



University of Naples "L'Orientale" 12-14 September 2007



Università degli Studi di Napoli
"L'Orientale"



REGIONE CAMPANIA

Assessorato all'Agricoltura
e alle Attività Produttive

Book of abstracts 5th EuroSEAS Conference



Naples, 11-15 September 2007
PALAZZO DEL MEDITERRANEO,
via Nuova Marina, 59

5th EuroSEAS Conference



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Introduction

The 5th EuroSEAS Conference will be hosted by the University of Naples "L'Orientale" from the 12th to 14th September 2007, with registrations and a social event on the 11th and a visit to Pompeii on the 15th.

The conference as usual is structured in parallel panels and a few plenary sessions (opening, general assembly and closing). Building upon the success of previous editions, it will try to maintain a good mix of informality and scientific rigour. It is expected that all the panels will give a significant contribution to their study fields and eventually many of them will result in new publications.

A special feature of this 5th edition is the inclusion of a business workshop within the conference programme. This was a strategic choice for two reasons. First, because this allowed creating a cooperation with SPRINT Campania and the Campania Region and to cover a large amount of the conference budget through a very generous financial support from the Councillor for Economic Development of the Campania Region. Second, because in this way we tried to break an alleged divide between the scientific community and the so-called 'real world'. Hopefully, this conference will prove that Asian studies have much to contribute not only to the progress of science and inter-culture understanding but also to concrete opportunities for economic cooperation. The conference organizers are very grateful because the financial support did not have strings attached of any kind, and supported academic freedom rather than threatening it. Panel convenors were totally free only to design their panels and to decide upon the budget allocated to them.

As in previous editions, this conference confirms the width, richness and vitality of the scientific interest of the Southeast Asian studies community. It also confirms that the EuroSEAS conferences have truly become international events, attracting colleagues from all over the world, besides and beyond Europe and Southeast Asia.

The conference includes a mini film programme. A welcome cocktail, 3 lunches, 6 coffee and tea break, and a social dinner (plus a tour to Pompeii for those who stay until the 15th) should give a lot of space for informal exchanges and relax. The organizing committee hopes that this conference will be not only intellectually rewarding, but also pleasant notwithstanding a rather tight schedule.

The book of abstracts is usually a 'heavy' publication (i.e., seldom very entertaining). We tried at least to make it as accurate as possible. It is composed of two parts. Part One gives general information about the conference organization. Part Two contains the full list of panels and abstracts.

Welcome to Naples and to the University of Naples "L'Orientale"!

The 5th EuroSEAS Conference organizing committee

Part One

Conference Programme

Tuesday, 11 September

- 12.00 – 19.00 Registrations at Palazzo del Mediterraneo
- 12.30 – 19.00 Film programme (room 5.3)
- 16.30 – 19.00 Executive Board meeting (open to Board members – room 2.5)
- 19.00 – 21.00 Cocktail at Palazzo del Mediterraneo (2nd floor)

Wednesday 12 September

9.30 – 11.15 Opening session (Castel dell'Ovo)

Prof. Pasquale Ciriello, Rector of the University of Naples "L'Orientale"
Prof. Pierre-Yves Manguin, Chairman of EuroSEAS
Hon. Carlo Leoni, Vice President of the Italian Parliament (Chamber of Deputies)
H.E. Nguyen Van Nam, Ambassador of Vietnam
H.E. Dato' Lily Zachariah, Ambassador of Malaysia
Hon. Rosa Russo Jervolino, Mayor of Naples
Hon. Antonio Bassolino, President of the Regione Campania

11.15 – 11.30 Coffee break

11.30 – 13.00 Keynote speeches

Prof. Franco Mazzei, Dean of Asian studies at the University of Naples "L'Orientale"
Prof. Jean-Luc Maurer, Chairman of the European Association of Development Research and Training Institutes (EADI) and Professor at the University of Geneva
Prof. Teresa Encarnacion Tadem, Director of the Third World Studies Center, University of the Philippines – Diliman
Min Plen. Francesco Maria Greco, former Italian Ambassador to Indonesia and lecturer at the University of Naples "L'Orientale"

13.00 – 14.15 Lunch

14.15 – 15.00 Transfer to Palazzo del Mediterraneo

15.00 – 16.50 Parallel panels: Session 1

Panel 3 – Tradition and Innovation: Issues in Southeast Asian Performance
(Panel convenors: *Margaret Coldiron, Catherine Diamond*)

Panel 4 – Staging Desire in Public Spaces
(Panel convenors: *Sylva Frisk and Jörgen Hellman*)

Panel 6 – Conceptions of the 'oriental' in law and the administration of justice
(Panel convenor: *Carol Tan*)

Panel 8 – National Identity, Local Medicines, and the Appropriation of the Therapeutic Field
(Panel convenor: *Claudia Merli*)

Panel 10 – Transnational Activism in Southeast Asia
(Panel convenors: *Michele Ford and Lenore Lyons*)

Panel 16 – Ten Years after the Pacific Asia Financial Crisis
(Panel convenors: *Chris Dixon and Mike Htchcock*)

Panel 20 – Nations and Imaginations

(Panel convenor: *Emma Reisz*)

Panel 23 – Slaves in the inscriptions of ancient Cambodia

(Panel convenors: *Eric Bourdonneau and Gerdi Gerschheimer*)

Panel 29 – Memory: Social Creation and Transmission

(Panel convenors: *Geneviève Duggan and Mary-Louise Totton*)

Panel 30 – Localities of Value: Ambiguous Strategies of Access to Land and Natural Resources in Southeast Asia

(Panel convenors: *Laurens Bakker, Gerben Nooteboom, Gerard Persoon*)

Panel 34 – Enduring Conflicts: Opposition to autocratic centers and resilience of ethnic-minority societies in South-East Asia

(Panel convenor: *Maran La Raw*)

Panel 37 – Democracy in Southeast Asia: Domestic and External Dynamics

(Panel convenor: *Joern Dosch*)

Panel 38 – Gender and Islam in Southeast Asia

(Panel convenors: *Susanne Schröter e Monika Arnez*)

Panel 41 – Women writers in South East Asia

(Panel convenor: *Faizah Soenoto*)

Business session: Workshop on Economic Cooperation

16.50 – 17.10

Tea break

17.10 – 19.00

Parallel panels: Session 2

Panel 3 – Tradition and Innovation: Issues in Southeast Asian Performance

(Panel convenors: *Margaret Coldiron, Catherine Diamond*)

Panel 4 – Staging Desire in Public Spaces

(Panel convenors: *Sylva Frisk and Jörgen Hellman*)

Panel 6 – Conceptions of the 'oriental' in law and the administration of justice

(Panel convenor: *Carol Tan*)

Panel 8 – National Identity, Local Medicines, and the Appropriation of the Therapeutic Field

(Panel convenor: *Claudia Merli*)

Panel 10 – Transnational Activism in Southeast Asia

(Panel convenors: *Michele Ford and Lenore Lyons*)

Panel 16 – Ten Years after the Pacific Asia Financial Crisis

(Panel convenors: *Chris Dixon and Mike Hitchcock*)

Panel 20 – Nations and Imaginations

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Business session: Workshop on Economic Cooperation

19.00 – 21.00

EuroSEAS Board meeting

Thursday, 13 September

9.00 – 10.50 Parallel panels: Session 3

Panel 1 – “Spirited Modernities”: Prosperity Religions and the Politics of Cultural Identity in Contemporary Asia
(Panel convenors: *Kirsten W. Endres and Andrea Lauser*)

Panel 3 – Tradition and Innovation: Issues in Southeast Asian Performance
(Panel convenors: *Margaret Coldiron, Catherine Diamond*)

Panel 4 – Staging Desire in Public Spaces
(Panel convenors: *Sylva Frisk and Jörgen Hellman*)

Panel 5 – Southeast Asian Collections in European Museums
(Panel convenor: *Fiona Kerlogue*)

Panel 10 – Transnational Activism in Southeast Asia
(Panel convenors: *Michele Ford and Lenore Lyons*)

Panel 12 – HIV in Southeast Asia and China: Recent Developments and New Challenges
(Panel convenors: *Wolfram Schaffar and Christine Winkelmann*)

Panel 13 – Social Perspectives on Disasters in Southeast Asia
(Panel convenors: *JC Gaillard and Pauline Texier*)

Panel 17 – Civility and Social Relations in Southeast Asia
(Panel convenors: *Timo Kortteinen, Timo Kaartinen, Alberto Gomes*)

Panel 19 – Roundtable: Southeast Asian languages in European universities
(Panel convenors: *Michel Fournié, Rachel Harrison, Vladimir Kolotov*)

Panel 21 – Living in Memory: Houses, History and Social/Natural Environment in Southeast Asia
(Panel convenors: *Gabriele Weichart and Jani Kuhnt-Saptodewo*)

Panel 27 – Women's Movements in Southeast Asia
(Panel convenor: *Mina Roces*)

Panel 30 – Localities of Value: Ambiguous Strategies of Access to Land and Natural Resources in Southeast Asia
(Panel convenors: *Laurens Bakker, Gerben Nootboom, Gerard Persoon*)

Panel 35 – Pre-Modern Settlement Processes in Southeast Asia
(Panel convenors: *Muriel Charras, Pierre-Yves Manguin*)

Panel 37 – Democracy in Southeast Asia: Domestic and External Dynamics
(Panel convenor: *Joern Dosch*)

Business session A: Logistics & Transportation – Jewellery & Goldsmith

10.50 – 11.10 Coffee break

11.10 – 13.00 Parallel panels: Session 4

Panel 1 – “Spirited Modernities”: Prosperity Religions and the Politics of Cultural Identity in Contemporary Asia
(Panel convenors: *Kirsten W. Endres and Andrea Lauser*)

Panel 5 – Southeast Asian Collections in European Museums
(Panel convenor: *Fiona Kerlogue*)

Panel 8 – National Identity, Local Medicines, and the Appropriation of the Therapeutic Field
(Panel convenor: *Claudia Merli*)

Panel 12 – HIV in Southeast Asia and China: Recent Developments and New Challenges
(Panel convenors: *Wolfram Schaffar and Christine Winkelmann*)

Panel 13 – Social Perspectives on Disasters in Southeast Asia
(Panel convenors: *JC Gaillard and Pauline Texier*)

Panel 17 – Civility and Social Relations in Southeast Asia
(Panel convenors: *Timo Kortteinen, Timo Kaartinen, Alberto Gomes*)

Panel 19 – Roundtable: Southeast Asian languages in European universities
(Panel convenors: *Michel Fournié, Rachel Harrison, Vladimir Kolotov*)

Panel 21 – Living in Memory: Houses, History and Social/Natural Environment in Southeast Asia
(Panel convenors: *Gabriele Weichart and Jani Kuhnt-Saptodewo*)

Panel 24 – Crossing South East Asia(Panel convenor: *Patrizia Carioti*)**Panel 27 – Women's Movements in Southeast Asia**(Panel convenor: *Mina Roces*)**Panel 28 – Timor Leste: How to Build a New Nation in Southeast Asia in the 21st Century?**(Panel convenors: *Christine Cabasset-Semedo and Frédéric Durand*)**Panel 30 – Localities of Value: Ambiguous Strategies of Access to Land and Natural Resources in Southeast Asia**(Panel convenors: *Laurens Bakker, Gerben Nooteboom, Gerard Persoon*)**Panel 35 – Pre-Modern Settlement Processes in Southeast Asia**(Panel convenors: *Muriel Charras, Pierre-Yves Manguin*)**Panel 37 – Democracy in Southeast Asia: Domestic and External Dynamics**(Panel convenor: *Joern Dosch*)**Business workshop B: Jewellery & Goldsmith****13.00 – 14.30 Lunch****14.30 – 16.20 Parallel panels: Session 5****Panel 1 – "Spirited Modernities": Prosperity Religions and the Politics of Cultural Identity in Contemporary Asia**(Panel convenors: *Kirsten W. Endres and Andrea Lauser*)**Panel 5 – Southeast Asian Collections in European Museums**(Panel convenor: *Fiona Kerlogue*)**Panel 12 – HIV in Southeast Asia and China: Recent Developments and New Challenges**(Panel convenors: *Wolfram Schaffar and Christine Winkelmann*)**Panel 13 – Social Perspectives on Disasters in Southeast Asia**(Panel convenors: *JC Gaillard and Pauline Texier*)**Panel 17 – Civility and Social Relations in Southeast Asia**(Panel convenors: *Timo Kortteinen, Timo Kaartinen, Alberto Gomes*)**Panel 21 – Living in Memory: Houses, History and Social/Natural Environment in Southeast Asia**(Panel convenors: *Gabriele Weichart and Jani Kuhnt-Saptodewo*)**Panel 24 – Crossing South East Asia**(Panel convenor: *Patrizia Carioti*)**Panel 27 – Women's Movements in Southeast Asia**(Panel convenor: *Mina Roces*)**Panel 28 – Timor Leste: How to Build a New Nation in Southeast Asia in the 21st Century?**(Panel convenors: *Christine Cabasset-Semedo and Frédéric Durand*)**Panel 30 – Localities of Value: Ambiguous Strategies of Access to Land and Natural Resources in Southeast Asia**(Panel convenors: *Laurens Bakker, Gerben Nooteboom, Gerard Persoon*)**Panel 35 – Pre-Modern Settlement Processes in Southeast Asia**(Panel convenors: *Muriel Charras, Pierre-Yves Manguin*)**Business workshop: visits to 'Il Tari – the Gold City' (Marcianise) and Interporto Campano (Nola)****16.20 – 16.40 Tea Break****16.40 – 19.00 EuroSEAS General Assembly*****Friday, 14 September*****9.00 – 10.50 Parallel panels: Session 6****Panel 2 – Political Economy of New Regionalism in East Asia**(Panel convenors: *Pietro P. Masina and Ravi A. Palat*)**Panel 9 – The State and Illegality in Indonesia**

(Panel convenors: *Gerry van Klinken and Edward Aspinall*)

Panel 13 – Social Perspectives on Disasters in Southeast Asia

(Panel convenors: *JC Gaillard and Pauline Texier*)

Panel 15 – The normalization of religion in Southeast Asia

(Panel convenors: *Yves Goudineau, Rémy Madinier, Michel Picard*)

Panel 17 – Civility and Social Relations in Southeast Asia

(Panel convenors: *Timo Kortteinen, Timo Kaartinen, Alberto Gomes*)

Panel 18 – Literature – Cinema – Representative Arts: Visuality and Transformation Of Genres

(Panel convenors: *V. Braginsky, S. Hicks, M. Hijjas*)

Panel 25 – The Cold War in Southeast Asia 1945-1990: New Sources and Interpretations

(Panel convenors: *Anthony Reid and Geoff Wade*)

Panel 28 – Timor Leste: How to Build a New Nation in Southeast Asia in the 21st Century?

(Panel convenors: *Christine Cabasset-Semedo and Frédéric Durand*)

Panel 32 – The Politics of Post-Conflict Aceh: In-depth Analysis and Comparative Perspectives

(Panel convenors: *Antje Missbach, Paul Zeccola*)

Panel 33 – Why cultivate? Understandings of past and present adoption, abandonment and commitment to agriculture in South East Asia

(Panel convenors: *Graeme Barker, Monica Janowski*)

Panel 36 – Transforming Islam and Politics: On Pluralism and Religiosity in Southeast Asia

(Panel convenor: *Sven Cederroth*)

Panel 40 – Borders re-drawn: re-asserting nation-states in contemporary SEA

(Panel convenor: *Antonella Diana*)

Panel 43 – Traditional education and apprenticeship systems in SEA

(Panel convenors: *Jean-Marc de Grave*)

Business workshop C: Textile & Leather

Business workshop D: Agro-based industry

10.50 – 11.10 Coffee break

11.10 – 13.00 **Parallel panels: Session 7**

Panel 2 – Political Economy of New Regionalism in East Asia

(Panel convenors: *Pietro P. Masina and Ravi A. Palat*)

Panel 7 – Social Networks and Transition in Southeast Asia: Empirical, Methodological and Theoretical Issues

(Panel convenors: *Melanie Beresford, Ivan Cucco and Laura Prota*)

Panel 9 – The State and Illegality in Indonesia

(Panel convenors: *Gerry van Klinken and Edward Aspinall*)

Panel 13 – Social Perspectives on Disasters in Southeast Asia

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(Panel convenor: *Antonella Diana*)

Panel 43 – Traditional education and apprenticeship systems in SEA

(Panel convenors: *Jean-Marc de Grave*)

Business workshop C: Textile & Leather

Business workshop D: Agro-based industry

13.00 – 14.30 **Lunch (meetings of national groupings/associations)**

14.30 – 16.20 **Parallel panels: Session 8**

Panel 2 – Political Economy of New Regionalism in East Asia

(Panel convenors: *Pietro P. Masina and Ravi A. Palat*)

Panel 7 – Social Networks and Transition in Southeast Asia: Empirical, Methodological and Theoretical Issues

(Panel convenors: *Melanie Beresford, Ivan Cucco and Laura Prota*)

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(Panel convenors: *Anthony Reid and Geoff Wade*)

Panel 26 – Cultural Politics in the ASEAN Region

(Panel convenors: *Felicia Hughes-Freeland and Nora Taylor*)

Panel 28 – Timor Leste: How to Build a New Nation in Southeast Asia in the 21st Century?

(Panel convenors: *Christine Cabasset-Semedo and Frédéric Durand*)

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Panel 39 – Thaksin - ok pai! The Political Crisis in Thailand 2006

(Panel convenors: *Oliver Pye e Wolfram Schaffar*)

Panel 40 – Borders re-drawn: re-asserting nation-states in contemporary SEA

(Panel convenor: *Antonella Diana*)

Panel 43 – Traditional education and apprenticeship systems in SEA

(Panel convenors: *Jean-Marc de Grave*)

Southeast Asia Library Group: Visit to university libraries

Business workshop: Visit to 'Il Borgo degli Orefici'

16.20 – 16.40 **Tea Break**

16.40 – 18.30 **Parallel panels: Session 9**

Panel 7 – Social Networks and Transition in Southeast Asia: Empirical, Methodological and Theoretical Issues

(Panel convenors: *Melanie Beresford, Ivan Cucco and Laura Prota*)

Panel 9 – The State and Illegality in Indonesia

(Panel convenors: *Gerry van Klinken and Edward Aspinall*)

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Panel 39 – Thaksin - ok pai! The Political Crisis in Thailand 2006

(Panel convenors: *Oliver Pye e Wolfram Schaffar*)

Annual meeting of the Southeast Asia Library Group

(Conservatorio di San Pietro a Majella)

19.00 – 20.00 Closing plenary session

Prof. Pasquale Ciriello, Rector of the University of Naples "L'Orientale"

Hon. Andrea Cozzolino, Councillor of the Regione Campania for Economic Development

New Chairman of EuroSEAS

Prof. Pietro Masina, Organizing committee, University of Naples "L'Orientale"

20.00 – 23.00 Social dinner

21.30 – 2150 Introduction to Pompeii

During the dinner there will be a brief introduction to Pompeii's archaeological site and on ongoing excavation activities conducted by "L'Orientale". This presentation will be made by:

Dr. Dora D'Auria, University of Naples "L'Orientale"

Saturday, 15 September

Guided tour to Pompeii (optional social event)

Film Programme *Room 5.3*

Tuesday, 11 September
12,30 – 19,00

RICE PEOPLE (LES GENS DE LA RIZIERE) – Movie (1994, Cambodia)
Director: Rithy Panh
Color, 125

This mournful drama by Rithy Panh follows the plight of Cambodian rice farmers who struggle to survive after the death of their family patriarch. Based on a novel by Shahnnon Ahmad, the film features breathtaking.

THE BUFFALO BOY (GARDIEN DE BUFFLES – MUA LEN TRAU) – (2004, Vietnam)
Director: Nguyen-Vo Nghiem-Minh
Color, 98

Set in the lowlands of southern Vietnam, this coming of age tale presents a stunning visual reflection on the rhythms of daily life and culture. When young Kim, out of necessity, joins the nomadic life of the buffalo herders, he is exposed to a complex, brutal way of existence. He must find his own way and sense of self in this male world of endurance, betrayal, and uncertainty, which can also offer friendship and independence.

DEACON OF DEATH – Documentary (2005, Netherlands)
Director: Jan van de Berg
Color, 65

The atrocities Sok Chea witnessed as a child during the rule of Pol Pot continue to haunt her to this day, nearly 30 years later. So she is shocked when she suddenly comes across the man whom she holds responsible for murdering most of her family. Once again, he holds a prominent position, this time as Deacon of Death or leader of cremation ceremonies. She decides to collect evidence against him. He must stand trial. But can she succeed in a country still ruled by fear, where justice is virtually non-existent and corruption endemic? Besides which, Cambodians believe in karma and forgiveness. Wrongdoers are punished after their death anyway and will suffer for many lives to come. Sok Chea's quest leads her to a confrontation with Karoby, in the same pagoda where the atrocities occurred.

CARAVAN XANG: LONG MARCH OF THE ELEPHANTS – Documentary (2003)
Directors: Gilles Maurer and Olivier Duffillo
Color, 98

Two young Frenchmen, Sébastien Duffillot and Gilles Maurer, have taken on the gigantic and noble task of saving the elephants of Laos. In 2002 Sébastien and Gilles, with four elephants, crossed what was once known as the "Land of a Million Elephants" and where today they still hold an ancient spiritual power for the people of Laos. But what will be the fate of this cultural heritage if man continues to destroy the balance of nature and the elephant should disappear? This was the cry of the "Caravan Xang" elephants.

Thursday, 13 September

14,30 – 18,30

RICE PEOPLE (LES GENS DE LA RIZIERE) – (1994, Cambodia)**Director: Rithy Panh****Color, 125**

This mournful drama by Rithy Panh follows the plight of Cambodian rice farmers who struggle to survive after the death of their family patriarch. Based on a novel by Shahnun Ahmad, the film features breathtaking.

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Friday, 14 September

14,30 – 18,30

DEACON OF DEATH – Documentary (2005, Netherlands)**Director: Jan van de Berg****Color, 65**

The atrocities Sok Chea witnessed as a child during the rule of Pol Pot continue to haunt her to this day, nearly 30 years later. So she is shocked when she suddenly comes across the man whom she holds responsible for murdering most of her family. Once again, he holds a prominent position, this time as Deacon of Death or leader of cremation ceremonies. She decides to collect evidence against him. He must stand trial. But can she succeed in a country still ruled by fear, where justice is virtually non-existent and corruption endemic? Besides which, Cambodians believe in karma and forgiveness. Wrongdoers are punished after their death anyway and will suffer for many lives to come. Sok Chea's quest leads her to a confrontation with Karoby, in the same pagoda where the atrocities occurred.

ELLEN BRUNO'S FILMS

A social action oriented work featuring 3 award winning documentary films by Ellen Bruno on human rights issues in Cambodia, Tibet and Burma.

1) SAMSARA**Color, 29**

Samsara documents the lives of the Cambodian people long troubled by war, and brings a humanistic perspective to a country in deep political turmoil. The film focuses on the Cambodians' struggle to reconstruct their shattered society in a climate of war and with limited resources.

Ancient prophecy, Buddhist teachings, folklore and dreams provide a context for understanding the Cambodians' world view and the philosophies which guide their lives.

2) SATYA: A PRAYER FOR THE ENEMY

Color, 28

Since the Chinese occupied independent Tibet in 1950 more than one million people have been tortured, executed or starved to death for their role in the demonstrations against the Chinese occupation.

Tibetan Buddhist nuns have taken the lead in this resistance by fearlessly staging courageous demonstrations for independence. Countless nuns have been imprisoned and tortured for shouting slogans, criticizing the Chinese state in conversations with foreigners, possessing posters which call for Tibetan independence, or hoisting the Tibetan flag. The treatment they receive as political prisoners is brutal.

Satya focuses on the personal testimonies of these Tibetan nuns, providing a rare window into present day Tibet. Their testimonies give specific instances of religious oppression and human rights abuses in a country closed to the world. The film seeks to understand the basis and inspiration for their non-violent actions. SATYA provides an alternative to violence through the example of the Tibetan nuns who strictly adhere to the principles of non-violent social change.

3) SACRIFICE

Color, 50

Sacrifice examines the social, cultural, and economic forces at work in the trafficking of Burmese girls into prostitution. It is the story of the valuation and sale of human beings, and the efforts of teenage girls to survive a crisis born of economic and political repression.

Each year thousands of girls are recruited from Burmese villages to work in Thai brothels. Held for years in debt bondage, they suffer extreme abuse by pimps, clients, and police.

The trafficking of Burmese girls has soared in recent years as a direct result of political repression in Burma. Human rights abuses, war, and ethnic discrimination has displaced thousands of families, leaving families with no means of livelihood. An offer of employment in Thailand is a rare chance for many families to escape extreme poverty.

Book exhibit

Asian Studies Book Services

Cambridge University Press

EFEO French School of Asian Studies

IFS International Foundation for Science

Institute of Southeast Asian Studies (ISEAS), Singapore

IP Publishing Ltd / Coleridge House

Kegan Paul

KITLV Press

LIT Verlag Berlin

Lynne Rienner Publishers

NIAS Books

NUS Press Pte Ltd

Routledge / Taylor & Francis Group

White Lotus Co. Ltd

Practical information

Secretariat

The Secretariat is located in the room 2.1 and will be open during all the conference duration

Computers and Internet

- A computer room is available in the room 2.1 with free access to Internet during all the conference duration.
- WIFI is accessible on the 1st floor. If the system asks for an account, please contact the Secretariat

Film programme and TV programmes

- A mini film programme has been organized to give a taste of recent Southeast Asian cinema. The programme will run on the 11th from 12.30, and in the afternoon on the 13th and 14th in the room 5.3.
- TV programmes in Southeast Asian languages are projected in the rooms 4.1 and 4.2 each afternoon. The choice is restricted by the satellite signals accessible in Southern Europe.

Information desks and book exhibit

- A number of publishers and associations display books, catalogues and other information materials on the 1st and 2nd floor.
- ITC and Borgo degli Orefici have an information desk on the ground floor

Lunches, coffee breaks and dinner

- Lunches, coffee breaks and tea breaks will be served on the 1st, 2nd and 3rd floor each day.
- Every meal will contain a choice for Muslims and vegetarians
- The dinner on the 14th – first day of Ramadan – will be served after sunset.
- All the meals will be prepared by the IPSAR of Ottaviano (a professional school for hotels and restaurants).

