtle forms of resistance in the context of struggles for the control and the exploitation of natural resources.

PANEL 2.26  DAY 2 (DEC. 13)  Hours: 15.00-17.00  Room 104
FURTHER DIALOGUES WITH THE DISCIPLINES
Convenor: Anthony Milner (Institute of Strategic and International Studies Malaysia; Australian National University)

Abstract:
In the spirit of the "Southeast Asian Studies in Asia" conference, this panel explores ways in which area knowledge of Southeast Asia can advance discipline-based research. The first paper is concerned with the tension between nationalism and regionalism, the second with the relation between human beings and the environment. The third and fourth papers both suggest ways in which area knowledge – in particular, historical knowledge – can deepen international-relations analysis. In the case of this latter discipline, recent work from Amitav Acharya and others has helped to prepare the way for an exciting dialogue with Southeast Asian area specialists.

Panelists:
1. From Southeast Asia studies to ASEAN studies: the paradoxes of regional history education
   Filomeno Aguilar (Ateneo de Manila University)
   Southeast Asian Studies has been conceived as the study of a specific world region. However in practice scholars of Southeast Asia—especially those who come from countries in Southeast Asia—have focused almost exclusively on one country in the region. Occasionally there may be comparative work on a number of countries in the region, but studies on the entire region are rare. In anticipation of the launch of the ASEAN Community in 2015, ASEAN Studies Centers have been established in a number of institutions in Southeast Asia. ASEAN Studies is focused on the formal interstate organization of the Association of Southeast Asian Nations, particularly on the processes of regional integration and the organization’s relations with other states. Some ASEAN Studies Centers, particularly in Thailand, specifically aim to educate the youth about ASEAN. Will ASEAN Studies herald the shift to a genuinely regional perspective? This paper explores this question by examining history textbooks and curricula at the secondary level in a number of countries in the region based on an initiative of UNESCO Bangkok. It analyzes the treatment of Southeast Asia and ASEAN in the context of history education, which reflects the general state of Southeast Asian Studies. A central issue is the tension between the preponderant national history and fledgling regional history: the former legitimizes while the latter papers over interstate conflicts.

2. Is culture to nature like inside to outside in Southeast Asia?
   Guido Sprenger (Heidelberg University)
   This paper aims at bringing together two concerns of current research: How are relationships between human beings and their environment conceived? And how do Southeast Asian cosmologies conceptualize relationships between humans and non-humans? The first question concerns the massive economic changes in Southeast Asia, here in particular the turn away from subsistence to production for global markets. The second addresses the tenacious existence of spirits as beings outside of human interaction, thus supporting the inside-outside distinction that is constitutive of many Southeast Asian communities. The paper discusses the question if changing relationships with the land and natural species and shifts in relationships with spirits and religions relate to each other, and
which analytic language to choose. The ethnographic example comes from Southern Laos, were a movement away from swidden agriculture towards coffee planting is accompanied with the move from “animism” to Buddhism. On the background of a modernist world, this might be accompanied by a naturalization and objectification of “ressources” like land. However, does this mean that inside is like culture and outside as nature?

3. **Contest in the South China Sea: shared histories?**
   Reynaldo Ileto (S.Rajaratnam School of International Studies, Singapore)
   The starting point of the paper is the present. The celebration of Independence Day is often an occasion for linking present tensions and conflicts to the history of the Filipino struggle for independence since 1898. In the lead-up to this celebration this year we saw for the first time the appearance of China as a key figure—specifically, the discursive attempt to portray China as a looming threat to displace Japan as the customary enemy since the Pacific War. President Aquino, for example, compared China’s occupation of disputed reefs to Germany’s annexation of Balkan territory on the eve of World War II. China was quick to remind Filipinos of their own shared history of struggle against imperialism. Meanwhile, Filipino and American dignitaries continued to refer to the familiar shared history of the struggle against Japanese fascism that spawned the “special relationship” between the Philippines and the United States. Advocates and critics of the looming confrontation with China have alluded to history in different ways, making “history” itself a major protagonist in the conflict. The paper brings us back to the historian, Oliver Wolters’ preoccupation with how Imperial China codified its observations of the polities of the region through the prism of its historical tradition—a preoccupation that seems all the more relevant today as we witness the revival of a maritime ‘Silk Road’. We try to understand in a similar way the presence of history in the conflicts in the South China/ West Philippine Sea.

4. **Southeast Asian identities in international relations**
   Anthony Milner (Institute of Strategic and International Studies Malaysia; Australian National University)
   In certain respects ASEAN approaches to regionalism, and to foreign relations more generally, are puzzling. Expectations which international-relations specialists have about the calculation and exercise of power—and the significance of sovereignty as a priority—are not always applicable. It is refreshing that some working in the discipline of international relations have become interested in exploring non-Western perspectives. Not surprisingly, there has been a particular interest in China (see, for instance, the work of Yan Xuetong) but there are also obvious opportunities for collaboration with Southeast Asian area specialists. This paper is concerned in particular with Southeast Asian approaches to South China Sea disputes—and also to region-building. It focuses especially, but not solely, on Malaysia - a country that has pursued high-profile and complex foreign-policy strategies during 2015—and argues that these strategies emerge from a creative dialogue between the modern state and its pre-modern predecessors.

**PANEL 2.27  DAY 2 (DEC. 13)  Hours: 9.30-11.30  Room 663**

**RURAL ALTERNATIVES IN SOUTHEAST ASIA**

Chair: Mitsuaki Nishibuchi (Kyoto University)

Panelists:

1. **Changing mutual cooperation of rural households: case study of social capital in a village in Northern Shan State, Myanmar**
   Ralph Gust-Frenger (Peng LeFu) (National Chi Nan University)
   Since 2011 Myanmar, a multi-ethnic country, is in the middle of a political and economic transition. This process also has it’s “dark sides”, e.g. increased ethnic and religion tensions, as well as growing economic inequality.
Particularly vulnerable is the rural population, the farm households, whose main livelihoods are agricultural activities, and who still comprise more than two thirds of the population.

The paper examines, as a case study in one village in Northern Shan state, the forms of inter-household cooperation and collective action, which are essential for producing the livelihood outcomes of the households. Changing forms of cooperation in the course of the ongoing economic and political changes in the region (e.g. the shift from rice growing for own consumption to corn growing for marketing) are discussed, focusing on the perspective of the concerned households.

The field work with several visits covered one year, i.e. one complete agricultural cycle. Through in-depth-interviews in the village environment, in the households and during work on the fields, the forms, relevance, and changes of cooperative traditions are captured. The interviews are complemented by participant observation, and observation of village context. Semi-structured interviews with knowledgeable local informers, covering also other villages in the region, complement the picture.

The results show that traditional cooperative behavior between households is declining in the wake of market penetration; this decline is partly compensated through collective action on village level.

It is expected that the paper can contribute to a better understanding of the subjective living and livelihood conditions of rural households in Northern Shan state.

2. **Challenge of fair trade: a survival strategy of the rural poor in the Philippines**

Kazuhiro Ota (Kobe University)

Global liberalization has eased currency of money, goods, services and information. It has benefitted some groups of people while it has excluded other groups of people. The poor are trying to take advantage of this new environment. The paper discusses the significance of grassroots struggle of rural poor farmers in the context of globalization, focusing on fair trade movement of the Philippines. Fair trade has several novel and contradicting traits. First, it is business for a profit for the poor, instead of social assistance program. It encourages small producers to upgrade production skills for better production. This process empowers the producers for improvement of total living conditions. However, it is not sustainable unless organizing NGOs are able to manage business well. Second, the market of fair trade is usually in advanced countries. It seems to be a new type of solidarity among producers of developing countries and consumers of developed countries. However, if market is always outside the producing countries, the sales of fair trade goods depend on economic performance of the advanced countries. Does it imply dependency of the poor of developing countries on the market of developing countries? The paper discusses the significance of fair trade movement as a survival strategy of the rural poor in the context of globalization. It takes up a case study of fair trade NGO organizing small mango producers in remote villages in Cebu, Philippines.

3. **A tale of two farmers’ movements in Thailand**

Somchai Phatharathananunth (Mahasarakham University)

This paper investigates two types of farmers’ movements in Thailand. The first type of farmers’ movements considered here concentrate their struggle on land rights. We can track the origin of their problem back to the 1960s when the Communist Party of Thailand (CPT) launched armed struggle against the Thai state. To limit the activity of the CPT, the Thai state allowed farmers to clear the national forest reserve. In the span of two decades, there were farmers settled in the reserve areas all over the country. However, after the end of the armed struggle, the government ordered farmers to move out from the reserve areas to clear the way for fast growing tree industry. Such act trickled waves of farmers’ protest, especially, in the Northeast of Thailand. The second type of farmers’ movements is a product of recent economic transformation and democratization. The main concern of this type of farmers is not land rights. Since they get involve with commercialize agriculture, they are looking for state subsidy on price, credit, debt, and other production-related schemes. As the majority of voter, they are able to make their demands felt via elections.
They reacted angrily to the military coup in 2006 that overthrew an elected government that responded to their demands. Cooperating with urban activists, they formed an anti-dictatorial rule movement which commonly known as ‘red shirts’. In this paper I will analyze the dynamic of the two movements and propose the way to make the struggle of these two movements compliment to each other.

4. Engendering struggles over forest and local-national dynamics of REDD+ in the Central Highlands of Vietnam

Hao Phuong Phan (Vietnam Academy of Social Sciences)

This paper focuses on the way various stakeholders at multiple levels (i.e. household, community, local and national level) in the Central Highlands of Vietnam react, contest and negotiate with the proposed frameworks of REDD+ (Reducing Emissions from Deforestation and Degradation in Developing Countries) on the ground. It seeks to explore mechanisms employed by local communities, especially women and ethnic minorities, to make use of the REDD+ schemes to enhance their access to and control over forest-related resources and improve their socio-economic status. It also draws attention to the way gender relations embodied in the existing forest tenure regimes and socio-cultural institutions shape and are shaped by the process of REDD+ implementation. I propose that the Feminist Political Ecology perspective (Rocheleau et al., 1996) would be a useful basis from which to tackle my research puzzle. This analytical framework was initiated by the work of Rocheleau and associates (1996) to bring a feminist perspective to political ecology. Accordingly, in this paper, I seek to address three interconnected themes: (1) how gendered knowledge in forest-resources management affects REDD+ (2) how land/forest rights get operationalized in the context of REDD+ and (3) how local-national dynamics contributes towards cooperation and conflicts within REDD+.

PANEL 2.28 DAY 2 (DEC. 13) Hours: 12.50-14.50 Room J
ETHNIC RELATIONS AND POLITICS IN CONTEMPORARY SOUTHEAST ASIA
Chair: Ikrar Nusa Bhakti (Indonesian Institute of Sciences)

Panelists:

1. Inter-ethnic relationships in Myanmar: how do ethnic Chinese in Mandalay perceive anti-Chinese manifestations?
Ni-Ni Peng (National Chi Nan University)

The Republic of the Union of Myanmar is a multi-ethnic country. Simmering ethnic conflicts intensified after the country's independence from the United Kingdom in 1948. In 2011 a formally civilian government was installed and it was hoped that the new government, which showed strong signs of liberalization, would be able to solve the ethnic problems of the country. However, several ethnic conflicts continued or even intensified in many parts of the country. Interwoven with the ethnic conflicts there are also religious conflicts in Myanmar.

In addition, there are observations about anti-Chinese manifestations such as songs, cartoons and editorial articles surfacing in this new era. This paper aims to explore how ethnic Chinese in Myanmar see and perceive these anti-Chinese manifestations in the realm of art? The research is focusing on Mandalay, the second biggest city of Myanmar with the densest Chinese population. Mandalay is regarded as the hub of Myanmar culture. The research uses content analysis and discourse analysis for the interpretation. The texts and discourses are collected from interviews representing different generations of ethnic Chinese and Myanmar communities in Mandalay, as well as reports of mass media and blogs.