TOUR TO POMPEII



Saturday 15th September

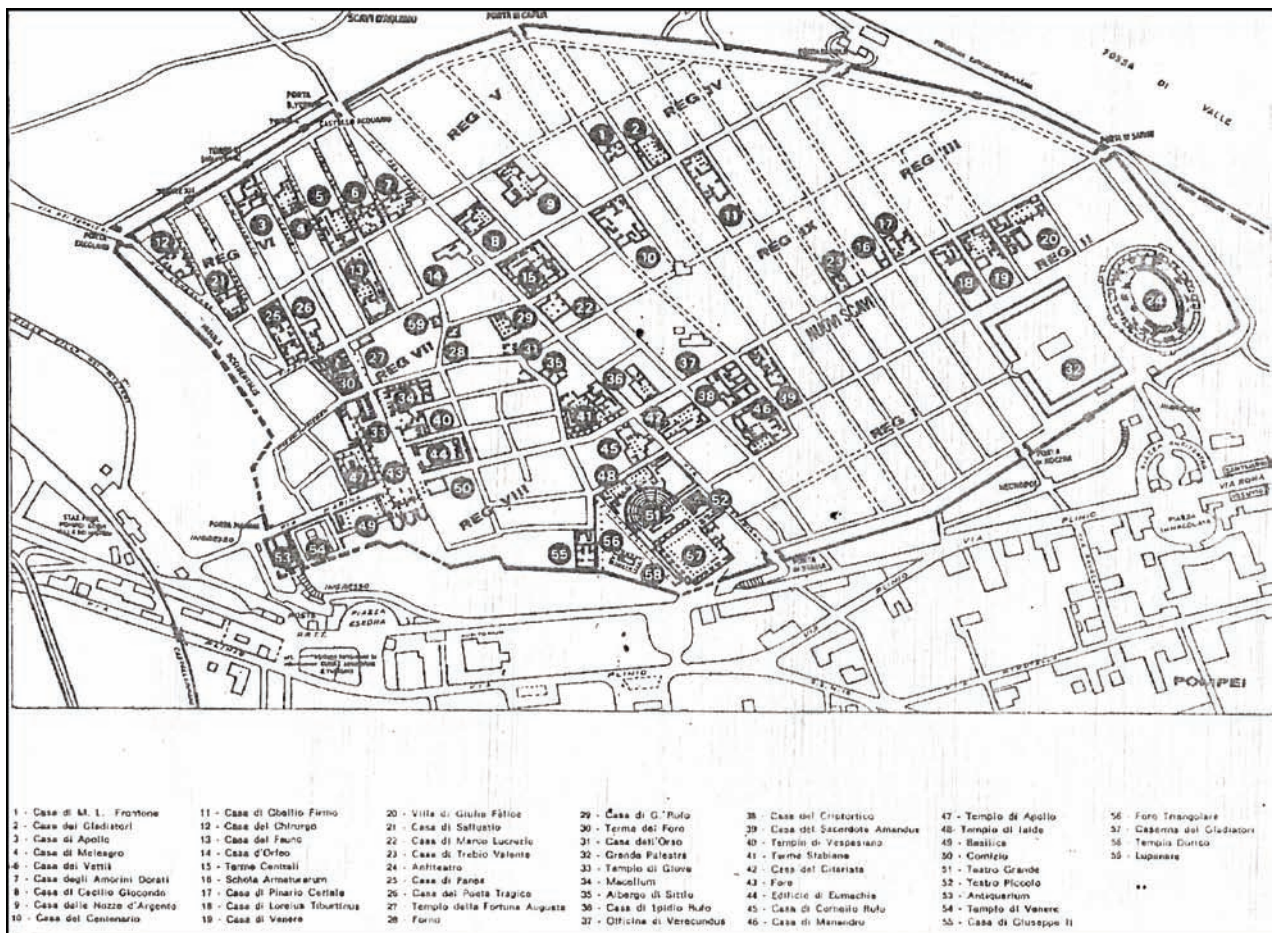
8.30 am: departure from Naples (meeting point: Garibaldi square/Marina street)

9.30 am: arrival at Pompeii, panoramic visit of the new part of the city (Piazza B. Longo), visit to the Santuario della Beata Vergine di Pompei

10.30 am: guided visit of the ruins

13.00 pm: lunch in a local restaurant

14.30 pm: transfer to Naples



Pompeii is one of the most fascinating archaeological sites of the world, high on the list of the wonders of the world. We will take you throughout its ancient streets where you can admire the Forum, stunning residences along with theatres, villas, shops, commercial districts and thermae (public baths) of the ancient Roman city, almost entirely preserved since the tragic eruption of Vesuvius in 79 A.D.

Part Two

Business workshop

Workshop on Economic Cooperation with Southeast Asia

Session 1: Wednesday, 12 September 15.00 – 16.50

PRESENTATION OF CAMPANIA ECONOMIC SYSTEM AND BUSINESS OPPORTUNITIES

Chairman: Mr Antonio D'Andria, *Diplomatic Adviser* Campania Region

Discussants:

Mrs Silvana Gargiulo, officer from Italian Ministry for International Trade- DG Promotion, Asia & Oceania Division VII

Mr Francesco Nerli, President of Assoport *Association of Italian Port Authorities*

Mr. Gaetano Cola, President of UNIONCAMERE Campania - Chamber of Commerce, Industry & Art craft of Campania Region

Mr. Carlo Neri, Director for Regional development planning on European Funds Division

Mr. Federico Lasco, Director Economic activities, Campania Region

Questions & answers

Session 2: Wednesday, 12 September 17.10 – 19.00

SPEECHES FROM THE GUESTS: COUNTRY OVERVIEW

Indonesia, *Mr. Eddy Widjanarko*, *chairman* Indonesian Footwear Association

Malaysia: *Mr Fauzi Ayob*, *deputy director of European Section – International Network & Trade Promotin Division – MATRADE*

Philippines: *Mr. Roberto Amores*, President of Philfoodex and Food Sector Trustee of the Philippine Exporters Confederation

Thailand: *Ms. Duangjai Asawachintachit*, *Director Marketing Division of BOI (Board of Investments)*

Vietnam: *Mr. Nguyen Minh Tuan*, Deputy General Director of Enterprise Development Foundation (EDF)-Vietnam Chamber of Commerce and Industry (VCCI).

Questions & answers

Remarks from Mr. Edoardo Imperiale, managing Director of SPRINT Campania (Regional Office for international business)

Session 3: Thursday, 13 September 9.00 – 10.50

WORKSHOP A: FOCUS ON LOGISTICS

Speech from Campania logistic sector representative:

Mr Zeno D'Agostino, *managing director of LOGICA*, Regional Agency for the promotion of the logistics and the freight transport

Speeches from the guest:

Vietnam National Vinalines, *Mrs Huang Thi Ha*, member of Administrative Council of Vietnam Container Company

belonging to Vietnam National Shipping Companies (Vinalines)

Indonesia Car Industry Association, *Mr Bambang Trisulo, chairman*

Questions & answers

Session 4: Thursday, 13 September 11.10 – 13.00

WORKSHOP B: FOCUS ON JEWELLERY & GOLDSMITH sector

Introductory Speech from Polo Orafo, *Mrs Emilia Belfiore, Chief of Task force on internationalization, Campania Region*

Speeches from Campania jewellery & goldsmith sector representatives:

Borgo degli Orefici, *Mr Roberto De Laurentis, President*
 "Il Tari", *Mrs. Maria Cira Iavarone, Marketing manager*
 Consorzio VULCANO, *Mr Ciro Esposito, President*

Speeches from the guests:

Thailand Gemopolis, *Mr Suttipong Damrongsakul, Asst. Managing director*
 Philippines: Meycauayan Jewellery Industry Association, *Mrs. Cecilia Ramos, Chairperson*

Questions & answers

Rapporteur: Mrs Emilia Belfiore, Chief of Task force on internationalization, Campania Region

Sessions 5: Thursday, 13 September 14.30 – 18.30

Transfer to Marcianise at "il Tari" the gold city
 Visit to gold & jewellery district

Transfer to Nola at Interporto Campano
 Visit to integrated district (distribution and logistics) and guided tour of Interporto- Vulcano Buono

Session 6: Friday, 14 September 9.00 – 10.50

WORKSHOP C: FOCUS ON TEXTILE & LEATHER

Introductory Speech from *Mr Riccardo De Falco, managing director of Eurosportello*

Speeches from Campania textile & leather sector representatives:

Distretto tessile S. Giuseppe vesuviano, *Mr Gino Giamundo, President of District*
 Assocampania, *Filippo Mincione,*
 Leather Tannery Consortium of Solofra, *Mr Luciano Guarino, President of Consortium*
 ISD – Institute for Design– Napoli, *Mr Enrico Buonaguro, headmaster of ISD*

Questions & answers

Session 7: Friday, 14 September 11.10 – 13.00

WORKSHOP C: FOCUS ON TEXTILE & LEATHER

Speeches from the guests:

Thailand Textile Institute, *Mr Virat Tandaechanurat, executive director*

Indonesia: "The Indonesian Textile Association", *Mr Benny Soetrisno, chairman*

Philippines: Textile Mills Association of Philippines, *Mr Matthew Lazaro, Board Member*

Vietnam National Textile-Garment Group, *Mrs. Dang Phuong Dung, Managing Director*

Indonesian - West Java Region - Footwear Association, *Mr. Ade Sudrajat Usman*

Questions & answers

Rapporteur: Mr Riccardo De Falco, managing director of Eurosportello

Session 6: Friday, 14 September 9.00 – 10.50

FOCUS ON AGRO-BASED INDUSTRY

Introduction Speech *from Innocenzo Orlando, managing director of Intertrade*

Speeches from Campania agro-based sector representatives:

Distretto Industriale agro-alimentare di Nocera-Gagnano, *Lorenzo Guarnaccia, President of Agro food district COLDIRETTI, Mr Vito Amendolara, director*

*Questions & answers*Session 7: Friday, 14 September 11.10 – 13.00Speeches from the guests:

Malaysia Ministry of Agriculture & Agro-based Industry, *Mr Raihan bin Sharif, undersecretary for Investment, promotion, Business devlp. & Privatization Division*

Philippine: Phil food Processors & Exporters Inc., *Mr. Roberto Amores, President of PhilFoodex*

Thailand: BOI (Board of Investments), *Ms. Duangjai Asawachintachit, Director Marketing Division*

Questions & answers

Rapporteur: Innocenzo Orlando, managing director of Intertrade

Session 8: Friday, 14 September 14.30 – 16.20

Visit to Borgo degli Orefici, *traditional artcraft work shop*

Panels and abstracts

Panel 1 - "Spirited Modernities": Prosperity Religions and the Politics of Cultural Identity in Contemporary Asia (Panel convenors: Kirsten W. Endres and Andrea Lauser)

A striking phenomenon in many parts of Southeast- and East Asia is the upsurge of religious and ritual activities that has become apparent in the past decades. This constitutes an important antidote to the essence of Western modernization theory, which is premised on the conceit that the transformation to modern market economies in Asian states would rather lead to a decline in religious life. Quite the reverse, as many of these states have modernized, religion has become more, not less, significant. On the one hand, the perceived sentiment that socio-economic changes have led to a deterioration of "traditional values" has resulted in political efforts to strengthen and celebrate the national "cultural essence". On the other hand, there is a pronounced tendency at the grassroots of Asian societies to reposition existing cultural and religious resources and adapt them to current needs. This becomes particularly apparent in the rise of "prosperity religions", "amoral cults" and "occult economies", which indicate that salvation is often enough sought in wealth acquisition and the pursuit of worldly goods rather than in fostering ethical values.

The contemporary religious enchantment in times of economic prosperity and social transformation therefore cannot be stereotypically viewed as a sign of backwardness or in terms of a retreat to an archaic past that arises from the upsetting experience of modernity's dynamics. One of our main theses is that because the powers of occult forces and spirited practices are ambivalent, they can easily reinvent themselves in novel situations. This is why at different times, in different places, and in different ways, modernity and spirited cosmologies go hand in hand. The rise of spirit cults and prosperity religions thus must be seen as thoroughly modern manifestations of uncertainties, moral disquiet and unequal rewards in the contemporary moment (Comaroff & Comaroff 1999). Moreover, these "spirited modernities" provide spaces for local communities to negotiate new identities beyond the confines of official rhetorics that tend to reduce the role of culture to fostering a sense of a shared national identity.

The primary objective of this workshop is to bring together a diverse group of scholars to reflect on the different local cultural logics and practices of becoming modern in Southeast- and East Asia. In particular, we invite contributions to explore how different factors (market relations, economic opportunity, social change, political power struggles, etc.) contribute to the reconfiguration of local spirit worlds, and how these processes in turn (re)shape discourses on cultural identity, morality, power relations and interpretative control.

Session 3: Thursday, 13 September

9.00 – 10.50

Lee Wilson (University of Cambridge)

Esoteric knowledge and the practicalities of power in Java

The paper examines knowledge practices prevalent in the Indonesian martial art of Pencak Silat. Through the acquisition of esoteric knowledge, or *ilmu*, practitioners of Pencak Silat are able to manifest extraordinary abilities such as becoming invulnerable, or *kebal*. Transmission of *ilmu* focuses on intermediary roles and is veiled by strategies of dissemblance and dissimulation, a practical ambiguity that grants the possession of *ilmu* value as political currency. I argue that this has important implications for the understanding of forms of political process in Indonesia.

Informal sites of power, such as the *kebal* body, do not just contest the judicial authority of the state. They can be seen to be instrumental in the instantiation of authority in a field of power relations in which mutable alliances are embedded in a spiritual economy and conceptions of prowess and potency are entwined with a demonstrable capacity for violence. Political competition is heightened by the inherent instability of social relations in which, potentially, *all* may gain access to this transformative knowledge. Discord, disorder, and the perceived ability to control threats to the social order through the practice of invulnerability, are important aspects of political authority at both local and national levels. It is not just disciplinary power that supports the existence of a chimeric entity, the state (cf. Migdal 2001). Rather, the sovereignty of the state draws upon and to some extent is underpinned by the same logic of territoriality evident in the definition of the body as invulnerable or *kebal*.

Kari Telle (Post-doc. researcher, Chr. Michelsen Institute (CMI), Bergen)

Spirited warriors: Hindu-Balinese 'security' groups on Lombok

The issue of 'security' has gained acute relevance for scholars and over the past few years, but the ways in which religion relates to 'security' has not yet received the attention it deserves. In many parts of Indonesia, religious beliefs and practices increasingly seem to inform the discourse and practice of security. This paper examines how the Hindu minority on the island of Lombok have responded to a pervasive sense of ontological uncertainty by inventing a distinctly Hindu-Balinese 'security force' (*pecalangan*). These formations straddle the conventional, though problematic, divide between the 'religious' versus the 'secular' domain. As such, they illustrate how security is currently being re-enchanted.

Tracing the history of the largest Hindu-Balinese security group on Lombok, the first part of the paper describes the local and national context in which '*Dharma Wisesa*' emerged. I argue that this and similar groups emerged within the context of a preoccupation with 'crime' and the re-traditionalization of Indonesian politics that gathered momentum since the fall of the New Order regime in 1998. Against this backdrop, the second half of the paper looks more closely into the spiritual and religious dimensions of this supra-local organization. As the Hindu minority have established their own security force, they have not only drawn upon an elaborate Hindu cosmology but also tapped into occult forces associated with the pre-colonial Balinese dynasty that once ruled the island. In fact, many Dharma Wisesa members understand themselves to be backed by an invisible 'spirit army', and the paper will therefore provide a glimpse into the elaborate mythology associated with these occult spirit warriors. Much like the dynamics of Singalese sorcery discussed by Kapferer (2003), these occult forces are 'enduringly modern', lending themselves to be deployed in novel circumstances. Kapferer, Bruce (2003). *Sorcery, Modernity and the Constitutive Imaginary: Hybridising Continuities*, in *Beyond Rationalism: Rethinking Magic, Witchcraft and Sorcery*, edited by Bruce Kapferer. New York and Oxford: Berghahn Press.

Brigitta Hauser-Schäublin (University of Göttingen)

The spiritualization of politics – the politicization of spirits

After decades of a rigid separation of politics from customary life (*adat*) and religion (*agama*) by the centralized state in Indonesia, the boundaries have become blurred under the gaining influence of Islamic movements and as a consequence of the politics of decentralization after the fall of Suharto. As many examples from different parts of Indonesia show, politicians increasingly use pilgrimages and visits to holy sites to gain strength and recognition among their followers. On the other hand, the visits of politicians to holy places contribute to the revitalization of these holy sites and the spirits dwelling there. By drawing on the example of Bali I would like to show how provincial and national leaders make use of Hindu temples and rituals for their own political goals and how their visits give rise to the emergence of new spirits and the emanation of new spiritual essence sought after by pilgrims of different denominations.

Session 4: Thursday, 13 September

11.10 – 13.00

Sarinda Singh (PhD candidate in Resource Management in Asia-Pacific Program (RMAP), *Research School of Pacific and Asian Studies (RSPAS), Australian National University (ANU)*)

Ritual expansion of the Lao state in the rural periphery

Beliefs about spirits entail conceptions of power and can thus carry significant political statements. Here I consider how this relationship between spirits-power-politics intersects with the expansion of the state in the rural periphery of Laos through examination of a ritual interaction between government officials and villagers. The focus is on a widespread Tai ritual for blessings, the *puk khaen* or *su khwan* meaning 'tying of the wrists' or 'invitation to the souls'. Though *puk khaen* draws on spirit propitiation, disapproval of spirit beliefs by the authoritarian Lao state has seen this ritual reframed as Buddhist practice. A related underlying tension exists between *puk khaen* as a means to maintain 'Lao Buddhist tradition' as opposed to it being a ritual facilitating change through the delivery of 'prosperity'. In rural areas where state power is weakest *puk khaen* rituals complement formal village meetings and shape relations government officials and villagers at sites where the state is attempting to increase its authority. I suggest that power – of spirits and states – are implicitly conceived of as the ability to grant prosperity. The ability of *puk khaen* to incorporate

tradition with aspirations for prosperity in the guise of Buddhism explains how a ritual based on forbidden spirit propitiation forms one basis for expanding state power in the rural periphery of Laos.

Evelyn A. Miranda (Professor of History, University of the Philippines)

Indigenization in the Philippines: The Case of the Obando Shrine in Bulacan Province

The Marianization movement or the growth of the veneration of the Blessed Virgin Mary has practically reached every town and barrio in the Philippine archipelago including the Muslim sectors which have special reverence for the Virgin Mother as evidenced in the Virgin's citation in the Koran where the Mother of Christ is a venerated figure.

This paper is focused on Marian and saintly celebrations of St. Claire and St. Pascual in the Municipality of Obando located in Bulacan Province which is few kilometers away from Manila. A study of the veneration of the Blessed Mother is becoming increasingly important since it is drawing large crowds of worshippers, devotees especially unmarried or loveless individuals and childless couples as well as foreign tourists and visitors. In the field of Mariological studies and literature, an update of the foregoing festivities has not yet been thoroughly investigated and analyzed especially documentation of numerous cases of miracles that had taken place in the Obando shrine. Hence, this paper is a humble attempt at emphasizing the accelerated significance of native-oriented, revenue-enhancing religious festivities. Interviews of childless couples, unmarried or loveless individuals, men and women who miraculously begot children or found romantic partners after dancing in the procession or in front of the main altar of the Catholic Church in Obando will be included. Likewise, testimonies of healings, requests for prosperity and other favors granted will be documented. In closing, Philippine indigenization of Christian festivities or the traditional native patterns of Marian worship are compliant to state policies of globalist development and tourist promotion. These are the highlights of this research work.

Daniel Vermonden (Université Libre de Bruxelles)

"Spirited Modernities": A case study from South Buton.

This paper will focus on an ethnographic case study of a ritual renewal linked to a local economic development. In Bahari village (South Buton, Indonesia), the end of the long period of terror that followed Suharto's coup and characterized by a strong control of the region by the army was marked by the implementation anew of the yearly *bharuga* ritual formerly forbidden. This implementation anew is simultaneous with the economic development of the village thanks to its involvement in the shark fins business. I will present this ritual and analyze (1) its role in the perpetuation of the community's identity as well as (2) the imagined and concrete connections made between the ritual renewal and the economic success.

Bénédicte Brac de la Perrière (Détachée du CNRS à l'EFEQ, Yangon)

The 37 Lords from the Burmese kingship to the Myanmar junta. An analysis of the reconfigurations of Burmese spirit possession.

The Thirty-Seven Lords are known to be the pantheon of the Burmese spirit possession cult whose origins allegedly dated from the institution of the Burmese Buddhist kingship need to be relocated as historically produced through continuous interactions between central religious institutions of the Burmese kingship and local ritual practices. More significantly, the intensification of occidental interferences in Burma during the nineteenth century and finally the breakdown of the kingship have been determinant in the actual configuration of the Burmese spirit possession cult as an urbanized and professional practice around its hierarchical pantheon of possessing figures being at another level and individually the tutelary spirits of specified domains.

As in other parts of Southeast Asia, increasingly urbanized spirit possession practices backed by local ritual practices have proved to be very responsive to contemporary socio-economic changes. Particularly, the economic growth experienced in the nineties, even in Myanmar, had resulted in the intensification of the practices and in the segmentation of ritual institutions. Recently however economical hardships had the effect to deprive the spirit possession specialists of their main income source, namely the organisation of ceremonies to the Thirty-Seven Lords that came to prove too expensive for their usual clients. I will examine in this paper different strategies developed by these specialists in order to cope with this problem, mainly changes in the cult configuration allowing them to attract more affluent clients.

Session 5: Thursday, 13 September**14.30 – 16.20****Claire Chauvet** (Centre Asie du Sud-Est)*Changing spirits identities? Rethinking the Four Palaces' spirits representations in the scope of social and political changes in northern Viet Nam.*

After decades of prohibition, the Four Palaces spirits worship has been noticeably developing in Viet Nam since the renovation policy known as *doi moi*. Still considered as a "superstition" by some, the cult attracts yet more and more spirits mediums and worshippers. The past decades upheavals led to deep transformations in the process of knowledge transmission relative to spirits representations and ritual performances. More recently, the arrival of new spirits mediums and worshippers seems to generate new worshipping values and new rituals practices. Based on ancient literature and contemporary field data, this presentation addresses to some recent transformations of spirits representations and new aspects of rituals under the effect of transformations that impacted social, economical and political Vietnamese context. One of these striking transformations is the over-representation of traders among mediums and worshippers, who seek to the spirits' favours in order to maintain or to boost commercial relations. Not only linked to the expansion of market economy, the reshaping of the spirits world is also linked to political relationships and history. The spirits are now considered as heroes who fought Chinese invaders, so echoing recent heroes' images of contemporary independence wars. Other changing representations of spirits will be analysed in order to show the reshaping of spirits mediums identities and their relation to the political power. The final aim of this paper is to point out that spirit possession worship, often qualified as marginal, is in fact very receptive and able to promote new ideas in connexion to transformations of social, economical and political contexts.

Kirsten W. Endres (University of Freiburg), **Andrea Lauser** (MPI Halle)*Contests of Commemoration: Virgin War Martyrs, State Memorials, and the Invocation of the Spirit World in Contemporary Vietnam*

Memorials dedicated to the commemoration of war dead (*liet sy*) who fell fighting the French or fighting for the North during the American war are a key element in the State's effort to glorify selfless struggle and personal sacrifice for the revolutionary cause. According to Vietnamese mortuary conceptions, however, dying in violent circumstances causes the human soul to be unable to make its passage to the so-called "otherworld", instead becoming a – potentially malevolent – wandering spirit. But if such a "grievous death" (*chet oan*) occurred to an innocent child or a virgin girl during a "sacred hour" (*gio thieng*), chances are that the soul be admitted to the heavenly realm of the Mother Goddesses. This paper discusses different narratives that have emerged from the commemoration of ten young women who died in one bombing at Dong Loc junction, one of the most violent battlefields along the Ho Chi Minh Trail. While the official narrative eulogizes Vietnam's history of repelling foreign aggression in order to strengthen national identity and legitimize the war effort, popular conceptions and ritual practices related to death and remembrance have buttressed the construction of more intimate narratives that deal with personal grief, distress and conflict in everyday life. These narratives exemplify processes of appropriating and transforming official history, and illustrate how national heroes may become efficacious spirits that constitute a living presence rather than a glorified memory.

Ana Dragojlovic (PhD scholar, Department of Anthropology RSPAS, Australian National University)*In the quest for spirituality: Balinese spiritual practices between Bali and the Netherlands*

From the early 20th century Bali and its Hindu practices have been celebrated as a part of Balinese culture and tradition that has been closely bound up with the ways that others perceive Bali and the ways that Balinese represent themselves to others. Thus Balinese religious practices could not be tied into theories that link modern economies with the decline of religious practices. On the contrary, Balinese religion/culture were translated into 'cultural tourism', the main source of Balinese (and Indonesian) revenue from the tourist industry. While the decline of religious life was never a concern in Bali, various forms of appropriations and contestations were taking place. In this paper my aim is twofold: to examine how Balinese religious practices have been appropriated in the Netherlands by Balinese people and secondly how Balinese individuals often act as spiritual guides for their Dutch friends and relatives. Furthermore, I examine how those spiritual practices promoted as Balinese have been interwoven with other so-called new age religious practices and how both Balinese and Dutch undertake various forms of pilgrimage to Bali.

Panel 2 – Political Economy of New Regionalism in East Asia

(Panel convenors: Pietro Masina and Ravi A. Palat)

Session 6: Friday, 14 September 9.00 – 10.50

Jewellord Nem Singh (Lund University)

Challenging State Centrism in the Neoliberal order in Asia-Pacific: The Case of ASEAN-Japan Relations

Since the 1980s, regional integration in East and Southeast Asia has been largely based on state initiatives with political elites and technocrats acting as drivers of economic integration. While the neoliberal order in Asia Pacific has been pervasive through state-led regional arrangements, the financial crisis has spurred defensive mechanisms to protect the region from speculative financial markets and from inward-looking trade protectionism outside Asia. This paper looks at the regional dynamics in terms of the political-economic strategic interests in terms of commitment in regional arrangements. Using the ASEAN-Japan relations as a case, the paper argues that political motivations rather than sound economic rationale remain to be the major engine for integration. Not only does this directly challenge the sustainability of free trade area (FTA) arrangements, it questions the very logic of state led initiatives to build alternative institutional structures against neoliberal globalization. In light of these developments, this paper takes the following discussions: first, the historical developments of Japan's state-led integration; second, the role of the financial crisis in changing the political landscape of the region; and finally, the future of alternative institution-building processes in East Asia against neoliberalism.

Isabela Nogueira (Institute of International Relations, PUC-Rio, Brazil):

Asian Regionalism Revisited: Impacts on ASEAN of China's Emergence

The main purpose of this research is to define which effects the emergency of China has caused in the Asian regionalism in the past two decades, during which China has become a relevant political and economic actor. In order to do so, this work begins with a review of the concept of regionalism in international relations theory and the characteristics of Asian regionalism – just as it's reactive characteristics, the restricted development of institutions and the principle of non-intervention. Given the changes in the foreign policy of China, this work looks forward identifying the strategic interests of the country in the region, specially in ASEAN, the oldest bloc in Asia and composed only by Asian countries. Through the analysis of economic and political blocs in Asia that evolve China and ASEAN (specially ASEAN + 1 and + 3 proposals and Chiang Mai Initiative), this work aims at comparing the empirical cases to the definitions of Asian regionalism and to the strategic interests of China, in an attempt to identify the changes caused by the emergency of China in the Asian regionalism.

Mark Selden

East Asian Regionalism: Reconceptualizing the China-Inner Asia-Maritime Asia Interface from the 16th to the 21st century

In August 2007, the Shanghai Cooperation Group, with Russia and China at its core, including four Inner Asia nations, and with Iran, India and Pakistan as observers, held "Peace Mission 07" in Siberia. This first major and highly public military exercise took place on the eve of their summit. In September, the US, India, Japan, Australia and Singapore will stage Malabar 07, a large-scale naval exercise widely believed to be directed toward China. It signals the emergence of a new US-centered power bloc. These events, that some see as pitting land-based versus maritime powers, and others as the extension of the Cold War, draw attention to the shifting sands of Asian regionalism in an epoch of mounting tensions over rising Chinese power and aggressive US military moves in the Asia Pacific

Reflection on three major epochs in East Asian region formation in recent centuries makes it possible to recast boundary-crossing approaches that look beyond the nation-state to regional and global dynamics. This paper examines the interplay of political economy and geopolitics both to highlight distinctive features of the changing regional dynamics that link the East Asian land mass and maritime Asia and to assess possibilities for and obstacles to region formation today.

Session 7: Friday, 14 September 11.10 – 13.00

Smitha Francis (International Development Economics Association, New Delhi) & Murali Kallummal (Indian Institute of Foreign Trade)

New Regionalism in Southeast Asian Trade Policy: Prospects for Market Access and Regional Standards

Against the backdrop of China's and Mexico's emergence as major competitors in attracting export-oriented FDI in the early 1990s, it was the ASEAN countries' increased desire to continue the rapid export-led growth of the late 1980s that had led them to believe that liberalization of intra-regional trade would enable ASEAN to consolidate their existing trade-investment links and compete with the diversion of investments. Thus, by 1992, the ASEAN Free Trade Area (AFTA) had come into being. However, with the slow pace of economic integration within ASEAN appearing as a serious stumbling block for further export-led expansion in a post-crisis environment of slow recovery in several member countries, ASEAN has since been engaged at two major levels of regional engagements in East Asia. While individual ASEAN member countries are pursuing various bilateral FTA initiatives, ASEAN itself is progressing with "bilateral" FTA proposals with other countries/regions concurrently. The initiation of the negotiations for China's entry into the WTO was also one factor which drove ASEAN members, many of which feared competition with China in third country markets on MFN basis and very much liked to seek preferential access to their major markets. Thus, the new regionalism in South East Asia is driven by market access considerations just as much as AFTA has been.

This paper attempts to understand the actual prospects for Southeast Asian countries to expand their market access by undertaking empirical analysis of one individual country bilateral FTA (Thai-US FTA) and one FTA involving ASEAN itself (ASEAN-China), through an analysis of the trade between the respective partner countries. The methodology followed is to: identify the most important current and potential Thai/ASEAN exports to US/China at the sectoral level; understand their major competitors through partner country import market share analyses for each of these products; examine the potential for preferential tariff rates for these Thai/ASEAN products under the (proposed) bilateral FTA vis-à-vis those offered under various other existing FTAs of the US and China; analyse the role played by Non-Tariff Barriers (NTBs) such as TBTs and SPS measures in obtaining preferential treatment; and examine the impact of Rules of Origin provisions. In order to understand the net market access gains for Thailand/ASEAN under the FTAs, the implications of increased market access for US/Chinese products in Thailand/ASEAN are also looked at.

Meanwhile, the region-wide drift towards tariff reduction has seen non-tariff barriers (NTBs) becoming more significant in their impact on market access potential. As a result, TBTs and SPS measures have assumed prominence in ASEAN's regional integration framework, with standards becoming recognized as an important part of regionalization drives. ASEAN is in fact seen to be far ahead of other regions in terms of harmonization of industry standards towards achieving comparative standards regionally. While from the point of view of market access, it would be strategically important for ASEAN to maintain regionally harmonized industry standards, the evidence from recent standards harmonization within ASEAN reflects harmonization towards international standards. This has been driven by the very fact that ASEAN's export-led growth is highly dependent on FDI and thus, adhering to WTO-compatible international standards become crucial in facilitating and maintaining investment attractiveness on a region-wide scale. Given their dependence on FDI, ASEAN members do not seem likely to be any position to establish their own industry standards, given the constraints of an FDI-dependent export-led growth strategy in national economic policymaking.

Ravi Palat (State University of New York at Binghamton)

Dangerous Liaisons: Hegemonic Transitions and Asian Regionalism

Mohamad Aslam (University of Malaya)

East Asian Economic Integration: issues and the Possible Impact on ASEAN Economies

The financial crisis that engulfed Southeast and East Asia (SEA) (Indonesia, Malaysia, Thailand and South Korea) from July 1997 onwards had served as a catalyst for deep integration among ASEAN members and had also rekindled economic co-operation between ASEAN and Northeast countries (People's Republic of China, South Korea and Japan). The enthusiasm to establish economic co-operation in East Asian (EA) regions started at the ASEAN summit in Kuala

Lumpur 1997, and again at the ASEAN summit in Manila 1999 whereby members of ASEAN, China, Japan and South Korea had reached a joint statement to form a free trade area by the year 2020. In November 2002 at the ministerial meeting, ASEAN and China signed an agreement to form a free trade area (FTA) by the year 2010. The ASEAN-China FTA is the first phase of the East Asian FTA. During the East Asia Summit in December 2005 at Kuala Lumpur ASEAN and South Korea signed the Framework Agreement on Asean-Korea Economic Cooperation whereby to start on FTA agreement negotiation in year 2006. The agreement plan to eliminate tariffs on all agreed goods will be eliminated by Jan 1, 2010. ASEAN has started negotiate FTA agreement with Japan in 2005 however the negotiation stalled. Recently the Japanese government has decided to resume talks over signing a free trade deal from April 2006 onwards. ASEAN and Japan targeted to form FTA by March 2007. These three agreements will indirectly creating an East Asia Free Trade Area (EAFTA). The creation of an East Asia Free Trade area would not happen overnight. Some economic think-tanks and economist has estimated the FTA agreement will create benefit to the members of EAFTA. However, since China economy expanding at level remarkably, Japanese economy recovering from recession and the growing of Korean goods presence in East Asia market, then the benefit that will receive by small countries, namely ASEAN is in question. As experience by ASEAN, the rapid growth of China since the early 1990s has been regarded as a threat to ASEAN's future economic growth. ASEAN had experienced trade and investment diversion particularly since 1997. China's relatively lowest cost of production as compared to ASEAN members has decreased the export competitiveness of ASEAN. The strong competition between the regions attributed to the factor of homogeneity in production and exports between ASEAN and China and this creating trade diversion for ASEAN members. On the other hand, investment diversion happens in two forms: (1) new investments or foreign firms prefer China rather than ASEAN; and (2) re-location of foreign firms from ASEAN countries to China. The diversion in trade and investment explicitly affect terms-of-trade, eventually this will contract income from exports. In the same vein, the ASEAN-Korea and ASEAN-Japan FTA may not promise a total gain to members of ASEAN. This paper will deal with the issue of whether ASEAN countries will receive a gain or loss from the formation of East Asian Free Trade Area in general and in ASEAN-China FTA particularly.

Session 8: Friday, 14 September 14.30 – 16.20

Susan Engel (University of Wollongong)
The World Bank and Regional Integration in Asia

Pietro Masina (University of Naples "L'Orientale")
Asian Regionalism at the end of the Neoliberal Era: Competing Regulation Modes and Governance Principles

Richard Robison (Murdoch University)
Strange Bedfellows: Political Alliances in the Making of Neoliberal Governance

In the 1990s neo-liberal ideas about global economic change and development shifted from a simple plan to roll out markets through policy reform to a new concern for containing the risks that seem invariably to accompany their rise. A new agenda for state-building, institutional reform and 'good governance' was now aimed at redressing broader social and political obstacles to the effective entrenchment of market societies. This has proven to be a highly elusive process and one that cannot be understood simply as a technical or managerial project or in terms of the politics of resistance versus transformation. A critical point is that market and institutional reforms had often served the interests of elites whose commitment to broader liberal principles are highly ambiguous and whose ascendancy is predicated within authoritarian or discretionary forms of state authority. These have proven resilient in the face of increasingly pressures for governance reforms exerted by global markets, technocratic alliances and shifting configurations of social power. On the one hand such resilience comes from the insulation from neo-liberal demands afforded by large resource revenues or foreign reserves or alternative sources of investment. But it is also the product of specific political and economic engagements with the ideas and agendas of neo-liberalism itself. In important instances, neo-liberalism has found critical affinities with authoritarian and discretionary forms of market governance precisely where they are effective instruments in protecting markets from certain forms of politics and liberating the private interest from a range of collective social demands or where they are useful in securing particular national economic or political objectives at the global level.

Panel 3 – Tradition and Innovation: Issues in Southeast Asian Performance

(Panel convenors: *Margaret Coldiron, Catherine Diamond*)

Southeast Asian cultures have a rich variety of performance genres, some closely linked to religious practice, others that are frankly secular—often commercial—entertainment. Economic development, tourism and globalisation have all had a profound impact upon Southeast Asian performance cultures during the last 100 years and this panel seeks to examine the issues that have emerged for performance and performers in the region as a result. Topics might include the impact of new technologies on performance, the commercialisation of religious performance genres, "touristic" versus "traditional" performance, the development of institutional training for performing artists, inter- and intra- cultural collaborations (within Southeast Asia, between Southeast Asia and other Asian cultures and between Asia and "the West"), the economic significance of performing arts as a commodity and performance as a political tool of the State. The convenors particularly wish to encourage participation by performing arts practitioners and emerging scholars, especially those from the region.

Session 1: Wednesday, 12 September

15.00 – 16.50

Catherine Diamond (Soochow University, Taiwan)

The King and Us: Spectacle and Biography in Thai Epic Dramas

Thai modern dramas and films frequently take historical subjects and many of these are biographies of famous individuals presented in a linear episodic form that follows the protagonist from birth/youth to death rather than focusing—for example—on a pivotal moment and its consequences in the person's life. Using this epic structure, rather than dramatic or tragic structure is perhaps an adaptation of the epic model for traditional dramas, such as the court performances of *lakhon nai* and *khon* based on the *Ramakien*. This study of five modern performances investigates the manner of presenting biography and history and whether there are cultural norms of the appropriate way to present them.

Four recent productions have used plays based on the lives of famous Thai men that follow this biographical epic pattern, stringing episodes of a life together that are placed in the context of great historical events. In general, they show the public life of a man who shapes history, and yet is finally overcome by events larger than himself. While the subject matter could have been framed and structured as a tragedy—as all the protagonists are compelling individuals and end in significant deaths, the trajectory is linear, often without a particular emotional or dramatic climax. The following examination includes works by some of the most important Thai playwrights of the twentieth century as well as some historical context in which the plays were written to mark the potential contrasts between the original intention of the play and its later performances. The four subjects include: the eighteenth-century renaissance man, King Taksin; the brilliant seventeenth-century poet, Si Prat; the twentieth-century social visionary and statesman, Pridi Banomyong, and the talented *farang* diplomat, Constantine Phaulkon.

Although all of these men are exemplary figures, the classical Thai epics remain tales of kings and princes eventually coming to grips with their royal duties, and so I have placed these modern plays against the backdrop of the annual production representing the glory of the king, *The River of Kings*, to provide a contemporary context of the king vis-à-vis the other epic protagonists.

Kendra Stepputat (Institute for music of the Martin-Luther-Universität Halle-Wittenberg)

Kecak for Tourism – Tourism for Kecak

The *kecak* is one of the most popular Balinese dance-genres, known to a wide public outside the island. It is used for travel-advertisements of all kinds, usually depicted as „the famous Balinese monkey-dance“. But compared to other dance-genres on Bali, it is neither more often performed nor much more popular amongst a Balinese audience.

The *kecak* is a very informative example of a touristic dance-performance. It was developed 80 years ago and almost from the beginning has been performed for tourists. Its roots can be found in the exorcist trance-dance *sanghyang*. It took the *kecak* not long to develop away from this ritualistic context to the profane, most often commercial.

Still, it would be wrong to claim, that the *kecak* is not 'traditional' in the sense, that it is not rooted in the Balinese

tradition. Working with and for international tourists or expatriates has a long tradition on Bali, the concept of 'cultural tourism' has officially been established on Bali as far back as 1971. In my paper I would like to demonstrate how important a certain dance-genre can be for tourism, and on the other side how important tourism can be for the further creative development of that same dance-genre. The *kecak* in my paper therefore will function as an example for the interaction between Balinese society and international tourism on a creative, economical and inter-cultural level.

Catherine Basset (Université de Franche-Comté (Besançon) and INALCO/ Institute for oriental languages and cultures (Paris))

Playing in Bali and playing for foreign audiences on Western stages

In Bali, theater is perhaps the main way for transmission of knowledge and values, far more so than in western countries, where television is more likely to have this role. What can be transmitted of the Balinese treasures to western audiences? What is the impact of the exchange between Balinese and Western practice?

Based on long years of efforts to adapt Balinese dance-drama to modern or antique (Roman and Greek) western stages, the paper will tell what we learn from this experience about western and Balinese customs. The point of view will be both aesthetic and anthropological encompassing issues such as the goal of the performance, the didactic content of the performance, the levels of meaning in the narration, the relation with the audience, the attitude of the audience, the hierarchy of importance of the different elements in the performance, the way of being an actor, the questions of polyglossy, the structure of the narration, the role of the music, the dimensions and structure of the stage, the lighting. All of these aspects must be taken in consideration and often are modified in the transposition. The paper questions what can be done in this transnational context, whether having ethnomusicological expertise is useful and how such performances can be made better.

Session 2: Wednesday, 12 September 17.10 – 19.00

Mark Hobart & Ni Madé Pujawati (School of Oriental and African Studies, University of London)

Rethinking dialogically the body and identity in dance cross-culturally: theory and practice in performance

The presentation will explore contrasting Balinese and Javanese ideas about how to understand dance. The centrepiece will feature the Balinese dancer, Ni Madé Pujawati exemplifying and talking about the differences between the two cultural styles.

Felicia Hughes-Freeland (School of the Environment and Society, University of Swansea)

Tradition, Innovation and Social Expectations: the case of the Indonesian performer Didiek Hadiprayitno

This paper will examine how newness and innovation become acceptable by building on idiom of traditionality. Didiek Hadiprayitno is a choreographer, dancer, comedian, who performs under the soubriquet of Didik Nini Thowok. It is still rare for a performer to live by his or her art in

Indonesia, but Didik has succeeded through a combination of strategy and necessity. He is socially marginal in a number of ways, being half Chinese, a Protestant, and also a cross-dresser. He has excelled in self-promotion and business, runs a thriving dance school, and in 2005 featured in two books published in Indonesia about his own work and the phenomenon of cross-gendering in performance. Of particular relevance to this panel is his *modus operandi*, which is to refer to performative traditions from outside Java and Indonesia to innovate new versions of established choreographies. A recent example includes his *Bedhaya Hagoromo* which incorporated aspects of *Noh* performance into a classical court genre. He is able to push these boundaries by meeting regional social expectations of a dancer and a comedian, while simultaneously balancing his professional work by assiduously responding to social needs, particularly in his charitable work. For instance, last summer, he accepted my offer to provide a free concert to entertain a village which had been almost completely destroyed by an earthquake. This is evidence that tradition legitimises innovation in more than purely staged and performative ways.

Session 3: Thursday, 13 September**9.00 – 10.50****Margaret Coldiron** (Durham University)*The Tantric Roots of Sidha Karya*

Sidha Karya is one of the most sacred and significant of Balinese mask characters, yet the origins and meaning of the character are shrouded in mystery. He is holy, but a joker; refined, yet coarse—in short, a mass of contradictions. Is he a “Buddhist Brahmin from Java,” an ancient Balinese demon-king or an ascetic evangelist from India? What is his relevance to the Balinese Hindu ceremonies in which the performance of this mask seems irrelevant, but is utterly essential? This paper seeks to trace the roots of Sidha Karya and examine his connection to esoteric Buddhist and Hindu practices in Bali, Java and mainland Asia.

Carmencita Palermo (School of Asian Languages and Studies, University of Tasmania)*Un/Sacred laughter; Balinese audiences' and performers' response to the current discourse on culture.*

Modernity, “external influences” and globalisation hold both positive and negative connotations in the discourse on culture and dance conducted by Balinese intellectuals and artists. The sense of attraction for the new coming from outside cohabits with the necessity of defending cultural and physical boundaries of the island through religious-meta-physical discourse. Topeng mask dance-drama plays multiple roles in the space between sacralisation and desacralisation of the arts, tradition and modernity. Different types of Balinese Topeng reinforce its ritual functions, develop a “contemporary” form inspired by tradition, or become purely entertainment where laughter prevails.

In this paper I explore how Topeng performers respond to contemporary audiences' hunger for laughter. Bondres, an offshoot of a sacred form of mask dance (Topeng Sidhakarya) has acquired autonomous life in response to demand from modern audiences. Its defining characteristics are ridiculous humour and explicit focus on present day reality. Is this total focus on humour making disappear the teaching role of the performer? Why in this period of essentialisation of Balinese identity focused on the sacred Hindu aspect of the culture people turn to laughter?

I will focus on two Bondres groups that performed in a program coordinated by the International Medical Corps to assist the victims of Post Trauma Stress Disorder after the Bali bombings. Choosing Bondres as a medium for such a campaign is not unusual: Bondres often serves to socialize new services, laws, or projects within the population. The IMC project is of particular interest, because it enables us to observe the behaviour of Bondres groups involved in spreading the same message over a period of about two years. How the groups respond to the audience's demand for novelty and humour. How did Bondres work to convey a specific message and maintain its popularity? How did the players deal with the fact that their performances were broadcast?

The different response of the two groups, one being popular since 1970s and the other since 1990s, will shed light on the most current changes in Balinese audience and society.

Richard Fox (University of Chicago Divinity School)*Not a question of balance: Some preliminary remarks on space, time and agency in Balinese topeng pajegan*

Theatrical traditions in Bali have long been of interest to western observers. However, prevailing European accounts of Balinese theatre often appear to entail an alarming degree of ethnocentrism and ahistoricity. This paper examines the history of scholarship on one major performative genre, topeng pajegan, with special reference to a series of performances studied during a recent period of fieldwork in southern Bali. I shall argue that the tendency to displace broadly western concerns onto Balinese practices is not merely a thing of the past, and that it may be explained through reference to numerous factors, ranging from linguistic incompetence to intellectual and artistic fashion. Extrapolating from one of the more radical strands of A.L. Becker's early work on shadow theatre in Java, I shall query the extent to which western commentators and their Balinese interlocutors can be said to have been working in commensurate terms. Analysis will focus both on (a) a set of critical questions pertaining to space, time and agency as they are configured through topeng pajegan, as well as on (b) the challenge that attention to such epistemic differences pose for prevalent approaches to the study of performance in Bali.

Panel 4 – Staging Desire in Public Spaces

(Panel convenors: *Sylvia Frisk and Jörgen Hellman*)

In Southeast Asia the borders between the spheres of religion and politics are constantly negotiated, contested and transformed. Various actors take initiatives to define, manipulate and make these borders meaningful. These processes are not seldom centred around questions of desires and morality.

The workshop will focus how desires are expressed, exhibited, controlled and discussed in public contexts of Southeast Asia. The approach is not confined to a specific theoretical framework but welcome analyses of the distribution of power, semantic codes, as well as of meaning and practice. Even a quick glance of the area shows that different processes are at work when desires are made public. During the Islamic fast, certain desires are brought forward to be disciplined and controlled in an open and collective process of asceticism. In the Buddhist context, on the other hand, monk's uncontrolled desires are scrutinised and criticised in media. Yet another example is reality shows or soap operas where desires are central themes and the limits of the acceptable are tested. It is our hope that examples from areas such as consumption, commercials, religious practices, or legislation will further enhance our understanding of these processes.

Desire is here treated as a broad category of human behaviour and thus not limited to sexuality. Questions that we encourage writers to address are, for example, how are desires controlled, formed, disciplined, expressed, and created in public sites or discourses? In contemporary Southeast Asia, what desires are regarded as dangerous or threatening to normality? What discourses are at work here and who are the actors? What differences and similarities may emerge from a comparison of cases in the region?

Session 1: Wednesday, 12 September

15.00 – 16.50

MEDIA AND CONSUMPTION

Amrih Widodo (Australian National University)

Veiling desires, negotiating intents: fashion, virtual consumption and everyday religious practice in contemporary Indonesia.

The appearance and visibility of Islam in the forms of media and commodity products which are regarded as representing or associated with Islamic identities have noticeably become a part of everyday reality in Indonesia. While the availability of Islamic goods and the creation of Moslem friendly public space have benefited Islamic community, however, many observers and Moslem scholars have raised concerns that such an explosion of products has also created an indulgence of desire for material and virtual consumption.

This paper is an attempt to investigate the ways how desire for consumption has been conceptualized and practiced in the context of the development of consumer culture in Indonesia by looking at the production, distribution and consumption of commodified goods sanctified as representing or constituting Islamic identities. This paper will conceive of Islam not only as a religious teaching or ideology, but it will treat Islam particularly as "fetish", which has endowed or enhanced consumed goods with either or both religious and economic values. The paper will use case studies of a Muslim fashion industry in East Java and a leading Cosmo-style magazine in Jakarta to illustrate the negotiation between textual interpretations of Qur'an and economic-political considerations in everyday religious practices.

Treating Islam as a global cultural force and Muslim fashion as popular culture, this paper attempts to look at the dynamics of the relationship between modernity and Islam as well as the search for Islamic public appearance and public space where morality and religious values are translated into public and civic principles. To a certain degree, the discussion will depict how globalisation is at work in a locality by demonstrating how local agencies (designers, producers and consumers of Muslim fashion) adjust themselves to the global trends and take benefits from the new programmatic media technologies to produce, disseminate, and consume cultural cum religious products.

Maila Stivens (Gender Studies, University of Melbourne)

'Public', 'Private' and New Female Selves After Globalisation: Southeast Asian Contexts

This paper explores some key questions around the contests around social constructions and representations of new, young, 'modern' (desiring) female selves in several Southeast Asian countries. A central focus is young women's placement as consumers and the intricate politics of play, agency, sexualisations, and searches for autonomy within these contests. The paper looks at a series of key arenas within which such contests are staged, including state, religion and the media. These sites are examined against a background discussion of feminist debates around 'public' and 'private' and their usefulness in the Southeast Asian context. The striking economic and social transformations of recent years have produced dramatic new contexts for exploring the interplay of those highly ideological domains of 'public' and 'private': feminists theorists who have regularly revisited these concepts for thirty years have expressed growing scepticism about their usefulness, however, and the paper argues for complexifying both these categories and the 'global' context of these contests.

Trina Joyce Sajo (Third World Studies Center, University of the Philippines)

Fostering desire: The potential power of celebrity

Who could not forget Kris Aquino's tragic tell-all of the gun-point threats and the venereal disease brought by her relationship with actor-politician Joey Marquez? The gossip and scandal-hungry followers of showbiz couldn't but soak it all up, dishing out all sorts of opinion and ridicule. In the end, the actress' detailed account of her suffering won the public over. Four years after the Kris Aquino-Joey Marquez romantic malady, Kris, daughter of a former president and one of the richest actresses in Philippine showbiz, is once again caught in the scandal of literally transnational proportions. Filipinos here and abroad are glued to news footages of the travails of a famous celebrity, whose hopes of building a family are crushed by a lowly employee who goes public about her affair with Kris' young, cheating husband. Taking on the figure of the aggrieved, expectant wife, Kris gives a riveting show of pain, courage, and tenacity on public television, berating the self-claimed mistress ("*Kayakong lumaban, kaya kong humarap, kung wala akong dinadala*, but I am pregnant" [I can face you and fight, only I am pregnant]), and trying to reconcile her troubles for the sake of keeping the family together ("*Kung sino man ang nagtatangkang wasakin ang pamilyang ito, I am sorry pero hindi ko kayo papayagang mag-succeed*" [Whoever attempts to break this family, I am sorry but I will not allow you to succeed.]). In spite of other troubles, she maintains the appearance of a celebrity, all dolled up and beautiful. The public interest that Kris Aquino summons can be read as a sense of nostalgia expressed by a disaggregated nation. In a country burdened by a mangled economy, a controversial presidency, and inefficient leadership, the public is wont to vote for their favorite Pinoy Big Brother housemate than vote in the national elections. The desire for intimacy, a sense of being privy into other's domestic affairs, can be a function of a rundown social and political sphere. The collective witness to a celebrity's life unfolding onscreen, soap-opera style, can be a manifestation of a wish to forge some form of community. By forming a spectacle out of domestic affairs, the celebrity figure forges a relationship with the public. In this relationship, participants (seemingly) feel a sense of intimacy. This paper is an attempt to deconstruct Kris Aquino as a cultural representation and its implications on Filipino political culture. It draws from insights on noted scholars of Filipino culture like Roland Tolentino and Vincent Rafael, as well as from theories on the cultural production of celebrity.

Laurence Leong (Sociology Department, National University of Singapore)

The lesser of Singapore vices: gambling trumps homo(sexual) desires

Sexual desire may not have anything to do with gambling, but in Singapore, there is a connection, forged by an authoritarian state that disregards public sentiments. This paper traces the links between state policies on gambling and on sexuality to determine why gambling trumps sexual desires. In 2004-5, a legal case appeared which criminalized oral sex between consenting heterosexual adults. Public outrage over the absurdity and anachronism of the Victorian law put pressure on the state to review this penal code. In 2005, the state decided to lift the ban on gambling in order to institute casino tourism. The unpopularity of this policy as evidenced by widespread online petitions, however, failed to reverse the decision. By comparing the differential state response toward gambling and sexuality, this paper shows how the state constructs gambling as a lesser vice than sexuality, and the implications this construction has on the expression of desire.