The observations and interview results show that most of the people from the ethnic Chinese community are not aware of those songs, cartoons and articles while on the other hand those anti-Chinese manifestations in the field of art are very popular among the non
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ethnic Chinese community. This is because ethnic Chinese, starting from the older and including the present generation have little interest in Myanmar mass media and art

2. Derailing violence to peace: the role of government’s compassionate elites and rebel’s civil elites in Aceh conflict
   Edwin Martua Bangun Tambunan (Flinders University)
   Elites have a great role in the whole process of conflict. They are not only important in the outbreak of conflict. In turn, they also play significant role in ending conflict. Successful and unsuccessful conflict resolution to some extent also depends on their willingness. However, previous studies have been much more focused on their role as "agents of atrocity". Their role and capacity to end the violence while the conflict still rages have not been much revealed. This paper wants to contribute to the understanding that warring party elites have a role in engaging armed conflict with non-violent alternatives. Based on Aceh experience, it is found that peace in Aceh is a crawling process which started by rising humanitarian issues when violence seems persistent among warring parties; and in part this is effective due to the role of compassionate elites among the Government of Indonesia and the rise of civilian elites among the Free Aceh Movement.

   Maria Christine Macainan Muyco (University of the Philippines)
   This paper looks at the songs of the Ata, the coastal people of Aklan, Philippines in their expression of self-definition, conflict, and land claim. Their struggles have brought in an engagement with, and emotional and psychological responses to the legal challenges of the Certificate of Ancestral Domain Title, or the CADTI. This was followed by the murder of their spokesperson and leader; the fight for justice; and support of individuals and groups in addressing these challenges. My research about the Ata’s songs began with an invitation to conduct a “Participatory Action Research” (Brown and Dobrin 2004, Brydon-Miller and Macguire 2009), which serve an even deeper/broader goal: to enter in a space where self-definition is expressed and acted upon. In this paper, I argue for a kind of construction that links self-definition to self-determination and this link approximates the words of Maivan Clech Lam, author of At the Edge of the State: Indigenous Peoples and Self-Determination about cultural survival; that it depends on a group’s ability “... to alternately construct and collapse boundaries within a shared system of meaning so that a useful and tolerable tension between itself and others, between closure and exposure, may be found, enjoyed and re-adjusted” (398). Through the Ata’s songs, I see their willingness to move with the ebb and tide of various forces to obtain a homeland.

4. Nation and bodies re-imagined: hygiene campaigns, nation building and biopolitics in Post-war Peninsular Malaysia
   Heong Hong Por (Universiti Sains Malaysia)
   This proposed paper aims to study the biopolitical function of public healthcare in post-colonial Southeast Asia by using the intersection of healthcare politics and nation building in Malaysia as a case study. Informed by Foucauldian conception of biopolitics and postcolonial studies of healthcare in the region, this paper views healthcare as a site of cultural and political engineering that refractions, absorbs and shapes the wider politics of nation building. Drawing from newspapers, publications by medical groups and official reports, this paper examines the ideas and practices surrounding nation building and healthcare at two sites, health education and hygiene campaigns, in post-war Peninsular Malaysia.
   Nation building involves efforts and practices that aim to direct people’s identification with the new nation and to connect the individual to the collectives. I argue that the history of nation building in Malaysia is incomplete without looking into the history of healthcare and vice versa. Not only that the rise of nationalism coincided with the institutionalization of state healthcare in the post-war era is a historical fact, both nationalism and state healthcare are not ideologies with impermeable boundaries and stable
meanings. Rather, they lend themselves as new rhetorics that could be appropriated by various political actors to mutually justify one another. The blending of nationalism and healthcare co-created a discursive space that allows the metaphorization of healthcare in nation building discourse and vice versa. The mixed discourse invites people to view their bodily wellness through the eyes of nation state and the needs of the collectives.

PANEL 2.29  DAY 2 (DEC. 13)  Hours: 12.50-14.50  Room 103

FAMILY AND TRANSNATIONAL KINSHIP
Chair: Ryota Sakamoto (Kyoto University)

Panelists:
   Simon Duncan (Independent)
   How do children of ethnic minorities from Myanmar raised in Tokyo maintain their ethnic identity? How important is this and why? How is it achieved and how 'successful' are their methods?
   Since the early 1990s there has been an influx of Burmese people into Tokyo, both refugees and non-refugees, ethnic majority "Bama" and various ethnic minorities, including hundreds of Kachin and Karen. A number of these people are settled into Tokyo, married, often to other people from Myanmar from the same ethnic or language group, and they have children.
   As these communities in Tokyo are smaller than say the Chinese, Korean or American communities and a minority within a minority, they face more challenges to pass on their language and culture to their children. Additionally their languages, cuisine, and cultures are unknown to the host country, which may create a sense of shame in the children who may wish to hide these aspects of their personality to avoid bullying at school and assimilate into the wider (Japanese) community.
   What does it mean to be "Kachin" or "Karen" in Tokyo for these children and just how "Kachin" and "Karen" are they? This paper looks at the children from these two small communities and examines how successful or not their parents are at keeping their traditions alive, why this matters and what hopes they have for their futures.

2. Academic South East Asian women: international mobility and career paths
   Therese Nguyen Thi Phuong Tam (National University of Timor Loro Sae)
   South East Asian region is well considered as one of the most dynamic in its full strategic, social and economic potential in the world. As a result, the increase of international mobility of human capital has manifested through the in and out flow of global educational interchange. In this education and career seeking path, more South East Asian women have engaged in different international academic institutions around the world which followed a quite common pattern: from less developed countries search higher education in more developed countries.
   This research has been done online with the open ended questions by reaching out to academic female respondents from Vietnam, Indonesia, Thailand, the Philippines, Laos,
Myanmar, and Cambodia by the technique of snow ball sampling through the interconnected social networks from friends of the researchers.

The respondents mostly find the academic journey so much excited and worth taking, however they had faced some gender-based disadvantages, especially for married women, which is embedded in their personal as well as professional lives in strong masculinized South East Asian societies and in the academic institutions in receiving countries. Talking about women career path it is a long journey required a lot of personal investment and self-determination and social support network. The scope and limitation of this research is focus on the past or present experiences about their decision making process to advance further step to higher their education. Therefore, it is necessary to have other follow up research on the same respondents to accompany their career progress. This research primarily found that most of international graduated women have a better career life. Some got promotion, increased self-confidence and more independent. Related to social status most of them feel being admired or respected by family, collages and friends. However some women who are from more paternalistic government experienced the social injustice and negligent attitudes from high-ranked governors. Some expressed their worries of going back to their own countries because of the inefficacy political and social system that do not value the knowledge production.

3. **Who marries whom: development, social change, and marriage pairing patterns in Indonesia**

Ariane Utomo (Australian National University)

To date, not much is known about changing patterns in the pairing of husbands and wives in Indonesia. Understanding patterns in "who marries whom" would provide new and much-needed insights on the interrelationship between development, social change, and the institution of marriage in contemporary Indonesia. This paper examines to what extent do couples in prevailing marriages tend to share similar characteristics and traits to one another, how these pairing patterns have changed since 1970, and in what ways such pairing patterns may influence social structure in Indonesia: Is the average age difference between husbands and wives in their first marriage declining over time? Are younger generations of women more likely to marry men with similar education attainment and form dual-earner households than the previous generations? Is interethnic marriage becoming more common in Indonesia overtime? What are the regional dimensions of such coupling trends? What can the trends in marriage pairing reveal about gender relations, ethno-religious relations, and social stratification in post-Suharto’s Indonesia? Using data from a series of the Indonesian Population Censuses, the paper generates insights on how social and economic transformations are re-shaping the domestic sphere in Indonesian household formation.

4. **Care, intra-and inter-generational relationship of Korean adolescents of low-income families who have "foreign bride" stepmothers**

Jeehun Kim (Inha University)

One of the important changes in contemporary Korean family is increasingly more common family formation through so-called "international marriage". With a case study of relatively disadvantaged low-income blended families formed through international re-marriage that Korean husbands divorced their Korean wives and re-married their Vietnamese, Filipino and Chinese wives living in Incheon, an industrial satellite city and gateway city of Seoul, this study investigates Korean adolescents’ family and schooling experiences in the blended family settings. Using qualitative in-depth interviews, with a standpoint of Korean youth, this study explores the way in which adolescent Korean negotiate and manage their "newly constructed" family roles and family identity.

Examining family and intergenerational relationships between these Korean adolescents and their step-mothers and half-siblings, we argue that for many of these Korean adolescents, their caring role for half-siblings (from their fathers and step-mothers) plays a central role in building their family identity and thereby transformation of their identities. By doing so they had "1.5 or 2nd generational immigrant-like" experiences in the realms of
family life; one that was comparable to "language brokering/family interpreting" (Orellana 2009: 1-3). They play a role of family interpreter/ cultural broker for their step-mothers, and care-giver for their younger half-siblings. In other words, these Korean adolescents, who are "fully" Koreans in blood terms, experience of becoming immigrant due to their parents’ international remarriage.


Leng Leng Thang (National University of Singapore) and Mika Toyota (Rikkyo University)

One of the developments since the 1990s with the increasing movement of Japanese women visiting Southeast Asia is the parallel increase in women who married Southeast Asian men they met during travels to the region. Known for its reversal nature to the typical pattern of hypergamy in international marriages, these marriages are characterized by Japanese women marrying Southeast Asian men who are younger, less educated and commonly from rural areas of Southeast Asia. In this paper, with qualitative data from the project on Japanese women in Southeast Asia (2008-2011) where indepth interviews were conducted with Japanese women of various age groups in Bali, Bangkok, Chiangmai and Cebu, we explore the motivations and experiences of these Japanese women focusing on the family issues in their everyday realities. Issues of discussion would include childrearing, relations with extended families and financial support. Despite the dominant narrative of ‘escaping’ from Japan to experience an alternative lifestyle, the women show that transnational family making has instead deepen their engagements with Japan, including decisions for a parent or the whole family to move back to work in Japan, the desire to raise bicultural children with native fluency on Japanese language, and the reliance on networks with Japan for a living. Their experiences reflect complex intersections between the host and countries of origin among these Japanese-Southeast families and display resilience of cross-cultural families in transnational settings.

PANEL 2.30 DAY 2 (DEC. 13) Hours: 9.30-11.30 Room K
TRANSBOUNDARY ENVIRONMENTAL ISSUES IN SOUTH EAST ASIA
Convenor: Osamu Kozan (Kyoto University)

Abstract:
This panel focuses on transboundary environmental issues relating to tropical peat swamp forest, which is characterized as a very fragile ecological system and a reservoir of huge amounts of carbon and water in global terms.

Natural tropical forest in Southeast Asia has been destroyed because forest resources have been excessively exploited for commercial logging to earn foreign currency, and the forests have been converted to agricultural land. However, tropical peat swamp forest had been free from these exploitation and destruction because of unique characteristics such as its intermittently or constantly submerged forest floor. However, the recent development of timber plantations and oil palm estates has dramatically changed the environment for tropical peat swamp forest. In particular, drainage for the sake of timber plantation has lowered the water table and resulted in the drying of peat soils. This causes the discharge of huge amounts of carbon dioxide by activating microbial decomposition and burning. Moreover, the frequent peatland fires lead to international friction by posing a health hazard to peoples in neighboring countries as well as to the local people.

In order to prevent environmental destruction related with biomass usage and hydrological change in the region, the international institutional design is essential.

Panelists:
1. Tropical peatland fire and carbon dioxide emissions in Southeast Asia
Osaki Mitsuru (Hokkaido University)
In Southeast Asia, a huge amount of peat has accumulated under swamp forests over millennia. Fires have been widely used for land clearing after timber extraction, thus land
conversion and land management with logging and drainage are strongly associated with fire activity. During recent El Niño years, tropical peatlands have been severely fire-affected and peatland fires enlarged. To investigate the impact of peat fires on the regional and global carbon balances, it is crucial to assess not only direct carbon emissions through peat combustion but also oxidative peat decomposition after fires. However, there is little information on the carbon dynamics of tropical peat damaged by fires. Therefore, we continuously measured soil CO2 efflux [peat respiration (RP)] through oxidative peat decomposition using six automated chambers on a burnt peat area, from which about 0.7 m of the upper peat had been lost during two fires, in Central Kalimantan, Indonesia.

2. Transboundary pollution in Asia: what we know and what can we do about it?
Euston Quah (Nanyang Technological University)
As economies of Asia continue to grow and outperform the rest of the world, increasing occurrence of perennial transboundary pollution as a result of economic growth have severe economic ramifications in both victim and perpetrator countries. With benefits accrued by one country and cost borne by another, it is thus important for the issue of transboundary pollution to be handled properly to avoid conflicts that compromises the growth and stability in Asia.

The issue of transboundary pollution is simply a special case of externalities that involves conflict between countries. The Talk discusses special cases and externalities related to transboundary pollution. Taking into consideration that common solution proposed to deal with externalities within national boundary is not feasible when pollution crosses sovereignty states, the lecture presents a model with side payments to incentivize cooperation between polluter and pollute or victim-countries. Some cases of transboundary pollution will be presented and this includes the Southeast Asian haze, acid-rain from China to Japan, dust and sand storms from Mongolia to China and South Korea; air pollution in the Pearl River Delta; and water pollution in the Mekong River. A special focus on the smoke haze covering much of Singapore, Malaysia, and Southern Thailand emanating from the Indonesian forest fires will be discussed. The Talk will close with a suggestion on the role of using third party countries in bringing about a win-win solution.

3. Physical climatology of Indonesian maritime continent: an overview to comprehend observational studies
Manabu Yamanaka (Japan Agency for Marine-Earth Science and Technology, JAMSTEC)
The Indonesian maritime continent (IMC) is a miniature of our land-sea coexisting planet Earth. Firstly, without interior activity, the Earth becomes an even-surfaced “aqua-planet” with both atmosphere and ocean flowing almost zonally, and solar differential heating generates (global thermal tides and) Hadley’s meridional circulations with the inter-tropical convergence zone (ITCZ) along the equator as observed actually over open (Indian and Pacific) oceans in the both sides of IMC. ITCZ involves intraseasonal variations or super cloud clusters moving eastward. Secondly, the lands and seas over the actual Earth have been keeping the area ratio of 3:7 (similar to that of islands and inland/surrounding seas in IMC), but their displacements have produced IMC near the equator, which turns equatorial Pacific easterly current northward (Kuroshio) and reflects equatorial oceanic waves inducing coupled ocean-atmosphere interannual variations such as ENSO and IOD, or displacements of Walker’s zonal circulations. Thirdly, because IMC consists of many large/small islands with very long coastlines, many narrow straits become a dam for the global (Pacific to Indian) ocean circulation, and the land-sea heat capacity contrasts along the coastlines generate the world’s largest rainfall with diurnal cycles (sea-land breeze circulations). The diurnal cycles are dominant in the rainy season (austral summer in Jawa and Bali), because rainfall-induced sprinkler-like land cooling reverses the trans-coastal temperature gradient before sunrise, and subsequent clear sky on land until around noon provides solar heating dependent on season. These processes lead to rapid land/hydrosphere-atmosphere water exchange, local air pollutant washout, and transequatorial boreal winter monsoon (cold surge). In El Niño years the cooler sea-surface
temperature suppresses the morning coastal-sea rainfall, and induces often serious smog over IMC. Lastly, high-resolution observations/models covering both over islands and seas are necessary. A radar profiler network (HARIMAU) has been constructed during FY2005-09, and capacity building on radar operations and buoy manufacturing has been promoted during FY2009-13 by Japan-Indonesia collaboration projects, which are taken over by an Indonesian national center (MCCOE) established in November 2013.

4. Sustainable rehabilitation of tropical peat swamp forest ecosystem
Haris Gunawan (Riau University)

There are four main reasons that sustainable rehabilitation should be important to be promoted in Giam Siak Biosphere Reserve; 1) large degraded peatland and forest areas due to high fire intensity, poor canal drainage and illegal logging activities, 2) forest encroachment and conversion, 3) problems in livelihoods for local people, and 4) the important to rehabilitate carbon sequestration and protection of remaining peat carbon stocks. Three keys issues in sustainable rehabilitation of degraded tropical forest lands; promoting local participation, livelihood needs, and institutional arrangements. This paper highlighted currently results of rehabilitation experiments including to estimate amount of sequestered carbon, survival rate, relative growth rate, and discuss future working in order to continue efforts to promote sustainable rehabilitation in biosphere reserve. Two different locations was selected. First, forest degradation by illegal logging and second, peatland degradation due to severe fire yearly and intensively agriculture in transition areas with extent 304,000 ha. Diameter increment was used to estimate increment of biomass, carbon storage and their sequestration in rehabilitation and forested site. The allometric equation was used: Y=-2.13+2.53*ln DBH, Relative Growth Rate was calculated by RGR=(ln G00-ln G99)/t. The carbon content was calculated by multiplying the 0.5 conversion factor to the above ground biomass. The survival rate show decreasing in all tree species was planted. The greatest relative growth rate (RGR) was Cratoxylon arborescens (1.97 cm yr-1), followed Tetramerista glabra (1.41 cm yr-1), Palaquium sumatranum (1.04 cm yr-1), Dyera lowii (0.93 cm yr-1), and the lowest Palaquium burckii (0.80 cm yr-1). Natural regeneration sequester carbon 0.71 Mg C ha-1 during two years monitoring and planting trees species 14.7 Kg C ha-1. The total amount of carbon sequestration was 0.72 Mg C ha-1 in both experimental sites and forested areas. Strengthen local institution in village level, e.g. KMPH (Forest Conservation Community Group) Temiang Village and KMLHG (Peat Conservation Community Group) in Tanjung Leban Village, and doing continuously camping programs involved wider communities and stakeholders were efforts to promote sustainable rehabilitation in biosphere reserve.

5. Slash-and-burn in Indonesia: environmental and social outcomes beyond borders
Md Saidul Islam (Nanyang Technological University)

Recurrent haze in Singapore is attributable to rampant forest fires in Indonesia due to extensive slash-and-burn (S&B). S&B is a cheap and efficient technique of land-clearing involving fire. Various factors for its adoption include perceived benefits, peatland drainage, logging, oil palm plantations, tragedy-of-the-commons, and weak governance. Environmental consequences include deforestation, soil erosion and degradation, global warming and climate change, threats to biodiversity, and trans-boundary haze pollution; societal consequences include regional tension, health risks, economic and productivity losses, as well as food security issues. This study is framed by the treadmill of production theory (Schnaiberg 1980). Treadmill of production, a strand of political economic understanding of capitalism’s relationship with the environment, argues, the continuous race of production—through various productive forces and practices (slash-and-burn in our case)—and the need for its continued consumption—galvanized by, for example, the corporate-framed ideology of modernization, competitiveness, free-trade, and social institutions such as education, family, labor union, and media—creates a critical interchange of ‘withdrawals’ (extraction of resources from the environment) and ‘additions’ (what are returned to the environment in the form of pollution and garbage) that can
disorganize the biospheric system. This paper is based on data comprises of information extracted from relevant online and print media such as scholarly journal, newspaper and magazine articles, textbooks, and/or documentaries. We propose a plural coexistence framework for targeting S&B that incorporates strategies of incentives, education and community resource management.

Panel 2.31 Day 2 (Dec. 13) Hours: 12.50-14.50 Room 663
SOUTHEAST ASIAN MEGA-CITIES AT THE CROSSROADS?: URBAN DYNAMICS, ECONOMIC DISPARITIES AND POLITICAL CONFLICT
Convenor: Tamaki Endo (Saitama University)

Abstract:
The 21st century is called the "Asian Century" but is also regarded as the "Urban Century". With rapid economic growth, many Asian mega cities have become global hubs of finance, production and consumption, attracting the rich and the emerging middle class, but at the same time, exhibiting the continuous expansion of the informal economy and slum areas. Under such circumstance, these cities are experiencing "compressed changes" of economy and society followed by the multi-layered stratification. As the result, they are facing new challenges that they must deal simultaneously with: both the challenges faced by other global cities in developed countries and the challenges faced by other cities in developing countries. This panel aims to discuss the new dynamism of these mega cities, examining their internal working and the actual conditions of economic disparities and political conflict.

The introductory overview will clarify actual situation of "compressed changes" and the feature of multi-layered stratification and how these dynamism accelerate economic disparities and political conflict. This introductory paper will be followed by five presentations with different angles to the issue: the second paper analyses the economic dynamism of these mega cities, its function, role, and policy dilemma: the third focuses on the ways urbanization shapes politics and conflict in Southeast Asia; and the fourth analyzes the current urban governance in Hanoi, Vietnam from perspective of the "urban entrepreneurialism". The fifth discusses the everyday politics of the urban lower class and the sixth focuses the "safe city" policies and responses of street vendors to those policies in the case of Bangkok and Istanbul. The panel aims to promote empirical understanding of socioeconomic conditions of Southeast Asian cities, and explore the implications for urban governance and sustainability of these cities with a view to reconceptualizing the urban theory of the global south from Southeast Asian perspectives.

Panelists:

1. Southeast Asian mega-cities at the crossroad?
Tamaki Endo (Saitama University)
As globalization and liberalization proceed, uncertainty and insecurity are increasing and many countries are now facing new challenges. Asian mega cities are the core of the multi-layered stratification of society. In 20 century, mega-cities in developing countries were often described in the context of “over-urbanization” and regarded as the source of economic and social problems. However, in 21 century, under accelerated globalization, mega-cities such as Bangkok, Jakarta, Kuala Lumpur and Shanghai are showing new development pattern as global mega cities.

This paper analyzes the recent urban dynamism and internal urban working, trends toward widening disparities among and within Asian mega cities, and the actual configurations and conditions of disparities. The employment structure is one of the typical examples of complex situations. Rapid economic development did not bring step-by-step changes but rather compressed the dynamics of change. The informal economy, which traditional development economics assumed would disappear once country developed, has actually expanded as the result of globalization. At the same time, as with developed countries, the formal employment has been restructured and work flexibility (or "informalization") is increasing. Adding to that, the aging is becoming an issue even before...
full-coverage social security schemes have been developed. The labour mismatch is also an issue. Though youth unemployment becomes an issue time to time, there is severe labour shortage in 3-D work which attracts inflows of migrant workers from less-developed countries. In other words, Asian mega cities have had to deal with multiple issues all at once. This complex situation also can be found in many fields such as environment, population structure, medical and health issues and so on.

In such a situation, the different social classes face fundamentally different risks in urban life and the rapid changes often generate conflict among them. The paper also touches upon policy dilemma for managing these disparities and conflict among different social classes.

2. Politics of a “Sandwich City”: governing the multinational social multilayers in Bangkok
Nobuhiro Aizawa (Kyushu University)
While urbanization and regional human mobility have been the major source of social changes in Southeast Asian society, what has become obvious in Bangkok is its importance of foreign residents, both in terms of labor and consumption in sustaining its economy and society.

Headquarters of multinational corporations and international organizations provides the higher echelon of labor while construction works, food service and domestic labor are also substantially provided by foreigners from the less developed neighboring countries. Highly-paid foreigners (and tourists) are one of the major source of consumption which finances urban re-development and benefits the middle class Thais. On the other hand, the low-cost foreign labor lowers the urban service sector cost which keeps the everyday life of Bangkokians affordable. Thus, in a way, life of Bangkokian are made possible by being “sandwitched” by these two groups of foreigners.

This crucial role of foreigners in Bangkok inevitably sets a different challenge for the gubernatorial authority in governing Bangkok. Managing the interests among the multinational social multilayers in Bangkok, which their voices will not be comprehensively represented through election process, unlike Jakarta and Manila, requires a different style and patterns of urban governance, cost-benefit analysis of local policies and cooperation/conflict vis-à-vis the central government.

In this paper, I will analyze this urban politics of balancing the multinational social multilayers through the case of controversy on the construction of airport link, and also, through the connivance of governor on foreign illegal food vendors, which was both politically justified to benefit the foreigners for the sake of middle class Bangkokians.