Session 2: Wednesday, 12 September 17.10 – 19.00

SEXUALITY AND GENDER

Charles Keyes (Professor Emeritus of Anthropology and International Studies, University of Washington)
Sexy Monks: Public Criticism of Sexual Scandals Involving Buddhist Monks in Thailand

The *Vinaya*, the discipline to which Buddhist monks subject themselves when they are ordained, makes sexual desire the foremost impediment faced by monks who seek to follow and exemplify the *dhamma*, the Way taught by the Buddha. If a monk has sexual relations "even with a female animal" he has committed an irrevocable infraction of the *Vinaya* and must leave the monkhood immediately after the act becomes known. Despite this unequivocal rule of the discipline, a number of prominent, even revered, monks in Thailand in recent years have succumbed to sexual desire. The public reaction to these monks has been surprisingly mixed and at least two of the now ex-monks still are religious leaders, although now in lay clothing. In this paper I will argue that the scandals surrounding 'sexy' monks reflect the ambiguity with which Buddhists consider sexual desire.

Sylva Frisk (Center for Asian Studies, Göteborg University)
Desire and Vulnerability: pious Malay Women and Religious Practice

The paper deals with discourses on gender and sexuality in the context of Islamization in Malaysia with special reference to pious Muslim women in Kuala Lumpur. The paper will discuss how women's bodies and sexuality have been discursively created as "vulnerable" and how pious Malay women use religious practice as a means to deal with their imagined "vulnerability".

In the process of Islamization and modernization the covered female Malay body has been made a key symbol for the moral community of Malays. Islamic propagators have produced a powerful discourse on women's modesty through dress (in particular the veil), behaviour and restriction in movement, in addition to emphasizing women's responsibility as mothers and reproducers of the nation. As such the Malaysian case form part of a more general, highly gendered Islamist critique of Western modernity, which is present in many Muslim, and often post-colonial, societies. It has been argued that the local *dakwah* movement's call for a stricter separation between male public roles and female domestic ones as a concrete realization of the architecture of male rationality (*akal*) and female desire/eroticism (*nafsu*) has lead to a strengthening of male control of female sexuality.

The paper argues that ideas about gender vulnerability in the Malay contexts are closely linked to expressions and transformations of these gendered notions of *akal* and *nafsu*, both in relation to public discourses on "social ills" such as rape, but also in relation to constructions of religious piety.

Karin Klenke (Institute of Social/Cultural Anthropology, Goettingen)
Good bodies, bad desires: transgender in the public sphere in rural North Sumatra

In my paper, I will discuss the public re/presentation of transgender bodies and desire in Tanah Karo, North Sumatra. *Waria*, biologically male persons who claim a female soul/personality and seek relationships with heterosexual men, are not a local gender category, but known throughtout urban Indonesia. Since about 10 years, *waria* have become a public phenomenon in Tanah Karo, the rural homeland of the predominantly Christian Karo Batak. While most *waria* work as beauticians, hairdressers and/or *dangdut*-singers/entertainers and as prostitutes catering for a male heterosexual clientele, some are teachers, midwives, traders, clerks etc. Their often strikingly beautiful appearance which outdoes most women's styling, confirms their widely acknowledged talent for the beauty business, in which they are highly successful: The majority of of people working in the beauty parlors in the district's two small cities are *waria* and so is the personal hairdressers of the governor. Their association with prostituion and the sexually charged *dangdut*-music as well as their daring outfits, however, places them beyond the borders of the morally acceptable. Well aware of their ambivalent position, *waria* organize themselves in clubs which offer help for members and hold regional volleyball-tournaments and beauty contests. At the same time they fight for social acceptance by emphasising the *warias'* engagement

in the national – and local – project of modernity. This project of modernity is highly gendered: In Indonesian discourses, the idea of being beautiful and feminine is central to imaginations of modern womanhood.

In my paper I suggest that the discussions about the bodies and desires of *waria* mirror the ambiguities of the local desire to become modern. *Waria* embody the possibility of "making up" oneself as a modern person irrespective of religious and cultural baggage. The not only unveiled, but carefully staged body and sexual desire of *waria*, however, are a constant reminder of the dangers of modernity.

The paper is based on 13 months of fieldwork in Tanah Karo.

Anne-Meike Fechter (Dept of Anthropology, University of Sussex)

Being 'Jersey Cows', not 'Asian Tigers': Desire and Femininity among Euro-American Women in Jakarta

Discussions of Orientalism have often foregrounded the interaction between Western men and Asian women, whether as local 'mistresses' in colonial times, or more currently in the form of sex tourism. The Orient, and Southeast Asia in particular, are often described as 'sites of desire' in this context (Manderson and Jolly 1997).

Western women figure less prominently in these discussions, apart from their capacity as colonial or expatriate wives. Western men's attitudes towards their presence have been ambivalent: while they were sometimes regarded as the safeguards of morality, the arrival of white women in the colonies was also seen as disturbing the reputedly comfortable relationships between Western men and local women.

More recently, though, Western women have been present in Southeast Asia not only as expatriate wives, but as independent professionals who have migrated there to take up work assignments. The group of women that I focus on here are Euro-Americans, between 25 and 38 years old, who have been living in Jakarta for periods between six months and two years. The material on which this paper is based was gathered during 12 months fieldwork in Jakarta, Indonesia, as part of a broader study on Euro-American expatriates, and includes data from interviews, participant observation and an Internet discussion forum.

In conversation with these women, they repeatedly expressed the view that '*Southeast Asia caters only for Western men*'. I aim to examine the experiences and discourses surrounding such claims. In particular, I explore how living in Indonesia changes these women's senses of their feminine identity and sexuality. In the first instance, I suggest that through being in a predominantly 'Asian' environment, they experience their bodies being racialised as white female bodies. Consequently, some women start feeling rather ugly and undesirable, even if they considered themselves reasonably attractive before. They also find their bodies being devalued in comparison to 'Asian' women's bodies in Western men's discourses, for example by being derided as 'Jersey cows'.

At the same time, their feminine identities change as their confidence as professional women grows, mainly through having greater responsibilities and effectiveness in the workplace. In male-dominated work environments, though, they are then often treated as 'honorary males' by their Western colleagues. This may include becoming men's confidantes with regard to their sexual encounters with Indonesian women, who are often referred to as 'Asian tigers', while not having the status of sexually attractive women themselves.

Women respond to these experiences one the one hand through a positive re-valuation of their bodies. Some attempt to assert their sexual attractiveness and power for example through the 'auctioning' of bachelors at charity events. These affirmative reactions can be paired on the other hand with frustration about the limited availability of 'suitable' Western males. Such sentiments fuel a discourse on Western men which stresses men's lack of 'morality', and their perceived regression from wanting equal partnerships to preferring undemanding sexual liaisons. This 'morality' discourse echoes views of a sexualised, feminised Orient where Western men become more archaic, animal-like beings, and will be critically examined.

Manderson, L. and Jolly, M. (eds) 1997. *Sites of Desire, Economies of Pleasure: Sexualities in Asia and the Pacific*. Chicago: The University of Chicago Press.

Session 3: Thursday, 13 September

9.00 – 10.50

VIOLATING AND ESTABLISHING ORDER

Aurora Donzelli (Institute of Social Sciences of the University of Lisbon and Portuguese Foundation for Science and Technology)

Doug Hollan (Dept. Anthropology, UCLA)

The work and politics of desire in Toraja (upland Sulawesi)

Ethnographic literature on Southeast Asian societies has often highlighted the existence of emotional styles marked by a general avoidance of outward expression of feelings and desires. Most of these accounts have been informed by an interpretivist and semiotic approach and by the idea that culture is a set of publicly accessible signs and symbols that are open to being read by both social actors and ethnographers. This scholarly tradition has produced powerful descriptions of Southeast Asian notions of desires, personhood, and emotions. However, its emphasis on the semiotics of shared meanings often translated into a primacy of *symbolic* over *concrete* and situated practices, while its holistic predisposition often resulted in exaggerating homogeneity at the expenses of discrepancies, alternative hermeneutic possibilities, and individual differences. Drawing on the methodological and theoretical insights of our respective anthropological orientations (i.e. linguistic anthropology and person-centered ethnography), our paper engages in discussions with the ethnographic literature on emotional restraint in Southeast Asia through an exploration of notions and practices of desire among the Toraja people of Sulawesi. By investigating communicative norms for displaying and recognizing desires in public contexts such as host-guest interactions, Donzelli highlights the role of local practices of hospitality and politeness in the production of an "affective habitus" marked by the denial of desire and intentionality. She argues that far from being the emanation of abstract moral principles and notions, this socially widespread posture towards desire is *actually* produced in public and intersubjective contexts of interaction through normative practices of self-conduct. Hollan focuses instead on cultural articulations of desire in connection to individual differences in personality, gender, and status. His contribution describes different *personal uses* of the local notions of emotions and desire within public contexts. Both accounts reflect on the relation between cultural ethos and everyday practices, highlighting the role of social actors in the construction of cultural forms of desire.

Alexandra Kent (Nordic Institute of Asian Studies, Copenhagen)

Discipline, Danger and desire: reflections upon violence from a Cambodian Buddhist monastery

This paper is based upon ongoing fieldwork on the revival of religion in the post-conflict setting of rural Cambodia. It focuses upon a new, rural Buddhist temple that is still only under construction yet has already become an important public space for local villagers.

Within the boundary of the temple desire and the passions—and the disorder that they may generate—are reframed and managed in intriguing, though not uncontroversial, ways.

The idea that the individual may accumulate spiritual power through ascetic practice is common throughout Asia as it not confined to any particular world religion. In Cambodian Buddhism—an amalgamation of Hindu, animist and Buddhist traditions—ascetic vows and the philosophy of non-violence are important but, I propose, are endowed with meaning only when religion is 'lived', as a coherent, localized system. The monks' moral legitimacy is therefore measured not solely according to the scriptural dictates but according to how the monks apply their religious authority to the exigencies of daily life.

To demonstrate this I shall present in this paper the way some of the monks at the temple under study employ and reflect upon the use of physical force for the purpose of containing unbridled passions and recreating 'public' or moral order. Although some of what they say and do may seem to conflict with standard readings of Buddhist scriptures I propose that we need to understand their behaviour in the light of Cambodians' deep concern about what they see as the contemporary dissolution of moral order.

Wil Burhoorn (Social Anthropology, Göteborg University)

Articulating the colonial past

In Minahasa, the colonial period brought a diversification of status. To traditional leaders, who initially exerted a relatively informal leadership, a more significant role was given by the Dutch. A succession by inheritance developed, and in this way, a limited number of kin groups could hold a politically and culturally distinct position. Their authority was considered to be based in tradition, yet they were the executors of colonial policy. What happened with the descendants of the former bureaucratic elite families in contemporary Minahasa?

In my encounters with affluent members of this group, I was struck by their fluency in Dutch, and the ways in which they come together as a group of connected families in feasts and banquets. Their desires to remember the colonial past interrelate with the ideas about their ancestors; the persons who are considered to have been important in the history of Minahasa. Through their family belonging, these individuals, the youngest ones in their 70s, still find and are acknowledged by 'significant others' a special place in Minahasa society. Their positioning today, still draws upon historically practices and repertoires of meaning. This political work of articulation finds expression in speech, they still speak Dutch, and in material traces; photographs, family objects and family homes. The family homes are located in areas where ancestors used to live and serve as a family meeting place. I will address the significance of the concrete in how they remember, will be addressed, as well as what they remember and why.

Starting from individuals, who are affiliated to the newly established library in Tomohon which has a collection of publications on Minahasa and publications by people who originate from Minahasa, I will discuss desires to remember the colonial past of men and women who belong to elite families. At the library, their personal memoirs of colonial times speak to records of colonial times, which several of them help to translate from Dutch into Bahasa Indonesia. Interestingly, using the library as frame, these individuals are also actively involved in exploring the question of indigeneness. Their findings are discussed at seminars at the library and in the library's newsletter.

Jürgen Hellman (Social Anthropology Göteborg University)

Staging desire: Controlling 'nafsu' during Ramadan on West Java

During Ramadan in West Java the public discourse revolves around the question of *nafsu* (desire). Although in the Koran only food, drink and sex are mentioned and prohibited, fasting is more generally about controlling the body through the control of *nafsu*. The conventional translation of *nafsu* is hunger, desire, lust or passion. When a more complex discussion is pursued and different kinds of *nafsu* are specified, emotions such as anger are also assigned to this category. Not becoming angry is almost as important as not eating if the fast is to be counted as a pure act of devotion. The word also has connotations to "instincts". These desires, however, are God given and not evil or unmoral as such. Though if let loose of control, they threaten to be destructive to both society and individuals.

In order to be in charge of *nafsu* – hearing, sight and speech have to be regulated. This is to create an environment conducive to the control of desires. Completing the fast is considered to purify the soul, to strengthen the body and simultaneously to signal obedience to God. This strengthens the feeling of belonging to a Muslim community and as such strengthens social cohesion.

In the paper it is argued that by bringing desires into a public discourse, instead of forcing ascetic practices and what is considered morally ambiguous to the margins of society, Ramadan creates a religious space inside society where the control of desire is on the central stage.

Panel 5 – Southeast Asian Collections in European Museums

(Panel convenor: *Fiona Kerlogue*)

The panel will provide an opportunity for colleagues working in or with museums in Europe to share knowledge and interpretations of Southeast Asian collections at the museums concerned. Following on from work undertaken in the Netherlands on the history of Indonesian collections (Schefold and Vermeulen 2002), the panel invites scholars and museum curators to consider the ways in which Southeast Asian collections, whether containing manuscripts, art or ethnography, have developed in European museums, and what this reveals both about the nature of the relationships between Europe and Asia and about the ways in which those relationships have been perceived over the lifetimes of the museums in question. To what extent was the nature of the collection influenced by key individuals or institutional factors (Shelton 2001a)? What insights do the changing collections offer about the views of self and other of those involved (Shelton 2001b)? Contributions are welcomed from those wishing to consider these themes in relation to either a collector, a collection or a museum, to one or more parts of Southeast Asia or to the region as a whole. It is hoped that the resulting papers will serve as a resource for those wishing to study the material culture of Southeast Asia using European collections.

Session 3: Thursday, 13 September

9.00 – 10.50

Eija-Maija Kotilainen (Museum of Cultures, Helsinki)

Central Sulawesi collections – an illuminating example of scattered collections.

Ethnographical collections from Central Sulawesi, Indonesia are a good example of material which was collected in a restricted area in a short period and then moved into several museums around the world. I am speaking now about the material culture of the Kaili-Pamona speaking people who live in the province of Sulawesi Tengah, in the mountainous central part of the island. Pamona-speakers are today called To Pamona, although they are still better known as the East Toraja. Similarly, the Kaili-speakers were earlier called the West Toraja.

Until the Dutch missionary Albertus Christiaan Kruyt began his extensive studies in 1892 very little was known about the inhabitants of Central Sulawesi. He was the first European to settle down in the interior part of Central Sulawesi. To accompany Kruyt the Netherlands Bible Society decided in 1895 to send Nicolaus Adriani. Kruyt and Adriani wrote extensively about the culture of Kaili-Pamona speakers. A.C. Kruyt's work also included the gathering of ethnographical objects, for some reason his material has spread all over the world: National Museum of Denmark, National Museum of Ethnology in Leiden, the National Museum of Indonesia, Wereldmuseum in Rotterdam and Tropenmuseum in Amsterdam. Surprisingly enough Kruyt's collections are poorly documented. Also Adriani gathered collections which are now in Jakarta.

By the 1890's the Western Torajas, i.e. the Kaili-speakers living in the Palu Valley, had been in touch with the people living in the coastal area for quite a long time. But the mountainous part of western Central Sulawesi had few contacts with the outside world. The first Europeans to visit these districts were the missionaries Adriani and Kruyt in 1897. After the submission of Central Sulawesi under Dutch rule in 1905, the interior parts of the country were visited by more Europeans: civil servants, soldiers and missionaries. Wereldmuseum in Rotterdam possesses several material collections gathered by Dutch missionaries and colonial officers such as A.C. Kruyt, P. Schuyt who lived in Kuku from 1909 to 1912, P. Ten Kate who worked in Napu from 1909 to 1917, Jac. Woensdregt among the To Bada in 1913-23, and G.M. Wigman who worked as a colonial officer in Palu 1916-21.

In 1913 the Salvation Army opened a mission in Kulawi under the leadership of the Dutchman H. Loois, and later in 1918 in Kantewu. The first missionaries in Kantewu were the British couple Leonard and Maggie Woodward. Some Finnish officers also worked among the Kaili-speakers. Ethnographically the most productive of them was Edward Rosenlund, who worked between 1918-28 in Kulawi. He collected about 500 artifacts, took photos and made a film, which are now owned by the Museum of Cultures in Helsinki. Specimens collected by the British officer Woodward in 1930's are deposited at the Royal Museum of Scotland and the Perth Museum and Art Gallery, and the Horniman Museum.

The first European travellers in the interior part of Central Sulawesi were the Swiss scientists Paul and Fritz Sarasin. During their travels in 1893-96 and 1902-03 they made collections, part of which was published in 1903. At that time about 140 specimens from the Sarasins' collection were deposited at Dresden, but most of these objects are now at the Museum für Völkerkunde in Basel. Objects collected during the Sarasins' journeys are also deposited in Leiden.

The German professor Alfred Grubauer also collected ethnographical objects during his short one month's journey in Central Sulawesi in 1911. About 550 of these objects were bought in 1914 by the Museum of Anthropology in St. Petersburg. Another collection acquired by Grubauer is at the Rautenstrauch-Joest-Museum in Cologne. These museums have also Grubauer's photos.

The Swedish zoologist and ethnologist Walter Kaudern spent some years from 1917 to 1920 in Central Sulawesi collecting zoological and ethnographical material. His large collections are deposited in Gothenburg. After his expedition to Sulawesi Kaudern devoted himself more and more to ethnography, and published a great deal of his results from his expedition.

One of the largest Central Sulawesi collections (about 800 items) is owned by the Smithsonian Institution, Washington D.C. For this the institution is indebted to the collector William Louis Abbott, who financed Henry Raven's collecting work in 1916.

It is difficult to estimate how many items from Central Sulawesi there are in the museum collections outside Indonesia – but my guess is from 8000 to 10.000.

One general feature of these museum collections is the abundance of material from western Central Sulawesi and the popularity of decorated bark cloth and to some extent also weapons. It seems likely that besides being easily transported, these objects particularly appealed to the Western sense of beauty. Bark cloth was at the same time sufficiently exotic yet in accord with Western aesthetics.

The bulk of the material in the museums today was collected between 1890 and 1930, at a time when the traditional worldview and culture of Central Sulawesi was being subjected to criticism and pressure from outside with the start of mission work and the advent of the Dutch colonial administration.

Since 1930's very few items from Sulawesi have entered into the museum collections. An exception is the material collected by Arve Sorum in 1980 for the University Museum in Oslo. Similarly, between 1930 and 1980 very little scholarly work was published about the culture of Kaili-Pamona speakers.

Although some Sulawesi collections have been published, there is not systematic study or catalogue of objects gathered from Central Sulawesi. Besides, as far as I know, there have not been large exhibitions on Central Sulawesi.

Dario Novellino (University of Kent at Canterbury)

Reinterpreting plant knowledge and cultural artefacts in the context of radical socio-environmental changes: the Southeast Asia collection of the Paleo-ethnobotanical Museum at the Botanical Garden of Naples, Italy.

In the past two decades dramatic socio-environmental changes have affected Southeast Asia, as well as those indigenous communities whose cultural artefacts are on display in our Paleo-Ethnobotanical Museum.

Preliminary work for the Museum started in the late eighties. Most of the artefacts come from internationally recognised sites of agricultural, biological and cultural diversity, and have been collected by D. Novellino in the course of anthropological research and appraisal missions. The items are the production of seven ethnic groups (the Pälawan, Batak and Hanunóo of the Philippines, the Sakai and the Bonei of Sumatra, the Ot Danum of West Kalimantan, the Dzaio-Tapan of Northern Vietnam), and show people's distinct cultural and ecological specialisations.

Our intent is to conduct an autopsy of the collection, raising questions on exhibit content and presentation, which may apply to other Museums as well. There seems to be a gap between our Museum's objective to enhance an appreciation for cultural diversity and the perceptions of many visitors towards indigenous societies. In fact, there is a tendency amongst the general public to interpret the handiworks on display as relics of the past or the production of 'unsophisticated' people – rather than as expressions of rich ethno-ecological knowledge. This observation calls for a rethinking of the present expositional criteria, and for greater attention towards the role of 'makers' and not just of the items. By and large, there is a need to create a more unitary reading code for the visitors, and new ways for passing crucial messages on the disappearance of biocultural diversity in Southeast Asia, as elsewhere.

Dagmar Pospisilova (Naprstek Museum, Prague)

Indonesian Collection of the National Museum – Naprstek Museum, Prague.

The Indonesian Collection of the Náprstek Museum in Prague includes more than six thousand items. It originated during the lifetime of V. Naprstek, the founder of the museum, then it was enlarged through occasional acquisitions as

well as thanks to gifts of private collectors. Among the most important ones two Czech physicians, František Czurda (1844 - 1886) and Pavel Durdík (1843 - 1903), both of whom worked on the islands of Sulawesi, Sumatra and Nias in the 1870s and '80s can be counted. They combined their professional practice and the collecting of various items of everyday use, ritual objects, arms and dresses. Czurda's collection of Sulawesi belongs to the oldest one in Europe and the catalogue of his collection is considered the first ethnological catalogue that was issued during his life time. The collection was enriched by the artist Ruzena Charlotta Urbanova (1888 - 1978), who lived in Indonesia between the two world wars and was an exceptionally keen collector of textiles. Further acquisitions are represented by gifts and purchases from individual collectors. Two most recent purchases were made in the 1990's. The first one was a complete collection documenting the tribal culture of the Dayaks of Kalimantan, acquired from the businessman Miloslav Sulc (b. 1922) and second one was a collection of Bedrich Forman (1919 - 1985), a great connoisseur of art, who enriched the collection with many items, first of all with Indonesian textiles.

E. V. Revounenkova (Peter the Great Museum of Anthropology and Ethnography, Saint Petersburg)

The Batak collection, Peter the Great Museum of Anthropology and Ethnography, Saint Petersburg, Russia.

The first Indonesian artefacts in Russia are Kunstkammer (now Museum of Anthropology and Ethnography) collections dating from the beginning of the 18th century; the main Malay Archipelago collection dates from the 19th to 20th centuries. This now comprises 6500 objects from Borneo (Kalimantan), Sumatra, Java, Celebes (Sulawesi), and the Moluccan Islands.

Batak (North Sumatra) objects of culture and every day life have a special place in these collections. They arrived between 1897 and 1914, from German collectors: Georg Meissner, Carl Maschmeyer (these two collected mainly from Karo-Bataks), Alexander Grubauer (Toba-Batak). In total there are 1115 objects. The collection comprises models of houses, kitchen utensils, textiles, priestly objects such as magic wands, sacred books, vessels containing drugs etc. Of particular interest are some Karo-Batak model houses - we have a model of a Karo-Batak village. This corresponds to what can be met with now in similar villages such as the famous Lingga village.

Ana Maria Theresa P. Labrador (University of the Philippines)

Unravelling Collections in Spain: Postcolonial Glimpses and Getting Acquainted with the Philippines' Hispanic Past.

This paper will focus on a few objects and documents brought to Spain from the Philippines while the Philippines was colonised by Spain from 1562-1896. These are now in Spanish museums and collections but have only been accessible to a few Filipino scholars and curators and sometimes displayed during exceptional events. The centennial celebration of the Philippines' independence from Spain in 1998 is one such event and brought forth self-consciousness among Filipinos about their Hispanic past. Since the US influence as a succeeding coloniser became more pervasive, contemporary Filipinos only became more aware of Spain's presence in the Philippines beyond their Spanish personal names, public sites and vestiges of colonial architecture as a result of the centenary activities. In a way, Spain became rather invisible despite its occupation of the Philippines for more than 300 years.

I would argue that the recent sight of old photographs, maps, paintings and ethnographic objects on or from the Philippines made Spain more visible to Filipinos. Aided by the flurry of events during the centennial celebration from 1996 to 1998, exhibitions, books and grants to visit Spanish museums and collections, made this Hispanic past real. Lately the interest in Philippine collections in Spanish museums has been revived in 2006 with a foundation called Casa Asia in Barcelona and its first exhibition project on the Philippines titled *Filipiniana* held at the Conde Duque in Madrid. Finally, I will demonstrate in this paper the critical connection of the latter-day influence of Spain - made possible by the Philippine collections in their museums - on the way present Filipinos are identifying themselves and the objects that they would ultimately collect to stand for themselves in local museums and their personal collections.

Session 4: Thursday, 13 September**11.10 – 13.00****Constance de Monbrison** (Musée du quai Branly, Paris)*Exhibiting the Insular Southeast Asia collection at the musée du quai Branly*

On June the 21st, 2007, the Musée du quai Branly opened to the public. Built by the French architect Jean Nouvel, 75000 square feet are dedicated to exhibitions of objects from Africa, Oceania, Asia and the Americas. The architectural museographic choices are radical: no hanging or dividing walls, no rooms, but a huge floor modulated with low furniture to separate the four continents. In this context, with such strong architectural constraints, how did we manage to create an Insular Southeast Asia area? How do these collections find a place between the Oceania and continental Asia collections?

Why have we made this choice of objects regarding the history of the collection? The Musée de l'Homme collection includes former royal collections, objects shared with others of the oldest European anthropology museums and acquired during ethnographic collecting trips. The recent acquisition of the Barbier-Mueller Museum collection reflects the taste of an enlightened connoisseur. The Insular Southeast Asia collection comprises these two collections. How to reconcile two opposite visions: the first to preserve the history aspect, the second with a stress on the aesthetic?

We have to remember the historical context of the constitution of the collection and we also must impress the public with beautiful objects. French people are unfamiliar with the Insular Southeast Asia collections. It is a challenge to bring these objects to light and if it is a discovery for the French public, it would be a great one, of the art of Indonesia and the Philippines.