3. Politics of urban informality: from the perspective of everyday security practice of the urban poor in Metro Manila
Wataru Kusaka (Nagoya University)
This presentation explores everyday security practices of the urban poor in Metro Manila. They make a living though informal livelihoods such as squatting and street vending.

To secure such livelihoods, they have collectively created vertical networks with state officials or social forces (palakasan), and bribed state officials to make their informal livelihoods to be tolerated (lagayan). Such informal institutions provide everyday security to the poor, but hinder long-term solutions. Palakasan encourages clientelism and damages electoral politics based on policy that may realize longer-term benefits. Lagayan hampers law implementation and gives state officials vested interests in the informal institution, who oppose formalization of the poor’s livelihoods.

Moreover, the state and civil society have regarded the poor’s informal livelihoods as illegal and immoral, and attempted to eradicate them through two kinds of moral interventions. Civilization is a project through which the state and civil society attempt to
discipline the poor and formalize their livelihoods. Criminalization is a project through which the state and civil society criminalize and penalize the poor’s informal practices.

Seeing from another perspective, however, informal institutions play important roles not only for the poor but for the society at large. Informal institutions integrate the poor into formal institutions. Without palakasan, the poor may be more marginalized in the electoral politics. Without lagayan, tension between the poor’s survival efforts and state’s law implementation can cause serious violence. I would like to analyze problems and possibilities of the city where poverty and informality persist.

4. From discourse to action: Hanoi as a post-socialist entrepreneurial city?
Thi Mai Thoa Tran (Independent)
When Vietnam undertook its market-oriented reforms in 1986, the anti-urbanization policies implemented under the command economy period were replaced by a new pro-city mentality. Since then, the country has been enjoying spectacular growth under a political-economic model hailed as "market socialism", as the State adopted its policy of encouraging private sector, liberalizing foreign trade and attracting investment while ultimately retaining a great control over the economic and political stage. A new urban fabric was generated just like an emerging post-socialist urban governance regime, as most notably witnessed in Hanoi, Vietnam’s capital. This paper deals with the question of to what extent the current urban governance in Vietnam, as in the case of Hanoi, under market socialism could be characterized by "urban entrepreneurialism" which is a prevalent trend among other post-socialist cities, especially in China.

The analysis will be based on Jessop’s definition of "entrepreneurial city" as constructed by three elements, namely entrepreneurial strategy, entrepreneurial fashion and entrepreneurial discourse. I will argue that in the case of Hanoi, there have been attempts of municipal authorities to orient towards "urban entrepreneurialism", in both normative discourse and factual actions. These are, however, at best partial experiments due to both "top-down" and "bottom-up" institutional constraints, while not without substantial consequences for the city’s physical form and daily life.

5. "Safe city" policies and mobile retail: realities and responses from street vendors in Bangkok and Istanbul
Chaitawat Boonjubun (University of Helsinki)
Today, the issue of inhabitants’ safety and security in cities is embraced by city governments in many parts of the world. However, existing city policies seem to pay little attention to the issues of safety for some groups of dwellers. This paper investigates the safe city policies of Bangkok and Helsinki, looking in particular at street and market vendors who are often excluded or ignored in such policies.

In many developing countries, street vending is a specific and vital form of work for poor urban migrants. Encompassing diverse types of people, street vendors are often found in the business districts and tourist areas due to the high traffic of customers. Already vulnerable without stable real estate, they often face harassment and extortion from officials and local mafias, or risk displacement by new development.

In Bangkok, recently the National Council for Peace and Order (NCPO) under the military regime has implemented a beautification policy that evicts street vendors from some areas. In Helsinki, traditional market halls are being renovated, appealing to wealthy shoppers and the tourist gaze and challenging who can trade in the halls.

This paper uses qualitative research methods utilizing comparative studies between Bangkok and Helsinki to explore the relationship between street vendors and urban safety policies. In both cities, the data is gathered through interviews with street vendors and city officials in order to examine whether they view the city they live and work in as a safe city. The paper contributes to urban research on ‘safe cities’.
FOSTERING BICULTURALISM/ MULTICULTURALISM: THE TRANSFORMATION OF CULTURAL AND RELIGIOUS ORGANIZATIONS IN SINGAPORE AND MALAYSIA
Convenor: Cheuk Yin Lee (National University of Singapore)

Abstract:
It is undebatable that many of the religious and non-state cultural organizations in Southeast Asia are originated from mainland China, especially after 1949 with the founding of the Communist People’s Republic of China, many religious sects and cultural organizations fled China and established their roots in Taiwan, Hong Kong and Southeast Asia. Historically and culturally, China was regarded as the centre or the middle kingdom where her influence and impact were felt like ripples that spread to the neighbouring countries and areas. However, the rapid developments and the rise of China’s neighbouring countries, in particular the so-called Four Little Dragons (South Korea, Taiwan, Japan and Singapore), in the last decades, have witnessed a reversal of the situation. Of relevance are the City God and Guan Di worships in Southeast Asian countries and their contribution to the revival of the local cults in mainland China. The panel will examine the transformation of cultural and religious organizations in Singapore and Malaysia and their relevance to the changing social and political environments in East Asia. The papers also attempt to demonstrate the changing paradigm between central and local, centre and periphery, source and course in Chinese religions.

Panelists:
1. **National hero as local god: the worship of the Guan Di in Singapore, Malaysia and Vietnam**
   Cheuk Yin Lee (National University of Singapore)
   Guan Di, the bestowed title of the historical figure Guan Yu (d. 219 A.D.) of the Three Kingdom era, is the most well-known deity in China and East Asia, and among the Chinese immigrants in Southeast Asia. The emergence of the cult of Guan Di is one of the most illustrious examples of deification of a historical figure to become a popular God, widely worshipped by the Chinese at both national and local levels. He is also seen as a representative of the ideal Confucian sage who embodied the virtues of royalty and righteousness, making him a “universal” deity in Confucianism, Taoism and Buddhism. The paper examines the historical background of the worship of Guan Yu in ancient China and his subsequent elevation to the status of a popular deity among the local Chinese in China and overseas. The paper also explores the close relations between the Guan Di cult and local clan associations in overseas Chinese societies.

2. **Migrating gods: the City God in China and Singapore**
   Chee Kiong Tong (Universiti Brunei Darussalam)
   This paper, based on fieldwork in China and Singapore, explores the notions of power and space in Chinese religion. Using the case study of the City God cult in Anxi China, and the subsequent “fen sheng” of the deity to Singapore, it examines how the Chinese conceive of the idea of power. Specifically, the paper dichotomises the concept of bounded versus unbounded power, centered versus decentered power, whole versus divisible power, natural versus extension power. The paper also explores the belief in the ability to transfer religious power in Chinese society, the homology between the world of spirits and men, and the interrelation between religious power and state power. As many adherents from Singapore make annual pilgrimages from the Singapore temple to the main temple in China, the paper also explores ideas regarding pilgrimages and the conception of space, especially religious space, in particular among the Anxi local group in Singapore.

3. **Fostering biculturalism: the Nanyang Confucian Association of Singapore**
   Ying Kit Chan (Princeton University)
   There is a tendency in existing scholarship to discuss the Southeast Asian Chinese and the Confucian tradition in reductive terms related to capital flows and political discourse. As a
result, little attention has been devoted to studying the specific development of diasporic Chinese-ness by non-state cultural organizations in Southeast Asia. One such organization is the Nanyang Confucian Association of Singapore (NCAS), which, contrary to the state, considers Singaporean society as lacking in Confucian values and falling short of Confucian ideals. By situating the NCAS within the "sinicization" of Singaporean society in recent years, in which the state emphasis on producing "bicultural" rather than merely "bilingual" students has been accompanied by relative neglect of biculturalism for the Indians and the Malays, this paper argues that the NCAS has since begun to reinstate its relevance to Singaporean society amid the economic concerns and geopolitical considerations of the state.

PANEL 2.33  DAY 2 (DEC. 13)  Hours: 9.30-11.30  Room 664
RESOURCES POLITICS IN SOUTHEAST ASIA: HISTORY AND CONTEMPORARY POLICY CHALLENGES
Convenor: Jin Sato (University of Tokyo)

Abstract:
The panel deals with the politics of natural resources in Southeast Asia in the context of economic development with case studies from the Philippines, Cambodia, Thailand, Laos, and Myanmar. The first paper by Nem Singh looks into the political economy of resource rents in the contest of mining industry in the Philippines. The second paper by Dina explores the politics of renewable resources in Cambodia and examines the state motives in resource interventions. The third paper by Sato offers a comparative perspective on how state institutions evolve and what explains the similarities and differences among Southeast Asian nations in resource governance. Together, the panel offers a cutting edge research on the political dimensions of natural resources which has significant implications for both economic development and environmental conservation of the region.

Panelists:
1. Mining and the politics of growth in the Philippines
   Jewellord Nem Singh (University of Sheffield)
   This paper examines mining and its promise of engineering growth in middle-income countries. Using the Philippines as a case study, it analyses the political economy of mineral-led development. It will argue that there are inherent limitations in embedding a mining regime dependent on foreign direct investment and large-scale mining as a way of spurring technological development and long term resource-base industrialization. New resource producers have quite rightly focused on enhancing transparency and expanding the capacity of states to capture resource rents. This "good governance" debate on mining currently drives the policy initiatives in many middle and low-income countries. However, the good governance debate fails to account the political economy question, which is really about the political and institutional conditions that might allow states to design policies aimed at using resource rents for long run growth and technological development.
   The paper maps out the limits of the good governance argument in the Philippine mining industry in two ways. First, I explore the contentious relationship between large-scale mining and social development, particularly the shortcomings of relying on corporate social responsibility and private sector development for community welfare. Second, I stress the notable absence of political economy analysis in mining reforms. Policy debates have focused on the EITI as a way of addressing the "resource curse"; such efforts veer away from questions about how mining can spur growth and link mining with broader industries. Overall, the paper suggests the need for a more realistic assessment of what mining can do for social development. The lack of such debates stem from the type of political settlement between states, businesses, and donor agencies – it is one that reinforces
the neoliberal mining management that has been institutionalised in the post-dictatorial years.

2. Letting resources go: under-use of the rice terraces in Japanese rural area
Rei Asada (Shinshu University)
“Grab, use and conserve as much as possible” has been a slogan when we deal in any kinds of natural resources in past few centuries. With the result of economic development in the world, “over-use” of natural resources are now an issue to tackle so what the society discuss is to conserve the natural resources. On this research, I dealt with the “under-use” of natural resources and suggest releasing the resources positively as a choice. Case is from Japanese rural area where depopulation and ageing have been critical social issues.

In rural area in Japan, the local farmers quit cultivation due to their age. So abandoned lands are increasing. Both the central and local government are keen to conserve those lands especially when it comes to rice terraces in mountain areas. They intervene to minimize the abandoned rice terraces because it helps protecting urban areas from natural disasters. The farmers are less motivated to engage the conservation project introduced by the government even though it provides a certain amount of funds to support it, but there is an obvious shortage of human power in the community. As a result, those projects make more burden than profit to the community and leaves as a question “who wanted to conserve and whose natural resources?”

This research is trying to show that there would be a choice of releasing the natural resources. “Under-use “of natural resources will be an upcoming issue in the developing countries in south-east Asia following Japan where the depopulation and ageing are advanced challenges after the enormous economic development.

3. Resource administration in Southeast Asia: a comparison
Jin Sato (University of Tokyo)
The paper compares the historical evolution of resource administration in Thailand, part of French Indochina (Lao PDR and Cambodia) and Myanmar to discuss the commonality and differences in the administration of resources. The paper particularly analyzes how each country addressed the dilemmas of environmental concern and economic development in the historical processes, the state-society implications that resulted from a particular institutional choice. While much of the social scientific work is conducted on environment and development in Southeast Asia, almost none has examined the administrative aspect of resource policies. The paper examines not only the governmental logic but also how external forces, such as civic protests and pressures from international society, have shaped the way states respond to the dilemma.