Minh Huong VU THI (State Archives Department, Hanoi)*Sources in the National Archives of Vietnam*

The State Records and Archives Department of Vietnam (SRAD) is currently preserving around 30 linear km of records in its National Archives Centres and other hundreds of linear km of records in Archives Centres of Ministries, agencies, cities and provinces at central level. The SRAD has four subordinate national archives centers, which are:

1. The National Archives Center No1 in Hanoi holds 6 linear km of over 60 archives fonds, records groups and collections of archives, books and materials dating back from 1488 to 1945, including archives in Sino-Vietnamese (1488-1945) like Chau ban (Imperial records)-the official documents with the signal of approval of the Kings under Nguyen dynasty such as Kings' stamp or autograph; the royal ordinances, royal proclamations, royal decrees and other kinds of records concerning with the King and royal family written by Han nom. These records were created during the operation of feudal system in Vietnam from 1802 to 1945. These are precious documents with high reliability. Archives in French (1858-1945), records produced during the course of French-backed administrations in the North of Vietnam, scientific and technological records and historical books, periodicals, reviews and official gazettes.
2. The National Archives Center No 2 in Hochiminh City maintains some linear km of records of 5 types, including administrative records, technical and scientific records, audio-visual records, woodblock records and personal archives of popular writers & artists.
3. The National Archives Center No3 in Hanoi holds over 10 linear km of records produced by the State central agencies and organizations, prominent figures, including administrative records, scientific and technical records, photographic-audiovisual records and personal archives.
4. The National Archives Center No4 in Dalat City is a newly established centre, which is mainly responsible for keeping and maintaining woodblock records. Wood block is a plate of wood with opposite curved letters to print books under Nguyen dynasty. The King before printing must approve the manuscript of the book. This is an old document made of the particular material of South East Asia.

The paper will give a short presentation on holdings of documents in each National Archives Centre relating to Asia and Europe relations.

Alok Kumar Kanungo (Deccan College Post Graduate & Research Institute, India):
Representation of Ethnographic Reality through Line Drawings & Sketches of the Nagas

Ethnographic studies have almost become synonymous with visual representation and in recent past every arm of the visual media is being used in these studies and even special courses and training are being offered. Ethnographic studies in their true sense started in India in the 18th century and picked up their momentum in the late 19th and early 20th centuries. With the European colonization of India, the land of diversity attracted many ethnographers from Europe in general and from Britain in particular for studying the people of the subcontinent. Studying the tribes of India, more particularly those of eastern and north-eastern India was not only an administrative necessity but also became an academic fashion among the British administrators, several of whom like J.H. Hutton, J.P. Mills, and Christoph von Furer-Haimendorf, later joined as anthropology professors in various universities in Britain. In other words India was a laboratory for anthropological studies in the late 19th and early 20th centuries and some of the masterpieces on Indian tribes were written during this period. There was no visual media available at that time and even camera was just getting introduced. Tribes in hilly areas were hostile to any outsider, let alone ethnographers. Still many publications of this period on Indian tribes were visually probably better documented than those of today. The visual representation was done with the help of line sketches and paintings. Either the ethnographers themselves were good artists (John Butler & R.G. Woodthrope) or were being accompanied by an artist colleague (Major Strange was accompanying E.A. Samuells during the latter's study of the Juangs). There are even cases when ethnographers have tried to draw/sketch more than what they wrote (Henry Balfour on the Nagas). These drawings of colonial period made the people of India known to the world when no other visual media was available. The individuals in the drawings are not shown as static but in a dynamic manner appropriate to the context. Minute details of the individuals and their dress and ornaments are shown so that an experienced person can identify the cultural items which were in use and to which the community, they belonged. The sketches are so detailed and authentic that many a time they represent a society better than the written documents. Sadly, these sketches have not received the attention from the anthropological community which they deserve. The present paper makes an attempt in that direction with the help of specific examples. The objects and sketches which I will be using for my presentation are housed in British museums, particularly in Pitt Rivers, Oxford, Museum of Anthropology, Cambridge University and Horniman Museum, London. My presentation will focus on the Nagas who are found both in northeast India and the adjoining region of Southeast Asia.

Dr. Achim Sibeth (Frankfurt Museum der Weltkulturen)
The Indonesia-Collection in the Frankfurt Museum der Weltkulturen

The Frankfurt Museum is one of the smaller ethnographical museums in Germany but has a fairly big collection. Since Second World War the museum hasn't had permanent exhibitions as the museum is located in a small old villa. Only during changing exhibitions were we able to present parts of our collection. In the near future we will hopefully move to the long-promised new building, which will give us the opportunity for better presentations.

The museum was founded in 1904 by Bernhard Hagen, who transferred his private collection to the newly established museum. Older collections formerly held in the historical museum, the collection of Senckenberg and of the Anthropological Society also became part of the new museum in 1904. Since the founding several big collections were bought in the field by members of the museum or of other Frankfurt institutions.

Today the Southeast Asia Department takes care of around 10,000 objects from Indonesia.

In my lecture I will provide information on the different collections and the collectors from the very beginning till today.

Susan Conway (SOAS, University of London)
Shan collections at the Horniman Museum: Tribute and Trade

Until the end of the nineteenth century the inland states of Southeast Asia comprised Lan Na (north Thailand), Lan Xang (western Laos), Sipsong Pan Na (south-west China) and Keng Tung (eastern Shan States). They were isolated from coastal Southeast Asia by mountains and primary forest that presented a formidable physical barrier. Over the centuries the number of principalities and chiefdoms had varied as power centres formed under one ruler, split into small units,

often reforming again later as political circumstances changed. Tribute, in the form of taxes, goods in kind, or military conscripts were sent to the surrounding super powers, China or Burma or Siam who competed for influence in the region. Those involved in paying tribute included powerful valley and hill dwelling rulers as well as minor chiefs. Paying tribute involved performing ceremonies of allegiance and the major powers retaliated with tribute exchange gifts that included dress and regalia. This paper will examine nineteenth century tribute relations in the inland states with reference to dress and regalia presented to the tributary states, now in British and Thai collections. The paper will also show how the British built on the system to promote the importance and grandeur of Empire.

Session 5: Thursday, 13 September

14.30 – 16.20

Georges Breguet

Textile's testimonies and nostalgia's objects, the Gediking-Ferrand collection at the MEN

In 1983, the French painter Gabrielle Ferrand (1887-1984) who travelled in Java and Bali in the 1920's, presented the MEN (Museum of Ethnography – Neuchâtel – Switzerland) with a collection of Indonesian artefacts, mostly textiles, collected from 1915 to 1935 by herself and her late husband Pierre Gediking, who died in 1955.

Gabrielle Ferrand, through her exhibitions, conferences and articles, played an important role in the diffusion of Indonesian cultures in France in the 1920's. The best example of her activities as a cultural propagandist is her role in 1927, together with many others among them the Dutch artist W. O. J. Niewenkamp, in the exhibition *L'art décoratif dans les Indes néerlandaises* at the Pavillion de Marsan in Paris. In 1930, back in the Indies, she married Pierre Gediking in Batavia. Besides his daily work as a librarian at the prestigious Batavian Society of Arts and Sciences, Pierre Gediking was also a private textile collector with a special interest in geology, particularly volcanoes. Soon afterward, in 1935, the couple were forced to return to Europe for medical reasons and they chose to settle permanently in Switzerland. The Gediking-Ferrand collection is composed of 52 woven textiles, 30 batiks, 5 plangis, 70 diverse artefacts such as keris, wayang kulit, and bronzes, and around 250 black and white photographs, some by the most famous photographers of that time including Christiaan Benjamin Nieuwenhuis (1863-1922), Tassilo Adam (1878-1955) and Tilly Weissenborn (1889-1964).

The collection is a testimony to the tastes and interests of an intellectually and artistically oriented bourgeois couple living in the tropics who had a fascination for the artistic production of the local populations, an interest which was not always common in colonial circles.

Interesting pieces from the collection will be presented, among which one of the oldest known geringsing from Tenganan (Bali) (based on C14 analysis result), an old type of Balinese songket and two stunning tapis from Lampung. The collection is currently under study for publication by Georges Breguet and Gaspard de Marval.

Itie van Hout (Tropenmuseum, Amsterdam)

Four Collectors, Four Perspectives, Four Collection Biographies?

European travellers have been fascinated by Batak culture for more than 150 years. In many European museums the result of this interest is still extant. In Amsterdam the Tropenmuseum recently organised an exhibition on Batak material culture which was composed of material that was acquired by four collectors from 1851 until 2005.

These collections reveal the way in which the lives of the Batak have changed. Their contacts with the encroaching outside world brought about differences in their material culture. The impact of the change from living in relative isolation to global citizenship is manifest.

Four collectors brought together four collections. They started their activities on Sumatra from different perspectives. Herman Neubronner van der Tuuk (1824-1894), a linguist, as a representative of the Netherlands Biblical Society, Johan Ernst Jasper (1874-1945) as a civil servant of the colonial government, Tassilo Adam (1878-1955) as an ethnographer and photographer and Sandra Niessen (1954-) as an anthropologist from the post-colonial period. A story about four collectors from different time periods with different passions and different priorities. Thus four different collections and four different collection biographies?

If these collections are manifestations of visual ideology, then they may show similarities because they were brought

together (3 out of 4) in a colonial context in the same region. Differences however also can be explained because of the changing colonial context. In the time of Van der Tuuk (1851-1857) the colonial system was emerging and in the time of Adam (beginning of the 20th century) the colonial structure was well established.

This paper analyses the differences in scale, nature and focus of the four collections, it illuminates the personal element in each collection, and interacts with the wider ideological demands of the historical circumstances under which they were made.

Pim Westerkamp (Tropenmuseum, Amsterdam)

From Singa to Naga Padoha; the creation of a mythical monster in The Tropenmuseum, Amsterdam

The topic of this paper is a single object, the famous Pustaha, collected by a very well-known linguist, mr. H. Neubronner van der Tuuk between 1852-1857. It was donated by him to the collection of Natura Artis Magistra, the Zoo of Amsterdam, where it was exhibited with other items of this collection.

The Artis collection was given in 1920 to the newly founded Colonial Museum in Amsterdam. In 1945 this museum was renamed Indies Museum. In 1950 it got its present name: Tropenmuseum.

This object is chosen as it is considered to be not only important to the Batak collection of the Tropenmuseum, but also for the Batak Cultural Heritage as a whole internationally. It was collected at an early stage and it is the largest known book of a Batak priest in the world. The content of the book was translated and gives an overview of the pedigree of knowledge in the book. It was shown in the NAM exhibitions, and later on in the many exhibitions in Amsterdam and abroad. It was used in numerous books and as a logo.

In this paper I will look at the collector, at the collection history of the object and at the different contexts in which it was used. What does this reveal about the use of the object and about the different ways the object was seen? Questions will be addressed concerning the relations between Europeans and the indigenous people, the Batak, among others whether the special character of the object is a myth created by the Tropenmuseum, or whether it is truly an exquisite object.

Fiona Kerlogue (Horniman Museum, London)

Where cultures meet: history of the Malay collections at the Horniman Museum

Academic studies of the history of museums over the last few decades have related how European museums have their origins in 'cabinets of curiosities', which came to be seen as representing the world in its entirety. The arrangement of objects in these and in the public museums founded later suggested a particular universal order, and by the nineteenth century this was usually one in which the world was regarded as evolving biologically as well as socially. This has been seen as reflecting a colonial view of the world, in which different cultures were seen as more or less 'advanced', with the colonial powers at the upper end of the hierarchy. That progress was both desirable and inevitable was the message.

More recently, it has been suggested that museum collections can be regarded as representing a whole network of relationships of trade and exchange operating during the colonial period, especially when the circumstances of collection of the objects are examined.

In this paper I explore the records of the collections of the Horniman Museum in London, with a focus on those items acquired from what is now Malaysia. I consider what evidence there is to support the view that the Museum was using these items to deliver a colonial narrative to its visitors and go on to discuss to what extent the collections can be seen as representing a complex matrix of relationships of exchange and trade.

Panel 6 - Conception of the 'oriental' in law and the administration of justice

(Panel Convenor: Carol Tan)

Papers in this panel will discuss the construction of conceptions of the 'oriental' and the ways in which such conceptions impacted upon the law and the administration of justice by European or other colonial authorities in South East Asia and other parts of Asia. In particular, was there a link between harsh penalties and particular constructions of subject peoples as "unruly" and "lacking discipline", between more sympathetic regimes and subject peoples seen to be "law-abiding"? How far did the observation of the colonial subject as "cunning", "litigious", or "quiet", for instance, influence the way in which justice was administered? Was there a relationship between restraint in imposing foreign law and a pre-colonial legal tradition which was recognised by the coloniser? Papers on the administration of justice as a site for the observation and reporting of "the oriental" are also welcomed.

Session 1: Wednesday, 12 September

15.00 – 16.50

Maitrii Aung-Thwin (Department of History, National University of Singapore)

The Jurisprudence of Rebellion: Orientalist Ethnologies and the Criminalizing of the Domestic in Colonial Burma

The Saya San Rebellion (1930-1932), regarded by scholars as one of Southeast Asia's quintessential peasant revolts, has been used to illustrate the perseverance of traditional Burmese worldviews in the wake of social, cultural, and economic dislocations that arose as a result of direct rule in British Burma. The series of uprisings that spread throughout the countryside were allegedly inspired by the prophet-king Saya San, who not only promised the resurrection of the Burmese monarchy, but assured his followers a place in his new Buddhist kingdom through his protective tattooing, amulets, and deliberate references to millennial beliefs as the future-Buddha Maitreya. Peasants who followed Saya San were categorized as being inherently 'gullible', 'superstitious', 'excitable', and 'restless'; characteristics that made reference to more enduring colonial ethnographic categories of the Burmese. Much of the evidential record pertaining to the historical narrative on Saya San and his followers was originally produced within pseudo-trials under the supervision of a Special Rebellion Tribunal, whose findings and judgments registered these images of the Burmese peasant as ultimately unable to articulate political dissent in terms other than the traditional.

This paper explores the role of counter-insurgency law in the historical construction of rebellion through the trial of one of the many 'forgotten' participants who were overshadowed by official and scholarly attention on Saya San. This trial illustrates how law appropriated and criminalized ethnographic descriptions of everyday forms of existence; how domestic space and kinship relations were reconstituted within the framework of terrorist activities; and how conceptions of traditional Burmese culture not only affected counter-insurgency law, but how law produced and preserved a particular vision of Burmese culture for the historical archive.

Eric Jones (Department of History, Northern Illinois University)

Sensible Shoes: Legal Pragmatics in Colonial Southeast Asia

As an institution, the success of the Dutch East India Company is often attributed to its very innovative and deliberate approach to the Asian trade network: enormous capital investments in Asia, long-term business planning, monopolizing the supply chain and the like. While true and important components to VOC preeminence, another understated yet overarching ideal is vital in explaining the operations and behaviors of the Company. Perhaps the most central organizing principle to the Dutch East India Company was the principle without principles – pragmatism.

In an examination of the Company's approach to mixed marriage and a dual court system, we find that the VOC constructed a local legal framework in its Southeast Asian territories around two important considerations: the first being, the desire to protect and promote VOC employees and their mostly Asian dependents, and the second, to discriminate not by race but Company/non-Company, which again privileged VOC families and also excluded their European rivals, namely the British. The same pragmatic spirit animating the VOC's approach to colonial law, also conditioned the Company's response to the demographic and economic forces defining its jurisprudence.

Amrita Mukherjee (School of Law, University of Leeds)

The Administration of Law and Order in Colonial Bengal and Bihar along the Constructions of Caste

This paper will examine the administrative practices which sought to categorise races and castes reported and constructed by British colonialists in India developed from the 1860s. The distinctions to separate the upper castes, the Depressed or Scheduled Castes or Tribes and Criminal Tribes were furthered for purposes of law and order, education and political representation. The Act for the Registration of Criminal Tribes and Eunuchs 1871 enabled the authorities to categorise a tribe, gang or class as one addicted to the systematic commission of non-bailable offences and thus as a Criminal Tribe. In 1871, four tribes were so labelled. This category was constructed to prosecute tribes who were viewed as subsisting by organised theft and whose degree of culture and morality separated them from other tribes. These colonial classifications used to group communities in order amongst other purposes to further colonial administrative practices. In relation to Bengal and Bihar, the paper will examine notions of respectable sections of the Indian society and modes of life attached to Criminal Tribes and the administration of justice.

Session 2: Wednesday, 12 September 17.10 – 19.00

Nhung Tuyet Tran (University of Toronto)

French Colonial Constructions of the "Exceptional Woman" in Vietnamese Legal Tradition

In every country's history, certain symbols become distinct signifiers of cultural heritage and authenticity. Vietnamese history has had no shortage of symbols and no other symbol has embodied that nation's cultural identity more than "Woman," who has simultaneously represented tradition *and* modernity, emerging in three reified forms: Confucian-oppressed, indicative of Southeast Asian cohesiveness, or of national uniqueness. While the wide-spread belief that pre-modern Vietnamese society accorded women equal property rights permeates contemporary Vietnamese *and* Western scholarship, the roots of this characterization rest in turn on the twentieth century debates on the exercise of colonial power in Indochina. The idea that Vietnamese inheritance patterns reflect a unique cultural identity emerged when academics from France's scholarly arm in Asia, the *Ecole Française d'Extrême Orient* (EFEO) drew upon Vietnamese "Woman" as a "cultural composite other" to represent the colony's indigenous heritage (Mohanty 2003). As articulated by then director of the EFEO C.E. Maitre, "the only way in which the Annamites have demonstrated their incontestable superiority over the other peoples of the Far East rests in the rank that they have given to women, roles [which] were almost equal to men's rank" (Maitre 1908). While they were trying to break the cultural links between Việt Nam and China, these scholar-officials unwittingly created a model of cultural uniqueness that nationalists could draw upon (Anderson 1990). This paper explores the construction of these "exceptional Vietnamese women" in colonial legal discourse and the effects of this discourse on the adjudication of property disputes involving women in late colonial Viet Nam. How did women involved in such disputes engage with the discourses about their "traditional" rights?

Carol G. S. Tan (School of Law, Newcastle University)

Wretched victims or quarrelsome shrews?: Chinese women and British laws

British legislatures in 19th and 20th century colonial or semi-colonial settings such as the Straits Settlements, Hong Kong and Weihaiwei, all introduced legislation to protect Chinese women against abduction for the purposes of prostitution and against other perceived ills. Seen through such legislation, Chinese women were amongst the most wretched and vulnerable in society, at risk of being sold by their parents into a life of slavery. The adoption of this kind of protective law is likely to have 'essentialised' Chinese women. Moreover, once introduced in one territory, similar protective legislation was often introduced in other territories without further discussion of its need there and perhaps in conflict with locally-generated perceptions of Chinese women. This paper uses the British-leased territory of Weihaiwei – where rural Chinese women were seen to be quarrelsome and litigious, and as possessing the capacity to act with courage – as a case study in the variety of perceptions of Chinese women and the impact of these perceptions on the law and its enforcement.

Antonius Cahyadi (Faculty of Law, University of Indonesia)

Mimicry, Law and Women's Resistance in Indonesia

The concept of mimicry within the post colonial studies discourse is a very interesting concept to be regarded carefully in order to reflect the behavior of the oppressed or the dominated in the power relation: which can be perceived as dominant and resistant relation between the oppressor and the oppressed. In mimicry we can find mockery and parody about the power relation. Apart from being the sign of docility, mimicry signifies resistance of the oppressed as well. The oppressed hybridizes the signs of docilization (the process of making docile bodies) from the ruling class with the signs of resistance that come from the oppressed culture. There is a new variety of culture within mimicry that is perceived by the power holder as submissiveness or obedience, but resistance for the dominated. In this sense mimicry becomes the symbol of resistance from they who are being oppressed.

Law is an instrument of docilization (the process of making docile bodies). From the normality point of view the law docilized (to make docile) the body of society including them, minorities or 'the other'. Law normalizes the minorities and 'the other' into the properness according to the dominant view (normality). Meanwhile the normalized, in order to survive, submit themselves under the norms of the ruler. They follow the outlined direction in the law. It is here that mimicry takes place. Mimicry in forms of actions or behaviors becomes the strategy of the oppressed in response to the dominant. In mimicry they breath 'freedom', a virtual space that enables them (the oppressed) to mock and to parodize (to make a parody of) the subjugating power.

This paper tries to depict how mimicry is created along with the implementation of Local Regulation (Local Government's Regulation: *Perda* No. 8 Seri E year 2005 concerning Prostitution) in Tangerang District (Banten Province, west of Java, near Jakarta) as a case study. The Regulation prohibits women for going outside in the night without being accompanied by her husband. Unmarried women may not go out at all. The Regulation prescribes such provision for preventing the act of prostitution. Links between women and prostitution are both assumed and made explicit in the Regulation. In the time the Regulation has been implemented many female night shift workers have become targets of the police. Ever since then many women have tried to obey the Regulation, putting themselves under the subjugation of the normalization regime, in order not to be sanctioned by the police. This endeavor can be seen as mimicry. The women, they who are being oppressed, being minor and marginalized (and it is more important 'the other') struggle against the dominance (doing resistance) by way of mimicry: mocking, 'laughing' and parodizing, in their obedience. In this point women are not only the victims but also becoming the subject who resist against the power of the dominance.

lik A. Mansurnoor (Department of History, University of Brunei Darussalam)

Reality and Vision: Contrasting 'Brunei' and the 'Orient' in the Beginning of the 20th Century

By the end of the 19th century, Brunei had lost much of its former power and territories. Not surprisingly, Western adventurers, visitors and officials who reported on Brunei had little to say about its economic, social, judicial and political grandeur. Indeed, the declining state was described as a 'dying kingdom!' Under such a condition, is it surprising that British officials eventually argued for the promotion of government 'conducted on enlightened lines' to relieve the population from 'the distress ...the cruelty and heartlessness' which had been imposed upon them? (McArthur's Report 1904:170).

This paper aims to examine how the two different views interacted in the process which led to Brunei becoming a British protectorate. The paper will first examine Brunei's own view of itself, 'Brunei': in decline but determined to revive with all its strength. Next, based on various observations and reports concerning Brunei's decay, in 1905 the British agreed to be protector for the 'Orient' and Brunei became a British protectorate. Referring primarily to contemporary reports and general writings, this paper will focus on the core concepts of justice and governance which contributed to the building of the idea of 'Brunei' and 'the Orient' respectively.

Panel 7 – Social Networks and Transition in Southeast Asia: Empirical, Methodological and Theoretical Issues
(Panel convenors: *Melanie Beresford, Ivan Cucco and Laura Prota*)

Scholars have long recognized the crucial role of social networks in shaping the patterns of economic, social and institutional transformation in Southeast Asian transitional countries. Even outside the academic world, an understanding of social networks is increasingly seen as an important factor for the implementation of policy and development interventions in Southeast Asia.

Notwithstanding this widespread interest, the investigation of networks in Southeast Asia remains at a seminal stage. In-depth works describing and analysing networks from relational data collected in the field are few. Furthermore, the fragmented nature of the literature between disciplines, locally-grounded studies and a diversity of approaches has to some extent inhibited methodological and theoretical advances.

This panel aims at bringing together scholars who are adopting a network perspective to investigate social, economic and political phenomena in Southeast Asian transitional countries. Areas of interest are: migration patterns; market developments; trading and business networks; poverty and exclusion; gender and ethnicity; institutional innovation; local governance; collective action; agrarian transformation; technology adoption; knowledge and learning. Participants are strongly encouraged to focus on methodological issues, as well as to highlight the potential contribution of Southeast Asian studies to the advancement of network theories.

In order to favour cross-fertilization between area and disciplinary studies, the panel also welcomes contributions from:

1. Scholars employing network perspectives in other transitional countries;
2. Scholars from specific disciplinary communities (including but not limited to social network analysis, game theory, social capital, agency theories), adopting a comparative approach;
3. Development agents and policymakers operating in transitional Southeast Asian countries, reporting about the impact and the practical implications of social networks in the development process.

Session 7: Friday, 14 September 11.10 – 13.00

NETWORK AND GOVERNANCE

Hans Hendrichke (Faculty of Arts and Social Sciences, The University of New South Wales)
Business networks and local governance in China

This paper analyses the links between local business networks and local governance in the PRC. Unlike traditional family-based Chinese business networks, these new networks are not restricted to facilitating business transaction at arm's length from the political environment. Instead, local business networks in the PRC co-opt local political leaders and play an active role in the privatisation process and the formation of local business institution. This has resulted in a diversity of local business systems with different ownership structures, different forms of state support for local enterprises and competition between local jurisdictions for attracting domestic investment. The paper compares two county-level localities in two adjoining provinces in terms of Party and government support for local enterprises, ownership structures and types of enterprises emerging from different institutional environments. By focusing on the interdependence between local Party, government and private enterprise, the paper contributes to research on formal and informal economic institutions and their role in economic development.

Vicente Chua Reyes (Jr., National Institute of Education, Singapore)
Complex linkages in Philippine public administration: case studies of corruption and governance in the education system

In the pursuit of the Philippines to achieve development, corruption has been a perennial obstacle. This paper is directed at political scientists, comparativists and area studies specialists interested in comprehending governance and policy implementation within a setting of widespread networks and linkages of corruption.

The Philippine Department of Education (DepEd) is considered to be one of the nation's most corrupt agencies. Two existing DepEd programs possess striking similarities yet reveal diametrically-opposed implementation outputs. The Textbook

Delivery Programme (TDP) has been described a failure while the Programme on Basic Education (PROBE) has been hailed a success. This paper intends to compare the performance of the TDP and PROBE. The TDP which has been besieged by failure provides a suitable analytical starting point in diagnosing organizational and implementation actors' strengths and weaknesses. On the other hand, the successes of PROBE—made more remarkable as it exists in a dysfunctional bureaucracy plagued by corruption—provides an appropriate case study of how actors and systems can overcome obstacles and tap on the strengths they possess in accomplishing positive results. The comparative study will combine quantitative and qualitative approaches. Owing to the sensitive nature of corruption, the main bulk of the study uses local perspectives via narratives of implementation actors. Findings would provide insights on: (1) the utility of network actor perspectives in appreciating concerns that determine and impede implementation performance (2) the issues and challenges on the evolving educational bureaucracy; and (3) the causes and impact of corruption and governance. This paper intends to critique dominant paradigms in the study of the politics of developing nations like the Philippines (i.e. Patron-client approaches, a class of powerful oligarchs, and the proliferation of local and national bosses). The paper posits that the notion of complex linkages found in dysfunctional bureaucracies are helpful in viewing Philippine politics not solely from the dominant "elitist" perspectives. Two areas for further examination are (1) the existence of complex relationships across the bureaucracy prone to collusion and corruption—which are not necessarily an offshoot of patron-client ties and (2) the existence of empowered local actors—who are not necessarily helpless against local or national bosses nor oppressed by elite oligarchs. The study intends to explore and highlight corruption linkages in DepEd such as: (1) Collusion and circumvention of procedure for private gain that occurs primarily through linkages between private publishers, unscrupulous officials from field offices and school-based supply officers; (2) Corrupt practices that deal with (i) falsification of records to obtain substantial money transactions; (ii) delivery of substandard textbooks, delay in actual deliveries and of insufficient amounts and (iii) the misuse and diversion of resources; (3) And other allegations of corruption such as nepotism, favouritism and non-transparency of the use of funds. The study intends to make a fresh theoretical contribution in viewing Philippine politics particularly from a perspective of social linkages and networks. It also presents specific policy recommendations to address implementation shortfalls and to counteract corruption linkages within the DepEd that greatly damage effective governance.