4. Chinese energy resource "grab" in Southeast Asia, its impact and implications: Case study of Myanmar and Indonesia
Zhao Hong (ISEAS, Singapore)
Bilateral energy cooperation between China and ASEAN countries is not new. China-ASEAN energy cooperation was initiated in the late 1970s. As China expanded its FDI to Southeast Asia after the global financial crisis in 2008, China-ASEAN energy cooperation developed to a new level, extending from energy trade to energy resource exploration and related infrastructure-building. However, while some momentum exists towards continued cooperation and energy cooperation has largely broadened China-ASEAN bilateral relations, some factors are pushing the region toward competition. Rising demand for energy resources has given rise to “energy protectionism” or “energy resource nationalism”, leading China and Southeast Asia in a full-fledged competition to attract energy supplies. The geopolitical nature of China’s relations to Southeast Asia relative to some of its neighbors (e.g., Japan, India) is another source of possible tension as China seeks to establish a network of basing and logistical networks to establish a presence in the region. As China continues its resource “grab” in Southeast Asia, many outside observers are concerned that China will also replicate the sort of ‘neo-mercantilist’ strategies that Japan
adopted during its high-growth phase. In Southeast Asia, some countries seem equally preoccupied on placing national interests and domestic energy security concerns well above regional ones. For example, recent shortages of resources in Indonesia have forced the country to unleash an array of restrictive policies. This has largely hit China’s ambitious plan to invest in resource sectors in the country.

This paper will analyze the energy resource ties between China and ASEAN countries by case study of Myanmar and Indonesia, and raise some important questions on how Chinese resource “grab” will affect the overall bilateral relations between China and ASEAN.

5. Dependency and energy security: the case of Southeast Asian countries
Kamonphorn Kanchana (Kyoto University)
Energy dependency is often considered as vulnerability in enhancing energy security. While many countries are pursuing energy independence in order to ensure the security of supply, energy dependency, to certain extent, is inevitable. As for ASEAN, regional energy cooperation is underway, yet some individual member nations are still prioritizing self-sufficient energy policies. This paper aims to investigate the regionalization of energy security in Southeast Asia, based on the regional security complex approach. By reviewing the interconnectedness and structure in terms of energy relations among member nations, the study highlights the prospects for energy interdependence in ASEAN. However, the findings show that, differed from the European Union case regarding regional cooperation on energy security, what ASEAN lacks is the sense of energy as collective goods, which is mainly caused by its diversity in energy backgrounds, demands, and perceived threats.

PANEL 2.34  DAY 2 (DEC. 13)  Hours: 12.50-14.50  Room K
CONFUCIUS INSTITUTES IN SOUTHEAST ASIA: A CRITICAL ASSESSMENT
Convenor: Michael Hsiao Hsin-Huang (Academia Sinica)

Abstract:
Since 2005, the number of Confucius Institutes in Southeast Asia has been increasing rapidly. To date, there are more than 40 Confucius Institutes and Confucius Classrooms installed in 9 Southeast Asia countries, including the newly established one in Hanoi. Each of them symbolizes different progress and achievements between China and the host countries. Although the installation and operation of Confucius Institutes and Confucius Classrooms reflect China’s strategic concerns over Southeast Asian countries, the local responses to this language institute with political mission should also be taken into consideration. The panel will scrutinize the development of Confucius Institutes in Southeast Asia and provide a critical assessment to these Chinese soft power initiatives. The first paper will explore the correlation between China’s economic influence versus its soft power initiatives. The second paper will provide a typological analysis on Southeast Asian Confucius Institutes from local perspectives. The third and fourth paper will deal with specific case, Thailand and Vietnam, to address the variation of local responses to China’s cultural/political rising in the region.

Panelists:
1. Trade, investment and China’s bilateral cultural ties: a survey of Confucius Institutes in Southeast Asia
Michael Hsiao Hsin-Huang (Academia Sinica), Ian Tsung-Yen Chen and Alan Hao Yang (National Chengchi University)
Since the 2000s, bilateral trade and foreign direct investment (FDI) from China to Southeast Asia has been increasing drastically. Since then, bilateral trade volume between China and ASEAN has increased sharply. It swelled to $ 54.8 billion in 2002 from $ 2.9 billion in 1985. When the first Confucius Institute appeared in Singapore in 2005, bilateral trade between China and ASEAN amounted to $ 130.4 billion. Interestingly, the number kept expanding in 2006 ($ 160.8 billion) resulting in more Southeast Asian Confucius Institutes
established accordingly (25.5% of the 47 institutes). In 2009, when the bilateral trade volume hit a historical record of $213 billion, another 16 Confucius Institutes were installed. The growth of China’s Confucius Institutes in Southeast Asia and China-ASEAN bilateral trade volume are almost identical. This paper is aimed at analyzing the correlation between development of soft power initiatives and economic interdependence, by exploring how trade and investment at the bilateral level will facilitate the spread of Confucius Institutes/Confucius Classrooms at Southeast Asian localities, or vice versa.

2. Bilateralizing Confucius Institutes between China and Southeast Asia: a typological analysis
Michael Hsiao Hsin-Huang (Academia Sinica) and Alan Hao Yang (National Chengchi University)
In 2014, there are 47 Confucius Institutes and Confucius Classrooms in Southeast Asia with different focuses and missions. For those focusing on Chinese diaspora in Myanmar and, to some extent, Malaysia, the main task of them is to consolidate the network between Beijing and local ethnic Chinese associations. For those with special political focus, for example, the Confucius Institutes and Confucius Classrooms in Thailand and Cambodia, it is imperative for these institutes to enhance government-to-government ties through cultural activities and language courses. In addition, there are some institutes having specific economic or business focus (i.e. the Singaporean Confucius Institute). This paper provides a typological analysis on China’s Confucius Institutes/Confucius Classrooms in Southeast Asia. It begins with the discussion on how Beijing differentiates the roles and functions of these language institutes to Southeast Asian countries. Then, it attempts to reveal different local responses from Southeast Asian countries to Beijing’s Confucius Institute projects.

Chinh Van Nguyen (Vietnam National University)
On December 8, 2013 at the Hanban Headquarter, the Hanoi University delegation and China’s Guangxi Normal University signed the cooperation document agreed to open a CI in Vietnam. The presence of a CI did cause various concerns among the Vietnamese society. In contrast, for China, the establishment of a CI in Hanoi could be seen as an politically important gain. Xu Lin, Hanban General Director confirmed this is “the golden opportunity”, “not only a symbol of friendship but also a landmark of strengthened ties between the communist parties in both countries.”

The question raised for discussion is as why do the Vietnamese concern about the presence of CI? Such a concern could be a warranty for the success of CI activities in Vietnam? Should it be necessary for Vietnamese to have a Chinese educational institution that aims to promote Chinese culture and communist ideology and values? Could an institution like CI can create a real soft power to support China’s diplomacy in the country it treats as a tributary colony, also ruled by a party-state?

In this presentation, I should like to argue that the establishment of CI in Vietnam, like in many countries in the region, is just to cover the gap of the broad and noisy campaign launched by the huge propaganda machine, aimed to promote the power and “face” of China rather than to really conquer the “others” by the cultural charm. In support Nye’s argument, I do believe that the CI in Vietnam is unable to produce a power as it lacks the necessary conditions.

4. Confucius Institutes in Thailand: why Thailand embraces China’s soft power initiatives?
Non Naprathansuk (Maejo University)
There are 23 Confucius Institutes and Confucius Classrooms in Thailand, scattering in leading universities. This paper argues that there two main reasons that Thai society and Thai government are embracing Confucius Institutes so smoothly and deeply. First, as well as the internal reason, includes Thai constitutional monarchy, Thai culture which is a strong hierarchy of society, and the last one is Buddhism. Comparing to these internal factors,
China and Thailand enjoys increasing trade volumes and investments which enhance bilateral relations between Beijing and Bangkok. This paper will provide an overall picture on how Confucius Institutes and Confucius Classrooms in Thailand operate and wield their cultural influence, and, moreover, also take the Confucius Institute at Chiang Mai University as a case study to examine how China access Thai government and society via such a language training and cultural platform.

**Panel 2.35**  DAY 2 (DEC. 13)  Hours: 9.30-11.30  Room 665

**NEW APPROACHES TO THE RESEARCH AND PRESERVATION OF CAMBODIAN CULTURAL HERITAGE**  
Convenor: Bong Sovath (Royal University of Fine Arts) and Satoru Kobayashi (Kyoto University)

**Abstract:**
The Panel on the New Approaches to the Research, Human Resource Development, and Preservation of Cambodian Cultural Heritage in the Consortium for Southeast Asian Studies in Asia 2015 is one of the detailed explanations and discussions of research, education, preservation and collaboration works that has been implemented in Cambodia since the re-opening of the Faculty of Archaeology, Royal University of Fine Arts in 1989. It overviews and presents different tools and new approaches that Cambodia, especially the Ministry of Culture and Fine Arts has been using to gather information about cultural heritages and mechanism to protect and safeguard them.

**Panelists:**

1. **New approach and vision of Cambodia for enriching human resource in archaeology and cultural heritage experts**
   Mourn Sopheap (Royal University of Fine Arts)  
   As Cambodia is rich in cultural heritage, the Royal University Fine Arts and, especially, the Ministry of Culture and Fine Arts have paid much attention in promoting and investing resources to educate more archaeologists and cultural heritage experts for preservation and protection of the legacy of the Khmer ancestors. Since the re-opening of the Royal University Fine Arts, the Faculty of Archaeology has so far produced more than 594 diplomas for successful students. Currently, these graduated students have been working with the Ministry of Culture and Fine Arts, Ministry of Tourism, APSARA Authority, Preah Vihear Authority and other Non-Governmental organization and association.  
   In order to promote and assure the quality of the archaeologists and the field of research, the Faculty of archaeology has been working closely with many different institutions including national and international universities, through formulating collaborative projects and teaching programs. There are three main mechanism that the Faculty of Archaeology is implementing and reforming to improve the quality of human resource:  
   Creating a joint teaching or special program with international universities, including the collaboration training projects between the Royal University of Fine Arts and Institut Nationale des Langues et Civilisation Orientales (INALCO). With this cooperation, we have currently carried out two programs, Université des Mousson for undergraduate level and Master’s Degree in Human Science.  
   Expanding and diversifying more partnership with different national and international research institutions where we can send our undergraduate and graduate students to participate in the training and practice in archaeological research and heritage management. In this field, the Faculty of Archaeology has closely worked with researcher...
from Kyoto University, Sophia University, Waseda University, French University, University of Hawaii and other research institutions.

Exchanging of professors and students with other universities and institutions is also one of the important agenda of the Faculty of Archaeology. The program is normally implemented during the vacation period. On the other hand, the Faculty of Archaeology has also received visiting scholars and professors from different universities to do research and teach both undergraduate and graduate students.

Sending students abroad to pursue higher degree in archaeology and cultural anthropology. The Faculty of Archaeology has so far sent more than 50 students to Japan, United States of America, Sweden, Thailand, and other universities.

With the efforts made the Faculty of Archaeology, many students have returned from their graduate studies to work in Cambodia and teach younger archaeology students or work as conservators of the Khmer cultural heritage.

2. New approach on inventory and management of Cambodian antiquities
Kong Vireak (Royal University of Fine Arts)

As cultural rich country, Cambodia shares a great pride among Asian countries in term of possessing a number of valuable tangible and intangible cultural properties some of which has been recognized as World Cultural Heritage by UNESCO. This country offers a particular landscape mixed of nature and heritage. Thousands ancient monuments and archaeological sites dot the country. Those temples, monuments and sites enshrine thousands stone and bronze statues of Buddhism and Hinduism.

At Angkor region in Siemreap where most significant temples and monuments are located, a depot of Angkor Conservation had been established earlier in 1902 to use as storage and place for preservation, conservation and security again looting. However, many more sites and monuments are far neglect due they are located far from agglomeration or in the jungles while innumerable archaeological objects, architectural elements remain in situ and they are subjected to be looted.

In recent decades, illicit traffic and looting cultural heritage increased dramatically all over the world especially under development country such as Cambodia. Some of the factors contributing to this situation are the internationalization of the art market, rapid growth of tourism and globalization of the marketplace with easier flows of capital. It is worth to note that, in these recent years, Cambodia has taken significant and important steps towards protecting its cultural heritage, and a solid framework has been set in place again illicit trafficking of their antiquities. There is still much to be done, however, to further develop that framework.

Since mid-1990’s when Cambodia enjoys the returning of peace, the country also open their frontier to the world. Meeting this turning point, the National Museum of Cambodia has changed their missions to cope with this new tendency. The first international traveling of its collection in 1992, gave National Museum of Cambodia new vision and missions. Some reforms in their management of the collection and inventory lead to an online database and catalogue. With assistance from the Center for Khmer Study (CKS), the National Museum starts a systematic inventory of its collection and brought a revitalized sense of order to the Museum’s collection. The project began in August 2004. This Inventory and Database Project has greatly assisted the Museum’s international exhibition and publications programs, identification and repatriation of missing works of art, links with re-established provincial collections and the fostering of both established and newly formed conservation workshops in stone, metal and ceramics.

This new approach on inventory and management of Cambodian antiquities will bring together, and draw on, all existing registration methods used by the Museum at different times in the past, including several French card catalogue systems, Khmer handwritten inventory lists made after Khmer Rouge period. Online consultant is preferable and successfully launched on October 1st, 2013. A mission for antiquity located in provincial museum as well as objects located outdoor. This inventory may lead to a national database which can assist in fighting against illicit trade of Khmer antiquities.
3. **New approach in formulating legal tools on protection and management of Cambodian cultural heritage**  
Theng Penrith ((Ministry of Culture and Fine Arts))

One of the urgent tasks of the Ministry of Culture and Fine Arts as well as Cambodia as a whole is to formulate appropriate legal tools for protecting and safeguarding the Cultural Heritage. With its rich and diverse types of cultural legacy, Cambodia has been facing many forms of cultural vandalizing activities including illegal digging of ancient mounds and archaeological sites, stealing and robbing of ancient artifacts and statues, and illegal trafficking of antiquities. In order to curb these illegal activities, the Ministry of Culture and Fine Arts has been working hard on creating new regulation and legal tools on protection and management of Cambodia cultural heritage.

There are two forms of mechanism and legal tools for protection and management of Cambodia cultural heritage that the Ministry of Culture and Fine Arts has been drafting including national and international levels. At a national level, the Ministry of Culture and Fine Arts has carefully focused on inter-ministries regulation and legal tools for protecting and managing cultural heritage at the communities and rural areas. Among the legal tools at the national level, the Ministry has involved three important components including zoning and management plan for each archaeological site, regulation against illicit trafficking of antiquities, and involvement of local communities in protecting and safeguarding cultural heritage.

At the international level, the Ministry has closely paid attention on studying and understanding of international legal tools and frameworks that address field of protecting and safeguarding cultural heritage. Cambodia has carefully studied and ratified many important international conventions including illicit trafficking and underwater archaeology. There is also a cooperative program with international agencies to stop the illicit trafficking of Cambodian antiquities in many major airports in United States of America, European Union, Asia, ASEAN Member States and other countries.

With these efforts and mechanism, the situation of Cambodia’s cultural heritage and antiquities are now more stable and safer. Local communities have played a vital role in protecting and safeguarding their local identity. On the other hand, there are more Cambodian antiquities have been returned back to Cambodia through this cooperation and understanding.

4. **Archaeological sites inventory in Cambodia**  
Phann Nady (Royal University of Fine Arts)

Temples and other archaeological sites in Cambodia were recorded by mostly French scholars since the beginning of 20th century. Inventory initiative for temples have been known by the popular books in three volumes, Inventaire descriptif des monuments du Cambodge which were written in 1901-1911 by Lunet de Lajonquiere. Successively, classical inventory of other archaeological sites, especially small sites which have consisted of significant artifacts have been complemented by other French scholars. Through the civil war which has held many years from 1970s to 1990s, the research on archaeology and heritage has been interrupted.

The end of 1990s, the project of archaeological sites inventory have been conducted which have cooperated by Ministry of Culture and Fine Arts in Cambodia and Far East French School (EFEO). More than 2000 sites were gathered from archives most of which come from French archives. After field survey for verifying the situation of archaeological sites recorded, 2000 more sites has been collected from villagers, provincial departments and other sources. This paper will be focused on history of archaeological research in Cambodia and will be discussed new approach for doing inventory using GIS system which is important to analyze the territory occupation in world Khmer.

5. **New study of the history of Cambodia**  
Prak Sonnara (Royal University of Fine Arts)
In the new concept, history forms an important component of social sciences. History is often said to be the “queen” or “mother” of the social sciences. It outdates the other social sciences, having appeared in schools long before the others with the possible exception of geography. It is the basis of all subjects of study which fall under the category of Humanities and Social Sciences. It is also the basis of the study of philosophy, politics, economics and even art and religion.

Cambodia is one of the longest past histories in Southeast Asia based written sources, this means inscriptions on stone or on metal plates or on perishable material (palm leaves or paper) and Chinese reports. For the early history of Cambodia, the hierarchy of written sources, from most to least reliable is (1) contemporary inscriptions in Khmer, (2) contemporary inscriptions in Sanskrit, (3) contemporary Chinese and European writings about Cambodia, (4) non-contemporary local inscriptions (Angkor period inscriptions referring to earlier periods), (5) post-Angkor chronicles. In early Cambodia the best sources are contemporary Khmer inscriptions, and the weakest are chronicles written many centuries after the events they pretend to describe. In between are some foreign records, first of all the Chinese writings about Funan and Chen La of Cambodia today. For Funan they are all that we have, and therefore they are the best for that period, but we must recognize their weaknesses.

The early French historians reckoned that these Chinese writing were better than local inscriptions, and that everything they wrote was true. But now the idea about these Chinese records has changed, and the new opinions are found. The Chinese were only interested in foreign countries which had direct contact or economic relations with China, and they ignored other areas.

The first weakness of the Chinese records is that in the form which we have today, they are not contemporary, and have been rewritten several times by secretaries who did not know anything about the places they were writing about. Each Chinese dynasty prepared a history of the dynasty which preceded it. This preparation took many years. Therefore, the important thing to remember is that when we find disagreement between a Chinese report or history and contemporary Cambodian inscriptions, we should choose the inscriptions, not Chinese histories.

6. The new approach to the preservation and the promotion of Cambodian cultural heritage

Long Ponnasirivath (Ministry of Culture and Fine Arts)

Cambodia’s rich cultural heritage, both tangible and intangible, left to Cambodians by our ancestors, is not only evidence of the prosperity of humanity’s past, but also plays an important role in binding together relationships among peoples and between one society to the other. Our cultural heritage effectively contributes to improvements in the national economy and the well-being of Cambodian people. Following years of turmoil and their aftermath which have threatened this heritage with disappearance, tremendous efforts have been undertaken by the Royal Government of Cambodia to ensure its survival.

To date, more than four thousand temples and Archaeological sites have been found. Some of them are located in forests. Angkor area was registered as the World Heritage Site and Recently, Preah Vihear temple has been listed as the World Heritage Site. An also the Royal Ballet and Sbek Thom (Khmer Large Shadow Theatre) were proclaimed as a Masterpiece of the Oral and Intangible Heritage of Humanity. The Royal Government of Cambodia has acknowledged the important role played by culture as a means to shape national identity, strengthen social cohesion and contribute to the economic development of Cambodia.

In this context for Cambodia takes into account the existing National legal frameworks and the international conventions in the matter of culture that have been ratified by Cambodia as well as the current strategic documents produced by the Cambodian Government and Ministry of Culture and Fine Arts for the Prevention and the Promotion of Cambodian Cultural Heritage. The Policies for Preservation and Promotion of Cambodian Culture Heritage have been articulated through two main goals:
1. The safeguard, preservation and conservation of the great heritage of Cambodia, both tangible and intangible.
2. The promotion of creativity, contemporary works and innovation through the arts and creative industries.

The Preservation of Cultural Heritage should utilize its imagination in the Cultural and Socio-economic Development. Thus, it interests all mankind to protect and preserve these important intangible cultural resources and use them for the creation of better societies. The Governments should play an important role to control/examine the protection, promotion and reinforcement of the diversity, of identity and of local intangible heritage. In addition, it Explore ways to cooperate with international and non-government organizations. Also to acknowledge and respect cultural of all nation and ethnic groups, indigenous people and immigrant communities.

By paying attention to above consideration this paper presents that Cultural Heritage is a precious property to mankind. Thus, it interests all mankind to protect and preserve these important cultural resources and use them for the creation of better societies. The Governments should play an important role to control/examine the protection, promotion and reinforcement of the diversity, of identity and of local Tangible and intangible Cultural heritage. Towards a more harmonious regional community the governments should encourage the people to explore ways to enhance of the sustainable tourism development for the sake of people and nation because it is a useful tool for social economic growth as well as the contribution of the poverty reduction.

PANEL 2.36 DAY 2 (DEC. 13) Hours: 12.50-14.50 Room 664
HISTORICIZING DIASPORIC, CREOLIZED AND MESTIZO CHINESE SOCIETIES IN SOUTHEAST ASIA: WILLIAM SKINNER’S OVERSEAS CHINESE ACCULTURATION THESIS AND BEYOND
Chair: Wasana Wongsurat (Chulalongkorn University)

Abstract:
William Skinner (1996) capped off a career-long interest in Chinese “acculturation” in Southeast Asia arguing that intermediate creole Chinese societies formed on the insular end during the nineteenth century, in contradistinction with the Chinese who assimilated in Thailand. In revisiting the Skinnerian history of Chinese settlement in Thailand, Java and the Philippines, this panel seeks to open up the debate on “Diaspora” and the overseas Chinese by highlighting frameworks of intercultural agency over the longue durée.

Wasana Wongsurat challenges the Skinnerian notion that there was one “Chinese Society in Thailand,” by examining how the two contemporary Chinatowns in Bangkok and Udon represent their bi-furcated relationships with Thai-ness through varying emphasis on regionality and proximity to the Thai King. Guo-Quan Seng historicizes the formation of the Peranakan Chinese society in Java, by reconstructing Chinese-Javan creolizing processes around the vectors of intermarriage, inheritance customs, and entrepreneurial strategies in the Dutch colonial economy across the long nineteenth century. Tracking the histories of fifty Cebu Mestizo Chinese families from 1770 to 1898, Michael Cullinane argues, contrary to Skinner’s model, that they assimilated with, even contributed to the formation of, an urban Filipino elite before the onset of larger waves of new Chinese immigration later in the nineteenth century. Finally, Ruth De Llobet looks at how the Chinese Mestizos in Manila co-opted late eighteenth century Spanish imperial reform efforts by participating in the colonial militia to scale the colonial social ladder, and become part of the culturally Hispanic urban elite of nineteenth century Philippines.

Panelists:
   Wasana Wongsurat (Chulalongkorn University)
Much of what seems to be the "successful" assimilation of the ethnic Chinese in Thailand in the modern era was actually a highly successful alliance between the Thai conservative political ruling class and the ethnic Chinese capitalists. Much of the studies of what was claimed to be "The Chinese in Thailand" were, in fact, based, largely, on the studies of the Chinese in Bangkok and the central plains. The reality and limitations of such an understanding of the Chinese assimilation dynamics in Thailand is most apparent when the historical and cultural representation of two ethnic Chinese communities are juxtaposed in the form of the Center of Yaowarat History in Bangkok Chinatown and the Sino-Thai Cultural Center in the Northeastern province of Udon Thani. The museum in Bangkok Chinatown devoted four of its six main installations to elaborating the community’s close relationship with the Thai royal family. The museum in Udon hardly mentions the Chakri Dynasty at all, but chose, instead to emphasize on the history of the influential Chinese families in the region, many of whom had extensive connections with leading entrepreneurial clans across the Mekong River in Laos, Cambodia and Vietnam. Such a phenomenon clearly demonstrates the fundamental problem of studying the history of a Diaspora within the limitation of the framework of the territorial state and raises the question of whether or not Skinner’s idea of ‘acculturation’ could be employed singularly across the entire spectrum of the Chinese Society in Thailand?