Yanuar Nugroho (Gindo Tampubolon, Prest Cresc, University of Manchester)
Network dynamics of global CSOs in the transition to democracy in Indonesia

This paper seeks to make transparent the mutually reinforcing relationships between global civil society, democracy and network society, which are often implicit in extant theories. The concept of a 'global civil society' cannot be separated from the promotion of democracy. Global civil society itself is one of the most explicit instances of the emergence of network society in the modern age and democracy lies at the very heart of what constitutes a network society. However, very little has been said about how these apparent mutually reinforcing relationships came about. Focusing on the case of Indonesia during the fraught regime change from authoritarianism to democracy, we investigate the role of transnational and national civil society organisation during the periods of pre-reform, reform and post-reform.

Using multi-methods, including social network analysis and interviews with civil society activists and networkers, we discover a less encouraging picture of these relationships and conclude that the forging of this virtuous circle has some obvious gaps. We try to account for these apparent gaps in this mutually reinforcing relationship in terms of different modes of political participation. We suggest that some forms of 'chequebook activism' characterised the global civil society role during an abrupt and bloody regime change.

Session 8: Friday, 14 September 14.30 – 16.20

NETWORKS, MARKETS AND RURAL DEVELOPMENT

Melanie Beresford, Laura Protá (Department of Economics, Macquarie University)
Markets as networks: economics of rice trading in a Red River delta village

Several studies of Vietnam have identified social networks as important forms of economic organization and governance. Others have analysed value chains in order to identify the potential for improving productivity and value-added

accruing to different links in the chain. This paper combines the two approaches in a 'net-chain' analysis of the rice trade in a Red River delta village, to show how farmers are linked to the market through social networks and collective decisionmaking. While greater stability and trust in exchanges can provide a safety net for the villagers, reliance on such trading channels can inhibit competition, reproducing stable social structures. Analysis of the relationship between social networks and economic exchanges can contribute a useful perspective for the implementation of more effective poverty reduction programs in developing countries. Further, by focusing on relational aspects of exchange rather than individual characteristics and resources of market actors, the paper contributes to a new approach to political economy and development economics.

Timothy Purcell (International Consultant)

The role of market structures and development in improving farm family incomes in South East Asia

The pace of change of development in South East Asia has been uneven. Along the Mekong corridor market forces are driving the agricultural economy while in the upland areas subsistence agriculture and acute rural poverty predominate and markets have yet to develop. The divergence of development has significant implications for development policies. Several of the key research questions revolve around how much access to resources and linkages respectively contribute to the wellbeing of rural households; in what sense access to resources can be improved by increasing linkages; and finally what is the relationship between these two factors? This paper explores the relationships between initial endowments, social networks and value chains and investigates the hypothesis that being involved in a wider relational space – such as the value chain – can result in a significant increase in household income even if initial endowments remain the same. Conversely, the paper also investigates whether the fragmentation of resource flows or market insulation can impose pivotal constraints on household income notwithstanding initial endowments. A survey of households in upland and lowland areas in Lao PDR indicate that as market access increases the breadth and extent of linkages also increases. There are some clear differences between upland and lowland villages, with lowland villages having greater linkages with various stakeholders. Markets are relatively well functioning and the extent of infrastructure linkages are higher than in upland areas. A pertinent question is what are the characteristics of a certain village that makes access to markets successful (from an increased income point of view)? In essence, it does not matter on an individual village basis whether the closest market is in the district town or just across the border. What matters is the access to resources needed to produce those things which the market demands, as well as the opportunities to diversify income sources out of low valued livelihood activities into higher valued ones. Finally, the opportunity to link with market intermediaries and other market stakeholders is the vital "missing link".

Laura Prota (Division of Economic and Financial Studies, Macquarie University)

Exchange networks and exclusion: the case of Tra Vinh province in the Mekong River Delta of Vietnam

In recent years there has been a growing interest in economics for new models of exchange based on networks. Markets have been described as graphs in which actors can exchange resources and information only through a web of evolving ties linking them. In particular, by looking at market development as a process of network evolution, new links can be more likely expected to form around already central actors, determining in this way a self-reinforcing mechanism of exclusion. This paper combines the network economic approach with the social networks literature on blockmodels to analyse a unique multiplex dataset from the Mekong Delta of Vietnam. The case of Vietnam is of particular interest, as in the last decade the country has implemented numerous structural reforms aimed at reducing poverty through markets development. While reforms were overall very successful, they have also widened income gaps. This has been particularly true for those areas where social stratification was already an actual phenomenon, such as the south. This paper aims at evaluating how the simultaneous participation of actors in multiple networks and their position in the system can explain income distribution and chronic exclusion. Preliminary results show how networks analysis can be used to effectively identify classes of structurally vulnerable actors and formulate more precise policy recommendations.

Session 9: Friday, 14 September 16.40 – 18.30

NETWORKS, LABOUR MARKETS AND SOCIAL MOBILITY

Angelica Wehrli (Department of Social Anthropology – Ethnology, University of Berne)
The importance of social networks for economical success in Nam Dinh City, Vietnam

'It was very easy to find a job'

(Chi, 25 years old bank employee in Nam Dinh City, Vietnam)

The aspiration of my presentation consists of two main issues: On the one hand, forms of social networks as well as their impacts on job opportunities will be highlighted. On the other hand, different methodological approaches applied during my extensive field research in Nam Dinh City, Vietnam during 2005 and 2006 will be illustrated. Nam Dinh City is amongst other things characterised by high unemployment urging the young generation to emigrate to bigger cities. In my paper I am asking how Chi's statement – seen in this context – can be interpreted; if qualified jobs are difficult to achieve or if it rather makes allowance for forms of social networks in the domain of economic success which are linked with nepotism. In addition, I will inquire if nepotism embedded in other phenomenons is a taboo topic whose discovery takes patience and time. The Vietnamese society is highly hierarchic and structured by kin relationships. Nevertheless, one can wonder if the influence of traditional family ties remains predominant for economic success regardless of ongoing changes on both the national and the local level or if their importance has been replaced, competed or supplemented by other forms of social networks (e.g. non kin related friendships, contacts through education or work, memberships of mass organisations, religious groups). In jobs like agriculture or handcraft both the importance of kin related networks and the parents' expectation that their children should guarantee continuity is still common. It is thus of relevance to investigate if networks in the realm of public or governmental jobs are characterised alike. Interestingly my results point out that a considerable amount of structures resemble a private, family generated universe, therefore posing obstacles to others. For that reason the inquiry about patterns of achieving economic success among those who are not beneficiaries of powerful social networks is auspicious. Last but not least the examination of synchronous and diachronous processes is emphasised with the intention to contextualise changes of networks. The aim to outline how I investigated this complexity sheds light on the combination of methods used during field research; like participant observation, semi-structured and biographical interviews, the inquiry of networks, expert interviews, focus group discussions as well as audiovisual tools (videos, photos), grounded theory, and participative approaches. The informants have been chosen so as to be representative for diverse social fields: as a result, class and income disparities on the one hand as well as gender and age related differences on the other hand became evident. My results will unveil tactics of transforming social into economic capital, and allow promising insights into the variety of social networks in times marked by transition.

Ivan Cucco (Institute for International Studies, University of Technology Sydney)
Labor markets as a social selection process: the case of professionals in Nanjing, PRC

Building an endogenous system of innovation has been one of China's top priorities since the outset of reforms. Progress in this direction, though far from being accomplished, is undeniable. While a growing number of multinational corporations is setting up R&D facilities in China, national high-tech industries are being incubated in "technopolis" characterized by (local) state – university – private sector partnerships akin to those found in high-tech districts around the world. Being a key component of the "soft infrastructure" required to sustain innovation, skilled professionals have become a valuable and increasingly scarce resource. Competition between firms to recruit and retain talents overlaps with competition between localities – as the capacity to nurture and territorialize highly-skilled human resources proves crucial in attracting investment in high-tech industries. Based on nine months of fieldwork in Nanjing (PRC), this paper argues that access to professional occupations in the private sector is by large achieved through impersonal channels: the web, newspaper advertisement, job fairs. A higher order interpretation of social networks, where relational ties are viewed as joint belonging to a shared social space, can however provide useful insights on the functioning of professional labor markets, and on the forces from which they are being structured. A class of network models for social selection processes offers a set of methodological and theoretical tools to proceed along this path. Their application to the case of Nanjing will be discussed.

Panel 8 – National Identity, Local Medicines, and the Appropriation of the therapeutic Field

(Panel convenor: *Claudia Merli*)

Medical practice and health care are arenas of confrontation between local cultural processes and national projects. The Foucauldian notion of "biopower" is usually applied to the promotion of modern medical technologies and their appropriation of the therapeutic quest as expression of globalization at the expense of local systems of knowledge. As manifestation of specific religious or ethnic identities, local systems of therapeutic knowledge do however not only find themselves in opposition to modern medical technologies but also to privileged traditions, implying a two-front struggle. The two-front struggle means defending a contested past against claims from privileged traditions as well as securing space in the future claimed by modern technology.

This is especially evident in countries where modernization and creation of a national identity requires the assimilation of diverse ethnic and religious groups. The dominant group can elevate a particular medical tradition perceived as ideal heritage and communicating its peculiar religious-ethnic identity to "national traditional medicine". Such privileged knowledge can consist of both pharmacopeias and practices, massage techniques and instrumental interventions.

The aim of the panel is to discuss the tensions emerging from the encounters between modern medical technology and competing traditional medicines, and the selection of one of the latter as "national heritage". Contributions are welcome from scholars of anthropology, sociology, history, public health and medicine.

Thematic clusters are possible. Some key terms for thematic contributions: national crises and public health, epidemics, leprosy, malaria, mental health, local medical treatments, minorities, medical technologies, pharmaceuticals and *materia medica*.

Session 1: Wednesday, 12 September 15.00 – 16.50

Jan Ovesen (Uppsala University, Sweden)

Leprosy in Cambodia, past and present

The paper traces the perceptions of leprosy in Cambodia since the disease entered the popular imagination through folklore in the Angkor period. The changing perceptions are related to political and economic changes in the Cambodian society up to the French colonisation. The treatment of the disease by French colonial medicine is gleaned from archival sources, and the differences between French and indigenous Cambodian perceptions are noted. Ethnographic data, collected through recent anthropological fieldwork in a colonially created and still existing leprosy village, have enabled the author to present a continuous record of this specific leper community. The atrocities committed against the lepers by the Pol Pot regime are related through a rare survivor's testimony. Leprosy treatment and care has been special in Cambodia in that it has never been in the hands of Christian missionary organisations, so although the social stigma that attaches to the disease in Cambodia is similar to that in other parts of the world, its historical and cultural rationale is different.

Ing-Britt Trankell (Uppsala University, Sweden)

Spirit mediums in Cambodia, an expansive moment?

Indigenous healers in Cambodia have conventionally been divided into three more or less separate categories: Healers proper (*kru kmae*), spirit mediums (*chol rup*), and Buddhist monks. The division between *kru* and *chol rup* has been one between male and female practitioners, the (male) *kru* operating by means of herbal medicine in combination with recitation of magical formulas (mantras) and a diagnostic dialogue between patient and healer, while the (female) medium has had recourse to her personal spirit through possession and the healing consists of divination, counselling and blessing by the spirit. Both *kru* and mediums practice in a basically Brahmanist tradition, independent of Theravada Buddhist theology and canonical practice. In recent years it seems that this boundary has to some extent become blurred, as mediums have become much more numerous, some often working with herbal medicine in addition to consultations with the spirit. The expansion of the mediumship has also affected the traditional gender division in that nowadays a substantial number of mediums are male. Furthermore, some mediums are possessed by spirits of deceased

Buddhist monks (typically hermits), which indicates an increased rapprochement between Brahmanist rituals and popular Buddhism. At the same time, certain monks have entered the healing 'business', having recourse to both herbal medicine and spiritual (in contrast to scriptural) guidance from deceased Buddhist saints. In the paper I shall present cases that bear out these points and reflect on possible interpretations of the phenomena in the context of Cambodian society in general.

Anne Y. Guillou (Anthropologist, Phd, Research Fellow, National Center for Scientific Research (CNRS), Centre Asie du Sud-Est, Paris)

Aids policy and national identity in Cambodia

Since the political opening of Cambodia in the 1990s, the country has been experiencing a national debate which aims at redefining its national identity. The Cambodian identity has indeed been shattered over the past 30-40 years by political and military brutal events (such as the Khmer Rouge regime). It has also been influenced (but frightened as the same time) by its two powerful neighboring countries, Thailand and Viet Nam. Moreover, as a small and poor country, Cambodia is financially supported by NGOs, international organizations and Western countries which try to impose their cultural, economic and political values.

When the HIV-AIDS epidemics spread out in Cambodia in the second half of the 1990s, the Cambodian policy was of course designed in collaboration with international counterparts. But the epidemics was also the opportunity for public debates about the Cambodian values, especially about the legalisation of commercial sex. What is Cambodian culture for Cambodian people today? What does it mean to be Cambodian? Is there any specificity of the "Cambodian culture" (*vapathoa cheat*, a much used word in the media and political discourse today) in the face of the Thai influence? Which role do women and couples take in this national identity? Those questions are part of all public and private discussions in Cambodia today (in families of all backgrounds).

This public debate will be described through the analysis of 250 newspapers' articles about AIDS, published in Cambodia (most in Khmer and some in English and French). The corpus is complete for the 1991-1999 period (and less systematic FOR 2000 and 2001).

Session 2: Wednesday, 12 September

17.10 – 19.00

Sandro Campana Wadman (Department of Cultural Anthropology and Ethnology, Uppsala Universit)

Knowledge, healing and the invisible world: therapeutic practices in Cambodia

Cambodia has witnessed a rapid irruption of biomedical products in recent years. Privately managed pharmacies and other drug shops have multiplied exponentially, making access to the industrially produced substances at the core of biomedicine much easier. On one hand, the providers of biomedical technologies and products are very eagerly sought after, on the other hand, many other types of practitioners - spirit medium, traditional healers, fortune tellers, Buddhist monks - continue to play an essential role in the local therapeutic space. This paper describes and analyzes the practices of one of these local healers and of his patients.

The healing activities of this kru attract a large number of patients traveling from all over the country. Most of them will eventually stay at the healer's place for several days in order to get the treatment they are looking for, transforming the place in a small enclave housing a temporary community of people in search of cure and relief. Back again in their own villages, the kru's patients will act as witness of the therapeutic powers of the kru, directing other villagers towards the kru.

But where do the healing powers of the kru come from? To what kind of knowledge are these powers related to? It is the privileged access to the invisible world and its beings that make the healing practices of the kru both legitimate and successful in the eyes of his patients. It is the specific relations between the healer, his patients and the invisible world - in their symbolic, social and economic dimensions - that shape the therapeutic setting in which possible and recognized healing practices can take place.

Audrey Bochaton (PhD Student in Geography of Health, University Paris 10 Nanterre (France), Institut de Recherche pour le Développement (Laos) - Chulalongkorn University (Thailand))

Virginie Mobillion (PhD Student in Geography of Health, University Paris 10 Nanterre (France), Institut de Recherche pour le Développement (Laos))

The paradox of national integration through health care practices: the case of Lao PDR

After 1975, one of the primary missions conducted by the Lao People's Revolutionary Party (LPRP) was to gather the nation and give a unity to what appeared to most observers as mix of ethnic groups at the crossroads of strong foreign influences.

This is in this context we proposed to carry out a study on medical practice and health care in Laos from 1975 to the present. After the revolution, the LPRP made the promotion of modern medicine the spearhead of its health project to integrate all regions of the nation in the process of assimilation and modernization. The Party also distinguished between two aspects of traditional Medicine, the therapeutic non-spiritual approaches to treatment, and the spiritual approaches to treatment; it embraced the therapeutic, non-spiritual approaches, attempting to integrate these with the medical practices deemed to be part of the Lao National Heritage. Nevertheless the spiritual aspects of traditional medicine have been rejected in accordance to the principles of the Party concerning Buddhism and ritual practices.

We conducted interviews with Lao patients in 2006, in Vientiane in order to follow their therapeutic itineraries and identify how their health care practices align with the politics of the regime. Through our research we became aware that some Lao patients decide to seek health care in Thai health facilities, attributing their actions to the provision of better quality treatment and/or services across the border. This raises questions regarding the interaction and/or competition between practices of health care provision in Laos and the ones in Thailand. How is the health seeking behaviour towards Thailand perceived by Lao authorities? Does seeking treatment in Thailand represent a threat for Lao national integration through health care?

We argue that, in the context of Lao PDR, a study on medical practices cannot be fully understood at the national scale, but must be examined through a regional approach. We emphasise how Vientiane, the capital city of Lao PDR, constitutes a unique geographical location, encompassing different remarkable aspects: it is the central place of political power close to Thailand; the city hosts a high concentration of health care facilities (modern and traditional). Health care seeking practices in Vientiane highlight the fact that 'local medicines' may be simultaneously linked to 'national identity' while remaining dependent on a specific geographical situation. Through this paradox arises a tension that is discussed at length in our paper.

Joel Fajardo Ariate Jr. (University Research Associate, Third World Studies Center, College of Social Sciences and Philosophy, University of the Philippines)

Rituals of the State: Execution rituals and the Modern Capital Punishment in Twentieth-Century Philippines

The application of science, technology, biomedicine, and bureaucratic efficiency to mask pain and death itself characterizes the modernity of capital punishment. In twentieth-century Philippines, the rowdy processions that used to attend public hangings and the practice of displaying in public the convict's dead body gave way to sanitized proceedings using electric chair, and later, lethal injection. Medical professionals were relied on to carry out the act of executing the convict or to assist in doing the "deathwork." The convict should be rendered almost invisible prior to his death, and his death should be fast and painless. The theatricality of previous modes of execution was believed to have been done away with. This paper, however, would like to argue that the state developed its own set of practices on how to execute a convict, a ritual for its own use. State execution rituals can then be read to know how the state valued the bodies of convicts and how the convicts negotiated with the state's power in their most vulnerable moment.

Session 4: Thursday, 13 September**11.10 – 13.00****Claudia Merli** (Uppsala University, Sweden)*Central Thai traditional massage and Southern "Malay" village massage for women after childbirth*

I will analyse the introduction of a kind of massage and an object to be used for this scope, both different from the practices enacted by the local traditional midwives and women in Satun, Southern Thailand. These new forms have been presented to the trainees during a course organised by the Department of Social Medicine of Satun Provincial Hospital in March 2004, and held in the Centre of Thai Traditional Medicine and Spa in Satun. The course was initially designed to enrol traditional midwives but the women who attended the course were not. The 'Thai Royal massage' (or 'Palace massage') employing almost exclusively the pressure exercised with thumbs and palms opposes the local kind of massage practiced by the traditional midwives and involving the use of feet and a more extensive manipulation of the body. In the context of another specific kind of massage especially used during postpartum practices an earthen pot whose origin is in central Thailand substitutes the local *tungku besi*, an iron tool used in the bordering Malay state of Kedah from where it seems to have come to Satun about 70–80 years ago, substituting the previous version in stone.

The situation can be read using certain assumptions in the theory expressed by Foucault about the mechanisms of biopower according to which power relations are at the same time intentional and non-subjective, the agents applying these mute, 'anonymous strategies', act often without hypocrisy. Moreover the new forms of power are those dealing with human life as living bodies, so that medicine comes to absolve a function of control, especially when associated with policies of demographic regulation on the female body. I aim at showing how this theory can be usefully applied to an event I witnessed to cast light on a possible mechanism of assimilation of the local culture of the Muslim minority to the Thai nationalistic project of homogenisation. In this way the culture is essentialised in specific objects, and I contend that the attempt to substitute the local *tungku* with an object representing the authentic and geographic core of the nation can be interpreted as part of an 'anonymous strategy' to turn the practices of the women belonging to the Muslim minority toward a model of refined Thai-ness.

Ali Akbar, S.S., M.Hum (Department of Archaeology, University of Indonesia)*The Medicine in Indonesia: Past and Present*

Indonesia is a country with a rich heritage of medical systems. One of the reasons several traditions flourished can be associated to the wide availability of natural resources. The second reason is that the presence and interaction of people of different cultural backgrounds and geographic proveniences enriched it. In Indonesia people can resort to traditional medical treatment in the form of *jamu* (herbal preparations) and *jampi-jampi* (spells or incantations). Since 400 AD people from India shared with the locals their knowledge about yoga and meditation. The arrival of people from the Middle East since 1300 AD brought the practice of *bekam* (cupping) and the use of Islamic prayers (*doa*). And the Chinese introduced acupuncture and massage (termed in Bahasa Indonesia *pijat refleksi*). All these systems are usually grouped together and addressed as Eastern Medicine or Traditional Medicine. Around 1600 AD, the Dutch introduced Western systems of diagnosis, pharmacological treatment and surgery, which later developed into the contemporary 'Western Medicine' or Modern Medicine. Nowadays, people in Indonesia can choose among all these different options. On the other hand, the practitioners of different specialisations (Western trained doctor, *dukun*, *sinshe*, or *tabib*) are free to practise their method, technique, or treatment. As a result, Indonesia witnesses the interplay of several traditions shaping the local medical landscape. Whereas Western medicine usually dominates in urban settings, the rural dwellers still prevalently resort to Indonesian traditional medicine. But more recently we witness a steady increase in the number of people in urban areas using treatments other than biomedicine.

Massimo Sarappa (Università degli Studi di Napoli "L'Orientale")*Traditional Healers and Western Medicine in Bali*

In Bali, as in other areas of Indonesia, traditional medicine is widely practised, both in rural and urban settings and it is closely related to both Balinese-Hindu religious elements and several social factors. Nevertheless, official Western med-

icine is spreading at an increased pace and its practitioners often criticize the traditional healers harshly, by calling them "pure quacks." This paper will show the interests behind this attitude, not least economic considerations. I will also try to expose how and why amongst traditional healers themselves we can find some who are at a greater extent accepted and respected by both medical and religious élites, i.e. the so-called *balian usada* (healers who use traditional texts influenced by Ayurvedic medicine and Tantrism, written in classical Balinese on palm-leaves), whereas others, such as the *balian taksu* (healers who are possessed by gods, spirits and ancestors in order to produce a diagnosis and implement a treatment) are strongly opposed by the same élites. *Balian usada* are all educated males, usually belonging to higher castes, whereas most of *balian taksu* are from lower castes, have little or no formal education and many of them are female. The paper, in addition, will illustrate how, amongst the ethnic Chinese minority of Bali as well, we can notice a distinction between the so-called *sinshe* (who use Chinese traditional medicine and consider their practices strictly "rational," proud to co-operate with some doctors of Western medicine) and those healers who are possessed by gods, scorned by members of the Western medicine. My aim is to demonstrate that *sinshe*, in spite of them, are also influenced by magical elements of popular culture, and that Chinese healers, who during their seances are possessed by both Chinese and Balinese-Hindu gods, play an important role in developing the integration and the socio-cultural relations between ethnic Chinese and Balinese-Hindu people, attracting patients belonging to both groups.

Panel 9 – The State and Illegality in Indonesia
 (Panel convenors: *Gerry van Klinken and Edward Aspinall*)

Contrary to normative conceptions of law and public policy, states and illegal practices often interpenetrate (Heyman 1999). In Indonesia, this can be seen, for example, in the well-known deployment of criminal militias by the authorities in secessionist arenas such as Aceh or East Timor. Other examples include essential involvement by officials in tin smuggling and illegal logging or fishing, and the fixing of procedures such as trials, tenders, or recruitment. To study these phenomena is not to engage yet again in muckraking journalism, but to come to grips with a more realistic notion of the state than was commonplace among scholars during the long New Order. Following an influential paper by Abrams (1988), later elaborated by Migdal (2001), this panel begins with the insight that much of what was written about the state in Indonesia over the last two decades had in fact fallen prey to the state's own propaganda about itself as a coherent, autonomous actor. By means of case studies on the intersection of specific state practices with illegality, this panel aims to develop more bottom-up, anthropological, historical and processual conceptions of the state. Notions of theatricality, trust networks, hegemony, rent-seeking, social banditry, and the shadow state might all be useful to different authors in this quest. Such approaches have been useful in African, Indian and South Pacific studies, but have so far been little used in Indonesia.

Session 6: Friday, 14 September 9.00 – 10.50

Gerry van Klinken (KITLV)

Timber, ethnic violence and the local state in West Kalimantan

In 1997 indigenous Dayak tribesmen in the northern part of West Kalimantan launched such savage attacks against immigrant Madurese farmers that the entire ethnic minority was expelled from the area. Most interpretation has seen the event as a case of indigenous rebellion against (proxies of) the central state following years of marginalisation and environmental rape. This paper will argue that a more adequate explanation involves treating Dayaks no longer as pre-modern savages but as skilful, if ruthless, players in a dysfunctional state at a moment of transition. Here illegality and the formal state buttressed each other. Illegal timber extraction had long fuelled most provincial politics. To this was now added the calculated deployment of ethnic violence – so effective that non-Dayak politicians soon began to imitate it. Central state authority was already wobbling in 1997. When President Suharto resigned amid mass protests the following year, Dayak politicians in West Kalimantan seized the democratic moment to take control over the local state and its black timber economy in many parts of the province.

Edward Aspinall (Australian National University)

The Political Economy of Insurgency in Aceh's Highlands.

Between 1999 and 2005, a bitter war was waged in the highlands of Aceh (the districts of Bener Meriah, Central Aceh and Gayo Lues). For the duration of the conflict, the region was inaccessible and it was difficult for outsiders to discern what was happening there. More peaceful conditions since August 2005 have revealed a picture of a bloody conflict exacerbated by the intermingling of rebel insurgency, state authority and private economic interests. Much of the worst violence was related to battles for control of the region's lucrative economic resources (above all, revenues from coffee plantations, as well as timber). Rebels, government and military officials and militia leaders were part of a single, integrated shadow economy. Some rebel leaders were awarded government construction contracts. Some state officials tried to employ guerilla fighters to assassinate their political rivals. Coffee traders played rebels and soldiers off against one another for economic advantage. Insurgent leaders absconded with huge sums intended for purchasing arms. The conflict in Aceh's highlands provides an excellent case study of the political economy of rebel financing, and of a war economy where the belligerents not only kill each other on the battlefield, but also meet, negotiate and strike deals in the marketplace.