2. Inter-marriage, inheritance, and the reproduction of the Peranakan Chinese elite in nineteenth century Java
Guo-Quan Seng (University of Chicago)
More is known about the Chinese domination of Java's colonial commercial economy than the intra and interfamilial strategies of entrepreneurial expansion behind the scenes. Reconstructing Peranakan lineage histories through Dutch colonial legal sources, this paper explores how this creolized minority of commercial elites built families and enterprises across colonial space and racial boundaries, and patriarchal lineages over the long duration of the nineteenth century. I examine in particular the social ramifications of a dual-tiered Peranakan Chinese marriage pattern. While Peranakan parents arranged intra-Peranakan marriages for their sons’ first marriages, their second and further polygamous unions tended to be self-contracted with indigenous women in separate hinterland residences. Across space, these multi-local, and trans-racial polygamous marriages facilitated the commercial circumvention of severe Dutch colonial restrictions against the movement of non-indigenous peoples into the Javan countryside. Over time however, the integrity of the patriarchal enterprise was limited by the customary equal division estates between two classes of sons - the primary wife's sons received twice the share of the concubines'. This inheritance pattern accentuated the cultural distance between the more Chinese primary wife's sons, and the less Chinese sons of indigenous concubines. More generally speaking, this paper argues for a more dynamic modeling of Chinese-Javan creolizing processes around the vectors of intermarriage, inheritance customs, and changes in the colonial economy.

3. Co-opting empire: the formation of Chinese mestizo’s Militia of the Royal Prince in Manila, 1767-1786
Ruth De Llobet (National University of Singapore)
The paper will concentrate on the creation of the Chinese mestizo’s Militia of the Royal Prince in Manila between 1767 and 1786. The formation of this militia constituted a key sociopolitical strategy of the Chinese mestizos in Manila, a strategy aimed at co-opting the socioeconomic and administrative reforms implemented by the Spanish colonial government and the Spanish crown beginning in the 1760s. Through the militia, Chinese mestizo elites of Tondo Province sought not only the right of entry to upper social echelons within the colony, but also to become loyal subjects of the king. Due to the open collaboration of the Chinese community with the British during the East India Company occupation of Manila in 1762, Chinese mestizo elites consciously chose to assimilate into the Hispanic society of Manila, and to distance themselves from its Chinese roots. In doing
so, the Chinese mestizo community accommodated itself to Spanish colonial society, but at the same time used the creation and sustenance of a militia as a tool to assert their sociopolitical and economic place in the colony. In the process of integration during the political upheaval of the 1810s and 1820s, this community sought to forge alliances with other elites, mainly by socio-political and economic cooperation with the Spanish creoles. The result of such strategies was the full assimilation of Chinese mestizos into a multi-ethnic urban elite that perceived itself as culturally Hispanic, first, and afterwards, by the end of the 1820s, as Filipino.

Discussant: Caroline Hau (Kyoto University)

PANEL 2.37  DAY 2 (DEC. 13)  Hours: 15.00-17.00  Room 662
LITERARY ENVIRONMENTALISM IN THE FILIPINO EXPERIENCES
Convenor: Hope Sabanpan Yu (University of San Carlos)

Abstract:
This panel explores historically recognizable backgrounds and enlightened ambitions in Cebuano environmental literature to show ecology as a multifarious literary topic exemplifying a range of anthropocentric and natural foci. Through archival documents from the Cebuano Studies Center and a detailed literary analysis of works by Cebuano writers and poets, this panel traces a narrative of regional environmental consciousness. The panel interrogates Cebuano literature’s relationship to its contemporary environmental context and replies to these critical questions: How did ecological consciousness inform the works of key Cebuano writers; what forms did their expressions take; how did their literary works influence the development of the Cebuano environmental movement?

Panelists:
1. The fiction of Maria Kabigon
   Joanalyn Papel Gabales (University of the Philippines, Cebu)
   The years from 1900 to 1940 have been collectively referred to as the Golden Age of Cebuano letters. This era was set against a trying time that started a decade before the twentieth century. From 1896, the year of the Katipunan uprising, events in Philippine history heralded the experience of change upon change in Philippine society over a short span of time. In Cebu Province, such changes - the transition from Spanish to that of the American colonial rule and the establishment of the Philippine Republic - happened over a shorter period of time. Moreover, economic circumstances had caused social and ecological instability; such situations continued into the first four decades of the twentieth century. The Cebuanos had to contend with institutional and infrastructural construction together with the lack of agricultural productivity, calamities and plague, famine and epidemics.
   Maria A. Kabigon, born in 1878, was witness to the upheavals of the period. Writing more than 100 stories before World War II, she wrote mostly of love and the fate of women. Her fiction, however, exhibited nature writing particularly centering on the image of the garden.
   This paper focuses on the Kabigon's short stories that were written from 1930 to 1935, the height of her literary productivity. This paper will examine the kind of nature writing in Kabigon's works, particularly, the concept of the garden as wilderness. Furthermore, this paper will examine the connections between this concept as a response to the changes at the time of their production.

2. Anticipated arguments
   Raphael Dean Polinar (University of San Carlos)
   Gremer Chan Reyes is recognized as an important Cebuano literary figure and most of his short stories deal with nature and the human relationship with the natural environment. This paper draws on ecocriticism and ecofeminist literary criticism to interpret Chan-Reyes’s environmental thought as shown in his short stories, “Ang isda sa bulak sa Talikod,” (The
fish of the flower of Talikod) “Ang bata ug ang kasag nga balinggiitan,” (The child and the fearsome crab) and “Mga binuhat sa lawod” (Men at sea). In this paper, I show that Chan-Reyes’s fiction is ripe with images and narrative that blend the natural with the cultural while effectively showing and engaging in the inter-connectedness between social inequality and environmental degradation in Cebu.

3. A new field of possibilities in Cebuano poetry
Hope Sabanpan Yu (University of San Carlos)
The philosopher Jonathan Lear describes the poet as a “creative maker of meaningful space” who describes “the possibility for the creation of a new field of possibilities” (51). If we take Cebuano poets here, in this sense as creative makers of meaningful space, can we ask: why are these poets needed now? The disquiet about survival in today’s world resonates in many Cebuano poems. By the late 20th century, environmental concern about the sea was intensifying and changing in form. Lawrence Buell, the literary critic examines how in the United States nature writing the narration of the sea shifted from endless possibilities towards diminishment of possibilities: “indignation and betrayal are now the controlling motifs of recent works of sea-focused nature writing” (Writing 201). In Cebu, concern and ambivalence about the sea materialized in part around the contentious efforts to establish marine preserves.

This paper maps its ways through possible seas in the poetry of Cebuano writers, examining the hope for a transformative, alternative space or life that is devoted in the sea in male and female Cebuano writers. I maintain that these poems offer new ways of approaching the possibility of the sea not because it is totally different or “other” to human beings. Instead, their work reflects the sea as a life form that sustains and is sustained partly by humans. In this respect, the sea urges us to consider the interactions between the human and non-human. I will also examine how the sea is rendered in poetry as a life form that goes across national borders as a site where people, non-humans and other life forms come together, but not in an even manner. Through the aesthetics of sharing and participation, I will connect this discussion to wider struggles over the possibilities of people and the sea in Cebu.

PANEL 2.38  DAY 2 (DEC. 13)  Hours: 9.30-11.30  Room 510
SUBJECTION AND SUBVERSION: RETHINKING ANTAGONISMS IN THAI HISTORY, LITERATURE AND SOCIETY
Convenor: Sing Suwannakij (Chiang Mai University)

Abstract:
Beyond official Thai historiography and discourses lies a strain of revisionist historiographies and seditious literature. Various criticizing the official discourse, the formulation of the latter nonetheless hardly focuses on alternative thinking about the Subject. While seditions, rebellions, and various forms of subaltern resistance are a familiar trope, these are often theoretically seen at best as anti-establishment, anti-centralization, and as power struggles – "power” as limited to governance and to the relations to the rather monolithic, eternal "Thai state".

This panel will attempt to move beyond this by looking at the level of perception of the self and its relations to the world, both of the elites and the non-elites, and contending that the disjuncture between the two lies at the heart of the perception of the self, and not just at the level of outward action/interaction. Hence, the fundamental antagonisms far more radical than the existing theories allow.

The panel brings together the common questioning of the Thai state in its various settings. Thus, the panel questions the eternalness of the state, argues instead for its fluid nature in various temporal contexts. But it will also explore how the elites exert their version of subjectivity beyond the elites’ circle and maintain its seemingly timeless substance. Further, the panel will reassess the non-official selves and their formations, which are at times utterly alien to the elite. When coming into view of the elite, they are often subdued, silenced, crushed by the authorities, but also subjected
to re-coding by the elite through the language that often shows a mixture of fear, contempt, and ridicule. Overall, the panel argues for a reevaluation and realignment of the characterization of official culture/history, and of the "outcasts" in Thai historiography, literature and society.

Panelists:

1. **Rethinking Thai history and self: the ontology of image and time**
   Sing Suwannakij (Chiang Mai University)
   A few scholars have put forward an argument that Thai culture is predominantly preoccupied with image and appearances, rather than substance and coherent relationship between the outer and the inner realms of the self. Whilst this is interesting, critics have leveled such characterization as Orientalist. Avoiding the postcolonialist straightjacket that all narrativization of the East in contrast to the West is automatically (neo-)colonialist, I propose that such characterization is a useful analytic, and yet it contains serious shortfalls.

   First, the scholars hardly explain how this "culture" came into being and whether it has changed historically. It is one task of this paper to historicize this. Second, the paper will also propose that, rather than the simple metaphor of image, the "Thai self" is a result of complex interplay and tension between ideal images and material, mundane, historical situations – a characterization not unique to Thailand after all. A historical case study will be nineteenth-century elite’s formation of the proto-national self. In contrast, a subaltern perception of the self and the world around the same period – that of a rebellion, for instance – points to a completely different formation. The elite succeeded in subsuming the contingent, historical conditions under a transcendental subject, the elite’s version of the "Thai self", at the expense of other formations, which were then marginalized as historically contingent, as an exception to the rule.

   Davisakd Puaksom (Naresuan University)
   As the Cold War intensified and the American culture started to surge over Thailand’s public sphere in the 1950s, the Thai readership was flooded with a new genre of literary manufacture, i.e. the male pulp-fiction. New fiction-magazines were launched by old and new entrepreneurs to cut out their shares in the readership’s market. It is arguable that a pioneer of this new printing culture was the Pleonchit Press, which serialized its pulp fictions in shape of a small pocket-book; thin, cheap, and a lot of fun. The most successful of these attempts, however, were the Bangkok magazine, a weekly male-fiction serialized magazine that started its first publication in the mid-1950s and is still running its publication at the present with a shockingly large readership of more than 200,000 copies per week. Apart from its popularity among the lower middle-class, these serialized male pulp-fictions were contracted and extended its audience into the celluloid world and the radio when the Thai film industry had gained its new breath after the war and the radio had started to circulate widely among the Thai peasants.

   This paper intends to explore the landscape of these pulp-fictions since the 1950s to the 1970s, particularly on male fantasy, sexual desire, and cultural politics. The paper will focus its meditation on literary works and lives of Orawan, or Leo Srisawek, one of the great Thai authors of this genre during the 1950s-70s. Further, it will attempt to connect these male pulp-fictions with a formulation of the political consciousness and subjectivity, a certain mentality that informed the popular movement and the “revolt of the masses” of the 2010s in Thai politics.