Joshua Barker (University of Toronto)

Negara Beling: A Street-Level "Criminal State" in an Indonesia

This paper examines the changing dynamics of street-level authority in an Indonesian slum. The paper focuses on Cicadas, a densely populated neighborhood in downtown Bandung that has a reputation for being a 'criminal state' (negara beling). Cicadas has a number of men who have emerged as feared and respected informal leaders within the community. Known as jeger, these men occupy an important position in the political landscape of the city because they have a reputation for being fighters and for having followers who they can call upon to engage in street-level politics. Tracing the biographies of these men and their gangs, the first half of the paper describes how street-level authority in Cicadas has passed through a number of phases since independence. Between the 1950s and the early-1980s, local gangs became increasingly well-organized and sought to institutionalize themselves. During the 1980s, when the killings of criminals by the state in the so-called Petrus campaign made it dangerous for gangs and their leaders to be out in the open, some of the men in Cicadas sought alliances with elements in the regime—by working as bodyguards for businesspeople, as informants for the Police, etc.—while others apparently went underground or were killed. During the 1990s those who stayed in Cicadas became increasingly involved in providing protection for people working in the informal street economy, such as street vendors, motorcycle taxi drivers, and rickshaw drivers. In this role, they also learned to work closely and to develop financial arrangements with members of the Police and other state authorities. Against this backdrop, the second half of the paper examines dynamics of illegal street-level authority in Cicadas today. It argues that the system of street-level authority emerging in the wake of the New Order is adapting to three important transformations in the structure of urban politics: the presence of multiple political parties, the growing power of the Police, and the decentralization of government. In this context, jegers are again appearing and are starting to flex their political muscles.

Ian Wilson (Murdoch University)

To Protect and Serve, for a Price: Free Market Gangsters in Jakarta

During the New Order a symbiotic relationship existed between the state and criminality. Gangsters, thugs and racketeers were able to operate with relative impunity on the condition that they passed a portion of their profits to state functionaries. With the fragmentation of the centralized state post-1998 these established networks of patronage were disrupted. While some gangsters went under, others took advantage of the break down in law and order and freedom to organize, carving out new niches for themselves as vigilante-style protectors of the community. After an initial struggle over turf, some have managed to establish relatively stable territorial monopolies over substantial tracts of Jakarta's crowded neighborhoods. Similar in structure to pre-modern forms of predatory states, the social and economic capital of these gangs comes in the form of a reputation for the effective use of violence. The constant pressure of a highly competitive 'free market' in the use of force in Jakarta has resulted in gangs 'professionalizing' the way in which they operate, away from crude extortion to negotiated agreements and alliances with community stakeholders, including the police. In doing so, these gangs have gained an informal legitimacy at the local level which in some instances challenges that of the state.

Session 7: Friday, 14 September

11.10 – 13.00

Michele Ford (The University of Sydney)

Travelling the Aspal Route: State-Sponsored 'Grey' Labour Migration through Indonesia's Transit Provinces

The management of labour migration from Indonesia has come under intense scrutiny over the last three decades, as the numbers of Indonesians seeking work overseas has continued to grow. During the New Order, scholarly and activist attention was focused on the corrupt and inadequate nature of the government-sponsored migration system. More recently, discussions of undocumented labour migration (often described as 'trafficking') have overshadowed critiques of the official system. However, 'grey' labour migration – when workers leave with real passports and work permits obtained with fake papers – remains remarkably understudied. This paper examines the role of individuals, agents and

the state in the conduct of *aspal* (asli tapi palsu, real but fake) labour migration in Indonesia's border provinces. It argues that the '*aspal route*', like many other aspects of state practice, is an example not of blatant corruption or illegality, but rather of the Indonesian state's ambiguous use of its authority for illegitimate purposes.

Eben Kirksey & Andreas Harsono, S. Eben Kirksey (UC Santa Cruz, Andreas Harsono, Pantau Foundation)
Amerika Mencari Keadilan di Negara Bandit?: Cutting the Network of Antonius Wamang

Networks consist of potentially limitless links. The connections between human agents can be followed to infinity. Only by cutting a network, Marilyn Strathern observes, does this method of analysis become powerful. Cutting connections—distinguishing accomplices from witnesses—is an essential part of every criminal investigation. This paper considers evidence of the multiple, partially overlapping, networks of Antonius Wamang: to sandalwood businessmen, to Golkar politicians, to Indonesian military agents, and to Papua's TPN guerillas. We also explore how different government investigators cut these networks.

In November 2006 Wamang was sentenced by a Jakarta court to life in prison for the August 2002 murder of two Americans and one Indonesian. Theatrical frames, which set off front-stage from back-stage, mark any attempt to cut networks. Indonesian government prosecutors emphasized Wamang's ties to Kelly Kwalik's group of TPN guerillas. A competing branch of the Indonesian security forces (POLRI) conducted an earlier investigation. The police investigators, headed by Brigadier General Raziman Tarigan and Major General I Made Mangku Pastika, found evidence of Indonesian military involvement in the ambush.

Early US intelligence reports, leaked to the media, indicated that then Indonesian military commander Gen. Endriartono Sutarto might have been involved in the planning of the attack. FBI investigators, who were first granted permission to visit Timika in 2003, did not consistently pursue evidence of Indonesian military links. The networks linking Wamang to the Indonesian military were cut. This paper uses Actor Network Theory, and Erving Goffman's method of frame analysis, to understand how the Indonesian state is simultaneously linked to, and distant from, criminal elements.

Syarif Hidayat (The Research Centre for Economics, the Indonesian Institute of Sciences (P2E-LIPI))
Indonesia's Pilkada and the Political Economy of the Construction Sector

Since June 2005, Indonesia has embarked into the implementation of its national agenda which has subsequently been well known as "*Pemilihan Kepala Daerah secara Langsung*" (direct election for local government heads, abbreviated *Pilkada Langsung*). This decision, then, has been valued by many observers as a "big step", or even a fundamental reform, towards a more democratic local government in Indonesia. However, it is also possible to conceive a number of telling factors which could, directly or indirectly, threaten the attainment of that expectation.

However, only a few observers, who have interested in putting ahead the focus of attention, such as, contesting the political economic implications of the direct election that may restrain the performance of a day-to-day local governance in the post *Pilkada*. Theoretically, it may be argued that among the "political-economy bias" which most possibly takes place in the post *Pilkada* phase, are the appearance of what has been called: Shadow State and Informal Economy practices.

This paper is aimed to examine and to illuminate the patterns of interaction between the local state elites and business people, especially those who have their main activities on construction sector (*sektor konstruksi*). In so doing, most of the material presented in this paper will deal with unfolding two main cases, namely, Banten and Jambi Cases. The discussion here will be focussed on examining the roles taken by those of "construction business people" during and the post *Pilkada*, then proceed to a generalisation about whether or not, the patterns of business-politics relationship at regional level in the post Indonesian *Pilkada* could be categorised as part of the "shadow state" and "informal economy" practices?. In a more broad discussion, this paper also attempts to evaluate change and continuity in characteristics of business and politics in post Suharto's government.

Session 8: Friday, 14 September**14.30 – 16.20****Robert Cribb***Historicizing the criminal state in Indonesia*

Two theories are available to explain the development of the extensive engagement of ostensibly legitimate officials and politicians in illegal activity in Indonesia which is the central issue in this panel. The institutional theory suggests that all states originate in criminal activity and function at a basic level as lucrative protection rackets.

This theory suggests that the criminal state in Indonesia should be explained above all in terms of the weakness of countervailing institutions; it suggests that there may be a natural process of regularization which gives hope that the criminal state stage may be temporary. The ecological theory emphasises the emergence of new opportunities for state crime. In particular, the regulation of morality (sex and drugs), the emergence of democracy and the environmental turn in global politics have all created new, lucrative criminal niches which did not exist (or which barely existed) in earlier times. The paper will examine the emergence of criminal state activities (especially extortion) in the 1940s and 1950s and will suggest that it may be necessary to employ both theories, despite their apparent contradictions.

Najib Azca*Coker-Kopassus: Military-Thugs Collaboration in Prolonging Communal Conflict in Ambon*

This paper will discuss the linkage and collaboration between Coker, a group of thugs in the city of Ambon, and Kopassus, the special army forces, in prolonging the communal conflict in Ambon. Though the rumor about this "evil alliance" has been circulated from the beginning of the conflict, it was just disclosed to public following the capture of some members of Coker by police in mid 2002. In their testimony before the police, they revealed that their 'dirty works' in cooperation with some Kopassus personnel. Further story was unveiled in the aftermath of the self-submission of the Coker leader, Berty Loupatty, to the police. This paper will argue that such operation was not conducted only by rogue individuals of Kopassus, but was part of a broader strategy of Kopassus in dealing with the conflict in Ambon, particularly in order to undermine the elements of "separatist movement" in the ground. It will also be situated as part of rivalry among local thugs, particularly between Berty Loupatty and Agus Wattimena, both Christians. Furthermore, this paper will also discuss the phenomena as a part of "institutionalized riot system"—as what Paul Brass (2003) calls in the case of communal violence in India.

Michael Buehler*Shari'a by-laws and Machine Politics in Indonesian Districts*

In recent years, a growing number of district governments in Indonesia has adopted *shari'a* inspired by-laws (*perda Islami*) (<http://www.perdaonline.org/>). Proponents of such laws argue that rules on religious behaviour (e.g. *Jilbabisasi*, *Pengelolaan Zakat*, *Pandai Baca Tulis Al-Qur'an*) are needed to tackle the many problems Indonesian districts face. *Shari'a* inspired by-laws would not only strengthen the piety of a district but also curb crime at the local level by preventing gambling, prostitution or the consumption of liquor (*minuman keras-miras*).

Opponents of such laws have accused the *shari'a* movement of engaging in merely symbolist politics that fail to address the real problems of Indonesian districts. *Shari'a* laws, these critics argue, are simply adopted by embattled political elites "to overcome serious legitimacy problems, particularly given increasing public identification of the local political class with corruption and unethical rent-seeking" (McGibbon 2006, 334).

However, the rise of *shari'a* motivated regulations is neither simply a moral movement nor can it be reduced to mere symbolist politics, this paper will argue. In fact, the implementation of *shari'a* inspired by-laws provides local officials with yet another mechanism to engage in rent-seeking activities. Based on findings from field research in South Sulawesi province, the paper will show how the implementation of *shari'a* by-laws allows district elites to gain leverage over the local economy, to open up new sources for revenues and to get access to rents that previously were beyond the reach of the local state.

The paper will then show how these rents are often used by local elites to establish and nurture private networks of power

brokers at the sub-district level. Against the backdrop of democratisation of political institutions and the weakness of political parties at the local level in Indonesia (Choi 2005; Mietzner 2006a, 2006b, 2006c; McGibbon 2006; Ufen 2006; Buehler and Tan 2007), such private networks have become crucial in winning local elections (Vel 2005; Buehler 2006). The observations from South Sulawesi are then situated in the broader topic of this panel, and the overall study of "conditions under which governments and illegal practices enjoy some variety of symbiosis" (Heyman and Smart 1999, 1). In post-New Order Indonesia, the growing rewards of local office brought about by the decentralisation of political authority, together with the introduction of electoral competition for public office, created conditions for embryonic forms of machine politics. The rise of *shari'a* inspired by-laws in Indonesian districts is an expression of this development. It is but one of several manifestations of the rise of electoral corruption which contrasts to the pattern of corruption typical of monarchical or military-bureaucratic regimes (Scott 1972, 93). The rise of *shari'a* by-laws in the context of burgeoning local machine politics thus raises broader questions about how state practices and illegality overlap in post-New Order Indonesia and what the differences to the New Order regime might be.

Adrianus Meliala (University of Indonesia, Jakarta)

Fake money: a permitted grease within a conflict situation

Fake money is not always a crime the state tries to repress. There is always a time for us to see higher than usual prevalence of fake money, especially during conflict situation. Fake money, among others, is the grease that enables conflict situation may end up in a desired end.

This paper uses the post-referendum situation in East Timor, 2001, as an example on the never resolved suspicion that Indonesian military or intelligence had allegedly produced a big number of fake money and distributed them to back up military operation and pro-Jakarta militia.

It would be theorized that, instead of naming state criminality, there is also sub-state elements which undertaken illegal activity which may not coincide with general policy of the state as well as the law.

Session 9: Friday, 14 September 16.40 – 18.30

Loren Rytter

Experiments in Criminality of an Adolescent Regime

The reliance of state authorities and military personal on private agents of violence in Indonesia has garnered considerable scholarly interest in recent years, for the good reason that it has become an ever more obvious feature of the dynamics of power in Indonesia. My own work on youth, gangs, and the state in Indonesia places the emergence of such networks in historical perspective. This paper aims to shed some light on a key period that has garnered relatively little attention with regards to the institutionalization of military-gangster networks, namely the entirety of the 1970s. I argue that this period, from beyond the tail end of the "annihilation of the PKI" to Petrus (the "Mysterious Shootings"), can be viewed from the perspective of a search for a workable format for official-gang relations. During this decade, authorities found the mass support they had enjoyed from students not only waning but turning to opposition. In response, officers began employing support (and auxiliary sources of violence) where they could find it, maintaining contacts with the toughest of the former youth and student "activists" and often becoming patrons of local toughs and their associations. At the same time, cultivation of criminal networks by particular officers increasingly meant the development of rival power bases just as much or even more so than shoring up support for the state as such. Such practices sometimes generated dramatic challenges, such the well-known feud between Generals Ali Moertopo and Soemitro. Many view Petrus as the culmination of this rivalry, intended in part to clear out Ali Moertopo's "zoo." Following a suggestion first made by David Bouchier, I have documented elsewhere the institutionalization of the OKP (Youth Social Organizations) in the aftermath of Petrus. Yet we have few details about the fits and starts of the 1970s in these terms, and still less is known from sources involved. Drawing from interviews with organization members and associated intelligence operatives, this paper will focus on some such creative institutional experiments: the establishment of the national youth forum, KNPI, the emergence of Jakarta's Warga Jaya, and the brief yet dramatic flourishing of the outright recidivist organization, Prens (Aware Preman).

Loïs Bastide (PhD candidate, CNAM Paris)

Keeping The State's Practices within its Own Legitimising Structures: The Case of Indonesian Migrant Workers

Looking closely at political methods of organising migratory routes in Indonesia allows us to view the State from a rather particular angle. The fact that State apparatuses and practices go as far as to include underground practices and networks compels us to reconsider the relationship between the State and legality.

The multiplication of informal agents and networks involved in the flow of migrant workers in Indonesia and the plurality of patterns of articulation which, in one way or another, bind them to government practices show forms of collaboration and "mutual help" (Jones: 2000). We should thus avoid a purely legalistic reading, in favour of an examination of the networks of collaboration, and follow State practices to their furthest ramifications. Such an investigation would allow us to produce a global reading of government practices, which would enable us to go beyond a purely "case by case" treatment of political, legal and administrative provisions implemented to manage TKI' flow.

Since the beginning of the "Reformasi" in Indonesia the adherence to a democratic order and the effort to move towards international recognition have thrown up specific constraints and imposed controlled patterns of political justification, informed by restrictive sets of discursive outlines relating to democratic legitimacy and by specific requirements demanded by the *international human rights regime*². These restrictions are coupled with the necessity for the state to position itself within a legal regime which guarantees its legitimacy³. Policies developed in this sphere must fundamentally find their justification within the bounds of these linked constraints.

Our hypothesis is that the modes of regulation of the migratory flows is a political question, situated between the aim of positioning the country within the global economic hierarchy⁴, and the effort to integrate all the different groups within the population inside a homogeneous national identity. The different combinations of economic and biopolitical policies⁵ and practices which guide the State's management of migratory flux tend regularly to produce types of management which go beyond the bounds of legitimacy proper to the State. It is therefore necessary for the State to make use of "underground" management procedures, which allow the State to eliminate the migrant problem from its official discourse, while in reality treating the migrants as commodities⁶. The border thus established on the edges of legality can be used as justification and allow the State to effectively hide its real practices which integrate and use underground networks. Given this situation the role of the social and political sciences is to rip off this discursive mask and concentrate on following the threads of State practices to the end of their real ramifications.

Ross H. McLeod (Indonesia Project, The Australian National University)

Buying Support for Corruption with Inadequate Budgets and Low Salaries

Former President Soeharto moulded Indonesia's entire government sector into a 'franchise' system that enabled companies of his family and cronies to extract enormous wealth from the economy. Within this franchise he relied on the bureaucracy to generate rents that could be harvested by these 'insider' firms and shared with the regime. Continued success necessitated incentives that would ensure strong loyalty to the franchise and minimise any internal opposition to it. To this end, neither the bureaucracy nor the military was provided with sufficient funding from the budget to cover its costs. The implication was that officials had to find ways to generate off-budget cash inflows in order to be able to purchase the inputs needed and to supplement payments to higher level employees, whose formal remuneration was kept well below private sector levels. Generating cash almost inevitably involved illegal actions of some kind, which meant that virtually all government sector employees became directly or indirectly dependent on corrupt prac-

¹ *Tenaga Kerja Indonesia*: Indonesian migrant workforce.

² Sassen, S. *Territory, Authority, Rights: From Medieval to Global Assemblages*, Princeton University Press, 2006.

³ Sassen, S. *Territory, Authority, Rights: From Medieval to Global Assemblages*, Princeton University Press, 2006.

⁴ Asis, Maruja M. B., in Ananta A., Arifi E.N (ed) *International Migration in Southeast Asia*, ISEAS, Singapore, 2004.

⁵ Foucault, M. *Dits et écrits*, t. 2, Paris, Gallimard, 2001.

⁶ Jones, S. *Making Money Off Migrants. The Indonesian Exodus to Malaysia*, Center for Asia Pacific Social Transformation Studies, University of Wollongong, Sydney, Australia, 2000.

tices for much of their present or future incomes. Any government sector employee who tried to expose corruption or otherwise oppose this system could expect, at best, to be excluded from the informal benefits it provided, while those who displayed both competence and loyalty were typically very well rewarded. The system therefore became strongly self-reinforcing.

Danang Widoyoko (Indonesia Corruption Watch)
Behind Corruption at the Ministry of Sea and Fisheries

A recent series of corruption cases at the Ministry of Sea and Fisheries reveal interesting insights into corruption patterns in Indonesia. New revelations are coming out every day in from the trial of the former Minister Rokhmin Dahuri. A first revelation concerns the nature of political financing. The testimony of witnesses during the trial of the Minister shows how political activities in Indonesia are financed by corrupt practices and illegal donations. Indonesia Corruption Watch monitored campaign expenditure of political parties and presidential candidates in the 2004 elections and revealed a huge mismatch between declared donations and campaign expenditure. The trial confirms that part of the unconfirmed donations came from corruption.

Secondly, the trial reveals how supporters of President Megawati, including the Minister himself, had to give donations to other political powers, including opposition leaders. This reflects a new trend for corruption in Indonesia to follow the pattern of fragmentation of political power. During the previous New Order regime of president Soeharto, corruption was centralized. All corruption and rent-seeking activities involved the cronies of Soeharto. Soeharto's guarantee and protection made corruption predictable and rewarding.

Now, even when every major power centre is paid off, sometimes corruption fails and leads to unpredictable results. The Minister's trial shows that even he could not escape from law enforcement, despite having apparently paid off every major political player.

Panel 10 – Transnational Activism in Southeast Asia

(Panel convenors: *Michele Ford and Lenore Lyons*)

This panel focuses on the new modes of transnational activism which are transforming the landscape of social and political engagement in Southeast Asia, as in other parts of the world. The panel has four main aims. Firstly, we hope to encourage broad participation from scholars looking at different forms and sites of transnational activism, different countries, borderlands and geographic regions, and from a variety of disciplinary backgrounds. The goal is to allow for preliminary mapping of the nature, extent, and pathways of transnational activism in Southeast Asia. Second, we aim to situate the new transnational activism within broader process of economic and cultural globalization, elucidating the connections the new activism has with other phenomena (such as migration flows and the spread of new communication technologies and media). Third, we will view transnational activism critically. Much literature on “global civil society” adopts a celebratory tone because it examines only the emancipatory potential of the new activism, as well as its capacity to enable and facilitate local initiatives. In this panel, we hope also to focus on how the new transnational activism can entrench domination and inequality, and how it can limit and constrain choices by local actors. Fourthly, and following from this observation, the panel will examine efforts by activists in Southeast Asia to resist new forms of hegemony in international activist networks and to set or at least negotiate their own agendas.

Session 1: Wednesday, 12 September 15.00 – 16.50

Dominique Caouette (Département de science politique, Université de Montréal)

Going transnational? Dynamics and Challenges of Linking Local Claims to Global Advocacy Networks in Southeast Asia

In Southeast Asia, especially since the 1997 financial crisis, there has been a growing tendency, for NGOs, social movements and activist networks to organize and work transnationally (Development 2005, Loh 2004). The proposed paper will explore one specific component of Sidney Tarrow's most recent work on transnational activism, namely “the political processes that activists trigger to connect their local claims to those of others across borders and to international institutions, regimes, and processes.” (2005: 11). In doing so, I will try to answer the following questions: Is the emergence and expansion of transnational activism in Southeast Asia comparable to other regions of the world? What are the reasons that motivate local activists and how do they inscribe their demands and claims in transnational coalitions, networks and campaigns? And, in what ways does this participation in such form of collective action affect local level activism and influence for public policy changes? Using a process tracing approach, the proposed paper will discuss transnational activism in three Southeast Asian countries, namely the Philippines, Thailand, and Malaysia.

Sheila Nair (Ph.D., Associate Professor, Department of Political Science, Northern Arizona University)

Dissembling Dissent? Transnational Activism and the Human Rights Movement in Malaysia

Non-governmental organizations (NGOs) and movements located within Southeast Asian state boundaries have long been recipients of both material, ideological and moral support from transnational movements dominated by first world or Northern NGOs and inter-governmental bodies. Embedded as the former are in such transnational arrangements, it raises the question of how such national or local movements are able to advocate independently or autonomously for their own distinctive sets of interests or issues. One of the core concerns, which is not as well studied in Southeast Asia, emerging from the literature on transnational activism is how global hierarchies permeate even presumably more participatory frameworks in international relations. This paper is interested in the tension between the formal equality accorded participants across such transnational arrangements and the problem of hegemony, which underpins relations among them. In addressing this tension the paper seeks to interrogate how and why local or national advocacy movements in Malaysia, particularly those organizing around human rights (and its corollaries) appear complicit with a hegemonic Western-centered discourse, which makes invisible or silences a more careful critique of the historical and global context shaping human rights violations. Further, this paper is interested in addressing why human rights advocates and activists in Malaysia have not mounted a compelling critique of globalization and its impacts on human rights in that country. The paper will focus on the relationship between Malaysian human rights groups and transna-

tional agents in an effort to understand the complexities underpinning the discursive posture of the former vis-à-vis the latter and its implications for transnational activism in Southeast Asia.

Frieda Sinanu (Phd Student, Department of Political & Social Change, RSPAS, the Australian National University)
Transnational-Local NGO Links in Southeast Asia: a case study of Indonesia

Much of the mainstream literature on global civil society views transnational links between NGOs in overtly positive terms. However, the examination of case studies from Indonesia presented in this paper suggests that many problems and tensions exist within their relationships. This paper analyses the dynamics and challenges experienced by local and transnational NGOs as they work together in Indonesia, as a way to understand the nature of global civil society. Based on several months fieldwork in Indonesia, the paper presents an analysis of how Indonesian NGO activists actually talk about and perceive their relationships with international donors and partners, and of how those international actors view their Indonesian counterparts. It explores the problems that occur within their relationships and the implications for interests and agendas that such NGOs serve. It will present two cases, one relationship which is viewed by both the Indonesian NGO and transnational NGO as being successful; and one where the relationship broke down. However, even in the successful case, it will be shown that local and international actors have different perceptions about their cooperation, achievements and aims.

Session 2: Wednesday, 12 September 17.10 – 19.00

Oliver Pye (Department for Southeast Asian Studies, Bonn University)
From Bangkok to Heiligendamm and Back: G8 Protests and the Transnational Challenge

What do the movement against Thaksin Shinawatra in February–April 2006 in Thailand and the protests against the G8-summit in June 2007 in Germany have in common? At first glance, not a lot. The G8 protests are the next event within a continuous stream of counter-summit happenings in the tradition of Seattle and many “transnational activists” are sure to be there. The anti-Thaksin movement – and the subsequent coup d’état – in contrast, is usually portrayed as a typically Thai affair; as another turn in a “vicious cycle” with its own internal logic.

This paper argues that there is a double connection between the two protest movements, both structural and strategic. Based on research conducted during the anti-Thaksin protests in 2006, during the coup d’état and the Thai Social Forum, and the preparations for the G8 protests, it shows that many of the issues fuelling the anti-Thaksin movement arise from similar contradictions within a globalisation project that can be seen around the world. Moreover, transnational activism was one key element that led to a certain success of the movement against Thaksin. However, the dominant form of transnational activism today, i.e. international NGOs and networks around specific campaigns, was unable to seriously relate to a mass political movement with its own dynamics. Strategically, Thai NGOs, although otherwise involved in networks such as Via Campesina, had no transnational perspective in the context of the anti-Thaksin protests. This made it easier for the elitist section of the People’s Alliance for Democracy to argue for a royalist coup. In the context of the G8 protests, this leads to the general challenge of developing transnational perspectives that are relevant for grassroots movements.

Teresa S. Encarnacion Tadem (PhD, Director, Third World Studies Center, Associate Professor, Department of Political Science, University of the Philippines–Diliman)
Linking International and Local Social Movements in the Anti-Asian Development Bank Campaigns: From Chiang Mai to Samut Prakarn

This paper examines the factors which facilitated the linking of transnational social movements with local social movements in Thailand with regards to their anti-Asian Development Bank (ADB) campaigns. These transnational social movements include international nongovernment organizations (INGOs), such as the Bank Information Center, International Rivers Network, Greenpeace Southeast Asia, and NGO Forum on the Asian Development Bank (ADB) in assisting the vil-

lagers of Klong Dan and social movements in Thailand in pressuring the ADB to look into their allegations concerning the Bank's Samut Prakarn Wastewater Management Project (SPWMP). Two of the major issues raised were that the project was environmentally unfriendly and that there was corruption involved in its implementation. A major objective of the INGOs and local social movements was for the ADB to investigate the project based on its established rules and procedures for ascertaining transparency, accountability, and good governance. The paper shows how INGOs played a substantive role in assisting as well as supplementing the efforts of the social movements in this regard. They helped the Thais launch protest actions, hold public forums both locally and internationally, and write letters to ADB officials until the ADB acquiesced to subjecting the project to its inspection mechanisms. There were, however, also limitations to what the INGOs can do particularly with regard to dealing with the local politics vis-à-vis the SPWMP and the dynamics among the INGOs and between the local, Thai social movements and the INGOs. The efforts of local and international social movements were also supported by local political conditions which contributed to the successful anti-ADB campaigns. These included the unity and strength of the Klong Dan villagers against the SPWMP and the democratization process in Thailand which paved the way for the assertion of people's rights particularly against corruption, an issue which characterized the SPWMP. External factors also reinforced the advocacy of local and international social movements against the ADB among which were the emergence of the anti-globalizations movements in general and the advocacy of international as well as regional NGOs against ADB projects and policies in general.