3. **Shock of global capitalism and social imagination of Burmese workers in Suwannaphumi International Airport**
   Nakai Senjo (Chulalongkorn University)
   Suvarnabhumi (“the Golden Land” in Sanskrit) Airport was opened in September 2006 on the outskirts of Bangkok. It is a curious mixture of Hindu mythology and modern technology. Shortly after the opening, a bizarre tale spread through the word of mouth: a Burmese laborer fell to death during the construction, but the airport authorities, which was far
behind schedule, decided to bury his body in wet concrete. After that, airport officials were reported to sight the ghost of the Burmese laborer silently standing near the pillar. Currently, over 500,000 Burmese people are reported to illegally work in Thailand. Thai businesses allow Burmese laborers, whether legal or illegal, to stay in the country as long as they are willing to work as a cheaper alternative to more demanding Thai laborers. Despite their ubiquity in Thai society, Burmese laborers remain “invisible” within the increasingly modernizing Thai society, not to mention in the construction of Suvarnabhumi Airport. Thai society has been subject to an excessive amount of stimuli caused by an often chaotic process of global capitalism, which Walter Benjamin called "shock." In the 21st-century high-tech airport – the very site of global flows of migrant workers, technology, currencies, images and ideas – “invisible” Burmese workers are forgotten, and then reappears as a ghost in Thai people’s psyche.

4. **Change and resistance in the representation of Isan in Thai short stories, 2008-2013**
   Janit Feangfu (Chiang Mai University)
   “Isan,” the northeast region of Thailand, in the perception of those outside the region, especially the Bangkokians, is the backward, poverty stricken region condemned by infertile soil and drought. The people are seen as the “uneducated” grassroots who may lack not only intellect but also political judgment and moral faculty. These prejudices against Isan and its people are due to the long history of political struggle between the region and the central Siam/Thai government and, more importantly, the unequal power relation between Bangkok and the rest of the country.

   However, the “rural discourse” produced by some NGO workers and academics since the late 1980s has represented the rural as the fertile ground of “local wisdom” endowed with an ability to protect and manage its resources so long as there is no external interference from both the state and the capitalism. Although such a representation is positive, it nonetheless romanticizes the rural and does not account for its dynamics and the fact that the “rural” area has transformed into the “micro-scale cities” where migration, dislocation and value conflicts are pervasive. The rural connects to the city and beyond through communication technology and mass transportation.

   The paper, therefore, explores the complexity of the representation of Isan in the selected short stories written by a new generation of Isan writers. It aims to investigate how the representation of Isan has changed, challenged, resisted and negotiated with the prejudice and stagnant perception of Isan by the upper echelon of the society.

5. **All that glitters: craft, decoration and queer aesthetics in the art of Jakkai Siributr**
   Brian Anthony Curtin (Bangkok University)
   This paper examines the artworks of Jakkai Siributr within the contexts of recent critical debates about historical and theoretical relationships between craft and visual art. Siributr, a Thai artist based in Bangkok and who studied in the US, creates tapestries and installations based on methods of weaving, constructed textiles and embroidery. He exhibits internationally and may be loosely linked to range of contemporaries who employ craft methods and materials, such as Ghada Amer and Do-Ho Suh. However, Siributr can be distinguished through his use of the form and rhetoric of the decorative. This paper focuses on Siributr’s tapestry works and argues for the extant need to elaborate a critical understanding of ‘the decorative’ for contemporary art, drawing on readings in queer and decolonial aesthetics with particular reference to theories and forms of Thai animism.
Soccer is not just a game; the Southeast Asia Games are not just play. In Southeast Asia as in other countries around the world, modern sports provide a unique opportunity for the display of national identity, development and discourses on modernity and sexuality. Conceptualizing the SEA Games and soccer as a field of power, in this panel we propose a new approach to investigate multiple aspects of these modern sports that involve and play a vital part in history, culture, politics, and sexuality in Southeast Asian nations. Utilizing historical methods and cultural studies, the papers aim to investigate: (1) the development of soccer since the colonial time, how this sport has been localized and how it transforms Southeast Asian countries; (2) soccer culture and its practices in everyday life, how this "popular sport" is related to media, business, politics, and masculinity in Thai society; and (3) how the SEA Games, as a means of modern nation-state formation, transforms masculinity and modernity in Southeast Asia. Papers from others who have a similar interest are also welcome to join this panel.

Panelists:

1. **Soccer, power, popular culture, and Thai masculinity**
   Wasan Panyagaw (Chiang Mai University)
   Conceptualizing soccer as a field of power, this paper will investigate multiple aspects of this modern sport that involves and play a vital part in history, culture, politics, and sexuality in Thailand. Drawing from a research project on Thai Premiere League, a soccer professional league established in Thailand since 2010, conducted from 2013 to 2014, the paper aims to investigate, the formation of this soccer league and how this sport industry is related to media, politics, popular culture, and masculinity in Thai society. Focusing on Thai Premiere League’s soccer fan culture, it will also examine how soccer forms and transforms masculinity in Thai society. The paper will show that soccer is not just a game but the display of modernity, even political conflict and ideology, and masculinity in Thailand, as in other countries of Southeast Asia.

2. **Football in Siam around the turn of the twentieth century: social classes, civilities, and masculinities**
   Charn Panarut (University of Sydney)
   Despite many studies on the civilised behaviours of Thai elites during the age of colonisation, aggressive behaviours, which were widely conducted by the non-elite Thais in the context of sports and daily life, are omitted. In this paper, I will focus on how the civilised self-image of Thai elites was constructed to interact with the Westerners and non-elites, rather than on the elites' imitations of the civilised behaviours of the westerners. I will also discuss how the previously-legitimate, aggressive masculinity, conducted in traditional warfare and war-like pastimes, were transformed and negotiated, with the softened masculinity. The gentle masculinity was gradually built up in the colonial era when the Thai elites attempted to monopolise the use of violence. This study helps to transcend the limits of previous researches, which considered the masculinity as the single and static form and the concept unrelated to other genders. The narrative analysis is utilised to explore first-hand accounts of experiences, behaviours, in-group identifications and values on the use of violence in sports and day-to-day events. The expression of their masculinities will be considered with regards to the long-term change in social interdependencies, from the universal monarchical regime in the eighteenth century to the nation-state since the 1820s and onward. Rather than the unplanned civilising process experienced in Europe, the evidence shows that Thai elites planned to soften the aggressive masculinity of the untamed non-elites under nation-state building processes. To avoid being ashamed, the non-elites learned to temporally curb aggressive masculinity and act in a civilised manner when doing sports and interacting with elites and the Westerners.

3. **The militarist masculine foundations of the Southeast Asian Games in the Context of the Cold War**
   Simon Creak (University of Melbourne)
Founded by the Olympic Council of Thailand (OCT) in the late 1950s, the Southeast Asian Games -- the region's largest multi-sport event --- were a product of the regional dynamics of decolonization and the Cold War. In the context of the militarization of societies across Southeast Asia, the games provided a region-wide ritual celebration of militarist values of order, regimentation and above all masculinity. As in the production of masculinity more generally, these themes were given expression through the human body, particularly the male body. This paper will examine the militarist roots of the SEA Games, personified by OCT president, Lieutenant-General Praphat Charusatien, and the manner in which the event functioned as the region's paradigmatic “ritual of the masculine state” (Creak 2014). It will further consider the militarist and masculine foundations of the games as a regional phenomenon acting in concert and tension with the event’s stated goals of enhancing regional relations.

PANEL 2.40  DAY 2 (DEC. 13)  Hours: 15.00-17.00  Room 555
ECOLOGICAL STRUCTURE OF BATAD RICE TERRACES' COMMUNITY ADAPTATION
Convenor: Nappy Lacorte Navarra (University of the Philippines)

Abstract:
The protected area of the Rice Terraces of the Philippine Cordilleras is the first agricultural site to be included in UNESCO’s world heritage list. This landscape has endured for two thousand years due to the strong cultural and traditional ties of the Ifugao people with their environment. However, years of mismanagement and intrusion of third party organizations who have insufficient knowledge and understanding of the practices and local cultures of the Ifugao have greatly altered the landscape within the last few decades. Modernization is seen as one of the contributors of change of the landscape, as more and more locals are favoring modern lifestyle and amenities as opposed to the traditional way of life.
This study aims to document the indigenous practices of the local people, the different landscape units, and the environmental processes that sustain the terraces and the surrounding areas. It will evaluate the current state of the Batad cultural landscapes and how this current state is affected by cultural, environmental, and social factors. Finally, this study will assess how culture contributes to the perpetuation of the landscape and vice versa.

Panelists:
1. Analysis of the cultural landscape dynamics forming the Ifugao community of Batad Rice Terraces
   Cathe Desiree Suan Nadal (University of the Philippines)

   With a history spanning more than two millennia dating back to pre-colonial Philippines, the Rice Terraces of the Philippine Cordilleras are living examples of cultural landscapes that have evolved and adapted to changes in the production of rice, expression of cultural identity, and “the absolute blending of the physical, socio-cultural, economic, religious, and political environment” (UNESCO World Heritage Centre). One critical component in the establishment of these rice terraces is a communal system rooted on human-nature interaction. The Ifugao community of the Batad Rice Terraces, one of the inscribed heritage rice terraces cluster in the Cordilleras, shows the strength of a unique communal system with both landscape and cultural values.

   This paper aims to understand and interpret the cultural landscape dynamics of the Batad Rice Terraces Ifugao Community as a medium of their unique communal system. Landscape assessment strategies were used in creating a cultural landscape model of the community. Visual analysis, cultural landscape mapping, and interviews with the community members were facilitated for the formation of a cultural landscape structure showing both tangible and intangible values present in the Batad Rice Terraces Ifugao Community. The outcome is an agro-ecosystem-based lifestyle providing a foundation for management of the significant cultural landscapes of Batad.
2. **Taking shape: the evolution, transformation & adaptation responses of the modern Batad “Bale”**

Marie Edraline Bantuan Belga (University of the Philippines)

The “Bale” (ba-le) is an inseparable fixture from the vast man-made terrain of the Ifugao Rice Terraces. The traditional bale’s ingenuity and resilience rivals that of the terraces. Its unique design arose as a response to the area’s geophysical hazards, namely earthquakes and cyclones, and the dominant local farming culture.

Literature review about the traditional Batad Bale reveals that it features distinctive architectural variations from its Mayoyao, Hungduan, and Banaue counterparts. Preliminary fieldwork reveals that the longevity of the Batad Bales span at least three (3) familial generations. Its salient features contributing to its longevity, are ingrained in seemingly simple concepts of materials, configuration, assembly and maintenance. Observations during the recent fieldwork also reveal that the traditional Batad Bale may no longer be the vernacular. The modern Batad Bale now responds to a different set of geophysical and cultural stimuli. The subject of this study shall cover its physical transformation and the underlying factors driving the said changes.

It shall attempt to establish, via mapping of the different Batad sitios, the observable variance of the present-day bales against the traditional bale architecture. A comparative analysis shall also be presented about the physical differences of the traditional bale and its modern variations. Finally, a social survey shall be conducted among local respondents to understand their reasons of adopting the observed changes. Ultimately, the study shall be able to shed a new understanding of the dynamics of geophysical and cultural changes in the development of the modern vernacular Batad Bale.

3. **Analysis of the ecological structure of the Batad Rice Terraces**

Nappy Lacorte Navarra (University of the Philippines)

The challenges faced by the Batad Rice Terraces have become more pronounced as tourism-oriented development and urbanization threaten the fragile ecosystem of the community. The changing cultures of the people of the community and the emerging environmental threats have placed more pressure on how this important heritage site can be conserved and managed.

Forming as the basis of the cultural landscape and the resilience study of the community of Batad Rice Terraces, the study on the ecological structure is conducted by determining the different ecological units that form the structure of the rice terraces. The ecological units are based on the landforms, vegetation, and cultural components that form the biotope. Analyzing the biotopes at macro-scale, the different biotopes are classified according to their function in the ecological structure, mainly as patch and corridors. The different patches and corridors are analyzed as to their typological character. The study found that secondary forests comprise the patches, while the irrigation canal/stream forms the corridors. The rest of the rice terraces, which is comprised of the terraced rice fields and the villages, can be considered as a matrix, in which different forms and areas of villages serve as islands in the expanse of the terraced rice fields. The function of the matrix serves as an important process in the maintenance and preservation of the structure that perpetuates the lifestyle and resilience of the rice terraces community.