Sharon M. Quinsaat (Researcher, Third World Studies Center, Basement Palma Hall, College of Social Sciences and Philosophy, University of the Philippines)

From the Transnational to the Local: The Campaign against a New WTO Round in the Philippines

This paper is about transnational activism around opposition to the World Trade Organization (WTO). It contends that transnational activism around ephemeral events such as high-level meetings or summits and elusive targets such as multilateral economic institutions requires navigating a transition from an international realm to local conditions by translating far-reaching transnational advocacies into domestic claims and demands and anchoring these to an accessible and visible target to express one's indignation. Very seldom do transnational activists work exclusively at the global level. Instead, they are rooted nationally, simultaneously engaging different levels (local, national, and global) and responding to various contexts, each offering different range of political opportunities.

Using the case of the Stop the New Round Coalition (SNR), a social movement organization that spearheaded a Philippine campaign against the launching of a new round of negotiations at the Fifth Ministerial Conference of the World Trade Organization in Cancun, Mexico on 10-14 September 2003, this paper argues that international protest events such as mobilizations against the ministerial meetings of the WTO only gain relevance if picked up by national, locally-rooted social movements and adapted to indigenous settings—a process which Sidney Tarrow refers to as "downward scale shift" in transnational contention. SNR is an illustrative case of an event-based coalition that was a result of an active and consultative process of formulating a strategy on the WTO undertaken in the transnational public sphere, having been born out of social movement encounters such as the World Social Forum process. The coalition was conceived as part of a collective rather than a stand-alone agent in a transnational effort of social movements to implement the model of disrupting crucial summits of international institutions that buttress the neoliberal ideology, through decentralized and autonomous actions of an unstructured group of protesters at the local level, culminating in a countersummit and a global day of action. SNR combined an internationalist message (stopping a new round of WTO) with domestic claims and demands (call for transparency in negotiating position) by adjusting its frames to the political developments at the domestic level.

On the whole, the paper aims to show that the movement against the WTO in the Philippines is not being driven by a privileged corps of jet-setting activists with little or hardly any accountability to a local constituency. Rather, the so-called "transnational activists" are committed to and embedded in their localities which ultimately shape their approaches to international opportunities.

Session 3: Thursday, 13 September**9.00 – 10.50**

Kerstin Duell (PhD candidate, Department of Political Science, National University of Singapore)

Opportunities and constraints provided by Transnational Activist Networks to Social Movements: The Agency of Burmese Activists in Asia

This paper critically assesses the impact of transnational advocacy networks (TANs) on the Burmese activists. By comparing two capitals and two border areas located in the very different socio-political contexts of South and Southeast Asia, this paper explains why one branch of the movement is embedded within a transnational network while the other one remains in a pocket of isolation. The paper argues that the movement's fluctuation can be explained with dynamics within transnational space. TANs play a crucial role as the arena where the mobilisation and allocation of resources, the alignment of agendas and the seizure of political opportunities are brokered between a multitude of stakeholders and within the complexity of the international system.

Michele Ford (Department of Indonesian Studies, The University of Sydney)

Lenore Lyons, CAPSTRANS, The University of Wollongong

Collaboration or Cooptation? Transnational Activism around Sex Work and Labour Migration in the Riau Islands

The rhetoric of transnational activism implies not only that transnational campaigns and initiatives are based around local needs, but that they are products of the agency of local actors in partnership with their regional and international networks. However, experiences of activists concerned with sex work and migrant labour in Indonesia's Riau Islands suggest that international agendas and the availability of funding – rather than local needs – continue to dictate the form grassroots programs assume. Local activists take a pragmatic approach to this reality. They adopt the language of their foreign partners' agendas and the discourse of transnationalism to harness international resources, believing that this is the only way they can fund their 'real' priorities on the ground. Their ability to withstand the hegemony of international activist discourse is however limited, with profound effects both for the activists and for the communities with which they work. This paper challenges the way in which transnationalism is viewed as a new model of collaboration by examining how the discourse of trafficking has come to dominate initiatives involving migrant labour and sex workers in the Riau Islands.

B. Lynne Milgram (Ph.D., Faculty of Liberal Studies, Ontario College of Art and Design)

Crafting Activism, Negotiating Markets: Women and the Transnational Trade of Secondhand Clothing between Hong Kong and the Philippines

Throughout regions of the South, structural adjustment policies have created new work opportunities for some while giving rise to instances of constraint for others. The recent initiatives of a pioneering group of female entrepreneurs in Baguio City, northern Philippines articulate the former shift. These women have innovatively accessed the global trade of secondhand clothing by developing a branch of exchange between the Philippines and Hong Kong. Building on kinship networks of Philippine women working in Hong Kong as domestic helpers, these entrepreneurs navigate formal government and informal cultural channels to operationalize a transnational trade that straddles legal-illegal practice. In so doing, they connect institutions and parts of societies not previously connected or link these in new ways thereby capturing contested markets and spaces of consumption.

Using Philippine women's initiatives in the Hong Kong-Philippine used clothing trade, I argue that these entrepreneurs' transnational activism reconfigures the market in alternative and disruptive ways to unsettle essentialist categories of economy, class, value, morality and legality. The Philippine Presidential Republic Act No. 4653 (June 17, 1966) prohibits the importation and commercial resale of used clothing (see Milgram 2004). But, once these banned garments are in the Philippines, vendors can obtain business permits to sell these goods. Filipina traders who enter Hong Kong as tourists and work without proper documentation cannot be assured then that their new wealth and middle-class standing is secure in either Hong Kong or the Philippines. They have little choice but to transform the social and political landscape in both locales. Traders thus use letter-writing campaigns, street marches and personal connections to lobby

federal and provincial governments to change the importation laws in the Philippines. In Hong Kong, they pursue loopholes in immigration processes to extend their stays in the country and they negotiate personal 'deals' (albeit illegal) with Chinese firms to gain access to formal business sectors. As a result, Hong Kong immigration counseling centers have mushroomed and a new informal sector of Chinese workers now collect used clothing that they sell to Filipina traders.

Despite the efforts of domestic and international laws, the scale of this illegal commerce grows as the sophistication of entrepreneurs increase. We thus need radically different ways of understanding the interface between such legal/illegal transnational linkages over time and space. Many such movements of people and commodities are illegal because they defy formal political state authority, but they are acceptable or 'illicit' in the eyes of participants. I suggest that rather than taking the state as a point of departure with regard to issues of legality and illegality, that we build upon a distinction between what states consider to be legitimate (legal) and what people involved in transnational networks consider to be legitimate (licit) as well as the scale of such activities (see Van Schendel and Abraham 2005:4).

By adopting analytic perspectives that privilege individuals' modes of transnational activism rather than the rule of the state, this paper demonstrates how globalization is fashioned, not only by large scale actors and institutions, but also by small-scale actors whose work is both embedded within and simultaneously transforming the global landscape (see Freeman 2001). That Filipina entrepreneurs persist (and are largely successful) in a trade that threatens to undermine their hard-earned economic and class standing, speaks to how these players can use the push-pull dynamics of their border-zone trade to craft their own agenda amidst hegemonic state authority.

Panel 12 – HIV in Southeast Asia and China: Recent Developments and New Challenges

(Panel convenors: *Wolfram Schaffar and Christine Winkelmann*)

Since the first cases of HIV/AIDS were attested in Southeast Asia and China in the mid-1980s, the HI-virus has continually spread throughout the region. Towards the beginning of the epidemic, it were prostitutes of the then booming sex industry of Thailand who were identified to be the most affected group and the successful 100% condom use programme was aptly celebrated to be one of the few success stories in the fight against HIV in the developing world.

However, this success story was soon challenged by new patterns of infection throughout the region: The economic opening of Vietnam and China since the 1980s, the rapid integration of Cambodia into the Southeast Asian markets after 1993, the continuation of political crisis and partial civil war in Myanmar, and increasing numbers of drug users and scandalous blood schemes in China led to new waves of the epidemic in the respective countries, resulting in severe problems which call for new responses that go beyond the patterns that have worked in the past.

At the same time, despite the great differences amongst the specific socio-economic backgrounds, certain problems seem to be shared by every country, such as the ignorance or repression of marginalized minorities (IDUs, prostitutes, MSM etc.), a very specific pattern of infection which links IDUs to prostitutes and their clients, or the problem of access to antiretroviral drugs under tight international patent regimes.

At the occasion of the World AIDS Conference in Bangkok in 2004, it was recognised that with the present infection rates continuing, Asia might soon replace Africa as the epicentre of the epidemic, at least in absolute numbers of infection if not in prevalence rates.

The panel invites papers on social, political and economic problems in connection with HIV and AIDS in the countries of the Greater Mekong Subregion and Peninsular Southeast Asia, such as human rights issues, legal reforms, or new prevention strategies corresponding to predominant infection patterns. Equally welcomed are papers exploring questions of health care systems and access to essential drugs under tight international patent regimes.

Session 3: Thursday, 13 September

9.00 – 10.50

CHINA

Christine Winkelmann (Modern Chinese Studies, East Asian Seminar, University of Cologne)

The Chinese Government and The Global Fund to Fight AIDS, Tuberculosis and Malaria: Playing by whose rules?

The HIV/AIDS epidemic in China has long been a taboo: infection rates have been played down, persecution of people being especially vulnerable to HIV/AIDS has been common, and progress towards access to medicine and prevention has been hampered by politics and ideology.

The year 2003 is generally seen as turning point. The handling of the SARS epidemic triggered spill over effects which led to changes in the health sector. A new health minister was appointed and political leaders showed new openness towards HIV/AIDS.

At the same time a new actor stepped onto the stage: In 2001, the Global Fund to Fight AIDS, Tuberculosis and Malaria (GFATM) was established as a Global Public Private Partnership (GPPP) in order to pool financial resources and to guarantee a certain coordination in the fight against these three major diseases. China had – unsuccessfully – applied for funds at the first and second rounds, but its HIV/AIDS proposals were rejected, possibly due to too little political commitment. From round 3 onwards, China has been rewarded funds in every application round and its proposals more and more showed a participatory approach (which is a crucial criterion for the GFATM especially since data show that civil society actors have been performing much better in the fight against HIV/AIDS than governmental agencies).

Using a global health governance approach the paper aims at analysing to what extent the GFATM has really had the chance of influencing Chinese policies towards HIV/AIDS. I will give an analysis of positive developments, like the design of the round 6 proposal which aims at strengthening the role of civil society in HIV/AIDS work and the inclusion of NGOs into the Country Coordinating Mechanism, CCM, the most important local organ. I will also consider the possibility that the GFATM has been 'played with' in order to gain access to funds. Evidence on that side are problematic implementations of GFATM funded HIV programmes as well as the continuing problems of the CCM, in which genuine NGOs are not adequately represented.

Wang Yong (Social Work Department, Chinese University of Hong Kong)
AIDS NGOs and the New Advocacy Network in China

The problem of AIDS in China has become so grave in recent years that it is often reported through media and internet. At the same time, non-governmental organizations are growing up to increasing-visible players in China's AIDS politics and contribute greatly to the improvement of social welfare for AIDS-related people, although Chinese news media rarely mention their existence or efforts. This article shows how the rise of Chinese AIDS NGOs has taken place in interactions with the government, international NGOs, grass-root organizations and local activists. Based on a case study of the election of Country Coordinating Mechanisms of Global Fund in China, this research reveals Chinese AIDS NGOs have learned to cooperate with other groups, such as grass-root organizations, scholars and local activists, to negotiate with the government for better conditions and more open space with the final aim of direct influence on social policy making. Now, after a long struggle, an advocacy network is emerging in the AIDS issue, even if it is still not very efficient or mature. In this process, organizational entrepreneurs play a crucial role in mobilizing resources and providing grass-root organizations with capability building and financial support. In conclusion, this article discusses how AIDS NGOs in China can serve as the new dynamics of civil society development and how they can promote democratic social changes in China.

Birte Seffert (M.A. Berlin Free University, Germany)
Messages of Prevention: HIV/AIDS Prevention for Middle Schools in the PR China

This paper discusses HIV/AIDS prevention messages for adolescents who attend junior and senior secondary school in China in view of the official two-volume teacher's guide published by the Ministry of Education in 2004. The Ministry's teacher's guide is the standard handbook to be used in HIV/AIDS prevention in schools.

In recent years, supported by international organizations, the Chinese government has paid special attention to HIV/AIDS prevention for adolescents in the school context and developed a consistent policy and pedagogical framework. Furthermore, the government tries to establish efficient administration mechanisms to introduce HIV/AIDS as a topic into the school context, such as advocacy among local policy makers and training for teachers. In face of the increasing infection rates in China, especially via unprotected sexual intercourse, an analysis of HIV/AIDS prevention for the adolescent target group seems overdue.

Textbooks and teacher's guides are considered to be important socio-cultural documents transmitting norms, collective rules and expected attitudes. This paper explores messages of prevention to be transmitted to adolescents on two levels: First, the informative level, which concerns infection and protection measures. Second, the normative level, which concerns attitudes and values.

Special focus is given to sexual transmission, condom promotion and expected role behaviour of boys and girls. The paper first studies these issues by examining relevant passages from the handbook, then it moves to a discussion of what assumptions guide HIV/AIDS prevention for adolescents and what might be the reasons behind these assumptions.

It can be shown that transmitting knowledge on the sexual dimension of HIV to adolescents is still a very sensitive subject in present day China. The teacher's guide is based on a moral framework of preventing adolescents from "unhealthy behaviour", using examples of "fallen adolescents" as deterrent measures and teaching a healthy lifestyle. Finally, the paper discusses what problems might arise from these concepts and messages and how the Ministry of Education, as well as organizations working in China, deal with the officially propagated messages of prevention. It is suggested that on one hand, the discussion of HIV/AIDS in schools is embedded in a wider context of strict moral education. On the other hand, the reality of HIV/AIDS spreading in China calls for pragmatic solutions that are currently also negotiated in the school context.

The analysis of the teacher's guide is based on recommendations on preventive education advocated by UN organizations such as UNAIDS, UNESCO and UNFPA. For this purpose, the author has spent two months in Beijing conducting several interviews with experts of the field. Excerpts from these interviews are incorporated into this paper to give the necessary background information.

SOUTHEAST ASIA

Dr. Philippe Doney (Asian Institute of Technology, Bangkok)

Behind Thailand's National AIDS Response: Governance with a non-governmental driving force

Thailand is often hailed as a success story in stemming the tide of HIV infections. In fact, the Thai Working Group on HIV/AIDS Projection estimates that without intervention Thailand would have had 8 to 9 million infected people in 2007 rather than the current 600 000 to 900 000. This worst-case scenario has been averted and Thailand was one of the first countries in the world to show a decline in incidence rates. This has led donor agencies and the UN (especially UNAIDS) and other international organizations to use Thailand as a case of best practice and to laud the Thai government for its clear-headed policy. We argue in this paper that HIV/AIDS policies copied from Thailand are likely to fail if the process and the context that led to the development of those policies is not understood. Looking at past developments, this paper sheds light on innovative programs adopted by government agencies that have their roots in NGOs and community-based organizations. We argue that this is the case with respect to three areas: 1) quantitative and qualitative research that opened new areas of inquiries for an effective response, 2) an integrated prevention strategy that moved away from a strictly epidemiological approach towards a social response incorporating anonymous testing, social marketing, campaigns against stigma and discrimination and counseling, and finally 3) a social approach to care and treatment including palliative and psychosocial community-based measures, support to PLWHA groups and those affected by HIV/AIDS, and better rights-based protections. In these three areas we find that civil society organizations have shaped and influenced the official government strategy on HIV/AIDS. In conclusion, it is suggested that we need to take into account the design and drafting process that led to Thailand's successful HIV/AIDS policies, and the role different actors take in order to create a supportive environment needed to make these policies work in another country.

Kristina Jönsson (PhD, Centre for East and South-East Asian Studies, Lund University, Sweden)

Global vs. Local Governance: HIV/AIDS policy in Cambodia and Lao PDR

The last decades have been characterised by increasingly complex governance structures. Governments collaborate not only with actors from international agencies and civil society, but also from the business community. Large numbers of global partnerships, including public-private, have been created together with initiatives such as the Millennium Development Goals, which guide today's development strategies. Still we do not know enough about how this "new global order" affects national politics, policymaking and eventually policy implementation at the local level. The current changes are quite radical in terms of governance and the role of the state, especially in transitional low-income countries where new actors enter the scene together with new norms and ways of doing things. The aim of the paper is to investigate how global policy and global partnerships influence national governance, both with regard to political and organisational structures and to concrete policy initiatives and their implementation. Empirically the paper focuses on HIV/AIDS policies in Cambodia and Lao PDR. Both countries belong to the least developed in Asia and are highly dependent on aid, but they differ in terms of the HIV/AIDS epidemic, political systems and relations to the rest of the world opening up for interesting comparisons and discussions about global/local governance interaction.

Dr. Wolfram Schaffar (Department of Southeast Asian Studies, Institute of Oriental and Asian Studies, University of Bonn)

People living with HIV and AIDS in Thailand: Self-organisation and Re-appropriation

During the mass uprising against Prime Minister Thaksin in 2006, people living with HIV and AIDS played a small but – as I will argue – crucial role in the formation of the anti-Thaksin movement. In January 2006, the group TNP+ (*Thai Network of People Living with HIV/AIDS*) together with groups of small scale farmers staged a militant protest rally against the free trade agreement between Thailand and the US. The protest brought the negotiations to a halt and delegitimized Thaksin's trade and health policy.

From 1998 on, TNP+ was part of an international network consisting of various NGOs, academics, lawyers, and state

agencies, who fought for access to generic anti-retroviral drugs and challenged the patent on Didanosine (ddl) held by the pharmaceutical company *Bristol-Myers Squibb*. Although the success of this campaign can be seen as a result of close co-operation within an international network, it will be argued that the process of politicisation can not fully be explained by the involvement of TNP+ in this campaign. If we want to understand TNP+'s militancy and generalisation of political claims, we have to take into account specific forms of self-organisation and re-appropriation, which were developed by TNP+ during its struggle for access to medical treatment.

The paper analyses the emergence of TNP+ as a political actor in Thailand and the implication of this development for the concept of "global health governance".

Session 5: Thursday, 13 September

14.30 – 16.20

SOUTHEAST ASIA

Manuela Peters (Health Delegate, Swiss Red Cross, Sigli, Indonesia, PhD Candidate, Department of Political and Cultural Change (ZEFa), Centre for Development Research (ZEF), University of Bonn, Germany)

Social perceptions of tuberculosis and sexuality in light of HIV/AIDS in post-conflict Muara Tiga

This paper attempts to outline the challenges of tuberculosis (TB) control on societal level in light of the growing spread of HIV/AIDS in Indonesia. According to WHO, Indonesia is the third highest TB burdened country in the world. The most affected are poor people, and increasingly people infected by HIV. Although diagnosis and treatment of TB are free of charge, this paper argues that stigma and unawareness are perhaps some of leading causes to why the Ministry of Health has failed to respond effectively to the epidemic for decades; this has led to low diagnosis and treatment rates and to anti-TB drug resistance. Like AIDS, people are afraid to admit that they have TB. With HIV/AIDS beginning to spread in Indonesia there is an increase of people co-infected with HIV and TB. The stigma attached to TB in Indonesia may thereby develop new dimensions. In Indonesia TB is often seen as a disease related to filth and backwardness. TB's relationship to HIV, however, may intricate current stigma as a consequence of people's perceptions of HIV/AIDS. It is therefore crucial that TB is addressed together with HIV/AIDS, not only in medical health care, but also within the society given the significance of people's perceptions in disease control.

Pollie Bith-Melander (PhD Asia-Pacific Institute of Tropical Medicine, Department of Tropical Medicine, Medical Microbiology, and Pharmacology, John A. Burns School of Medicine, University of Hawaii at Manoa, Honolulu, Hawaii)

Perceptions of HIV/AIDS among Cambodian Women with AIDS

Purpose: AIDS is a serious social problem. Poverty and HIV/AIDS operate together in a vicious cycle. This study provides a deeper understanding of cultural beliefs about HIV/AIDS from women who were infected by their husbands. This study also addresses the question of how poverty plays a critical role in HIV/AIDS programs that tend to focus heavily on a biomedical model of the disease. Even with the availability of AIDS treatments, poverty is a major issue facing people in developing countries. Cambodian women with AIDS felt that they would die of starvation tomorrow even if they were healthier today.

Methods: 50 women with AIDS were interviewed in 2005 in Phnom Penh, Cambodia, through snowball sampling in an ART clinic. Semi-structured interviews were used to guide the questions. These interviews were tape recorded, transcribed and translated. Predetermined, open-ended questions and probes guided the 1-hour long discussions that were handwritten in Khmer (Cambodian language).

Results: While some common themes such as death, hopelessness, suffering, isolation, weak, shame, and exhaustion were widely described as part of their experiences, Cambodian women with AIDS ranked food, shelter, and medicine as the top three in the order of importance. Social issues such as emotional/psychological factors and non-clinical life disrupting effects (e.g., decreased time spent with family, not being able to meet responsibilities) were discussed. Clinical-based descriptions were also mentioned (e.g., nausea, vomiting); however, these symptoms were reported less frequently.

Conclusion/Implications: Future HIV/AIDS outcome studies need to measure a broader range of symptoms. Clinicians should provide patients with education and information about the full range of symptoms from AIDS and side effects

that can be expected from the highly anti-retroviral therapy. In addition, specific information about AIDS care should be provided prior to implementation of the AIDS treatment.

Acknowledgement of Research Funding and Institutional Support: The Center for Khmer Studies, Siem Reap Cambodia for funding this research

GENERAL DISCUSSION: *RECENT TRENDS AND CHALLENGES OF HIV IN CHINA AND SOUTHEAST ASIA – TOWARDS GLOBAL HEALTH GOVERNANCE?*

Panel 13 – Social Perspectives on Disasters in Southeast Asia

(Panel convenors: *JC Gaillard and Pauline Texier*)

The damage caused by the 26 December 2004 tsunami and other recent disasters in the Philippines, Indonesia and Vietnam dramatically focused international public attention on Southeast Asia. Those catastrophes further emphasized the extreme vulnerability of Southeast Asian societies in the face of natural hazards and the need for a better understanding of both the causes and consequences of these events. The present panel shall offer social perspectives on these questions beyond the usual discourse on the extreme dimension of natural hazards. It should focus on two themes: 1/ the anthropogenic causes of increasing disaster occurrence; 2/ issues around post-disaster reconstruction to foster quick and efficient social resilience and transform disasters into opportunities for development and disaster risk reduction.

Disasters are often seen as the mere consequence of extreme and rare natural hazards. Regarding disasters as the result of natural phenomena, "extreme" in magnitude and "rare" in time, has for a long time led to disaster management policies that are geared towards dealing with the "extraordinary". These policies have often relied on specific, technocratic and technical measures. However, the steady increase in the number of disastrous events during the last decades shows the limits of this approach. The failure to fully reduce the occurrence of disaster largely lies in the gap between policies focusing on the "extreme" dimension of natural hazards and the real causes of disasters that are rooted in daily constraints materialized by the vulnerability of Southeast Asian society. This panel shall aim at assessing people's vulnerability and identifying the underpinning structural constraints of social, economic and political nature. It shall further address the present policies set up to face natural hazards and the possible alternatives to better reduce disaster risk.

The scope of damage brought by disastrous events in Southeast Asia also urges practitioners and scientists to focus on how to enhance post-disaster reconstruction. In theory, disasters should be powerful opportunities to spur development and efficient disaster risk reduction. However, recent examples in Southeast Asia and elsewhere in the world show how difficult it is to transform theory into practice. Most of the critiques have concentrated on the lack of collaboration between scientists, practitioners and the victims. The present panel shall address underpinning issues behind the success or failure of post-disaster reconstruction in Southeast Asia. It shall as well discuss possible options to improve post-disaster management. It shall particularly explore the concept of resilience which was quite recently introduced in disaster studies to better address the capacity of individuals and societies to overcome the damage brought by natural hazards. The present panel welcomes contributions from the academe as well as from the practitioner realm (NGOs, international organizations, national and local governments, etc.) from both Europe and Southeast Asia. It shall include case studies from rural and urban settings in insular and mainland Southeast Asia as well as conceptual reflections.

Session 3: Thursday, 13 September

9.00 – 10.50

Judith Schlehe (Institute of Cultural and Social Anthropology, Albert-Ludwigs-Universität Freiburg, Germany)

After the earthquake on Java: Cultural polarization and the representations of tradition and modernity

This paper documents and analyzes the ways people in Yogyakarta and in the villages of Bantul reacted to an earthquake that had claimed around 6,000 victims and left more than 1 million people homeless on May 27, 2006. Based on eight weeks of anthropological fieldwork conducted after the disaster, the author focuses on both social responses and cultural interpretations of the event. The former include the application of and limits to the traditional system of mutual help. The latter – cultural interpretations and related ritual activities – are of special interest as the affected area had been seen as protected by a mythical relationship between the Sultan and the local guardian spirits of both the Indian Ocean and the volcano Merapi. Therefore the crucial question was if the earthquake should be regarded as a sign that the spirits are angry with the Sultan or the people – and if yes, why? – or if it was a message from Allah. The many answers to that question reveal what people perceive as problematic in their society: first of all the tensions and negotiations between what they see as tradition and modernity with all associated representations.

Monica Lindberg Falk (Centre for East- and Southeast Asian Studies, Lund University, Sweden)
Resilience and the significance of Buddhism in the aftermath of the tsunami in Thailand

December 26th, 2004, was the weekly Buddhist holy day in Thailand and many people were at the temples making religious merits when the tsunami waves hit the Thai shore. Initially the Buddhist temples became important places for people to seek refuge at. Rescue camps were established both on temple's grounds and outside the temples and temples were significant for keeping thousands of dead bodies. Thai people turn to the monks for consolation, for explanations about life and death and the monks are important in conducting rites and ceremonies and for restoring continuity and order. This paper will investigate the concept of resilience and explore how people in the Thai coastal areas hit by the tsunami have dealt with their situation after the disaster. The focus will be on the significance of religion in coping with the disaster. It will include ways in which Thai people cope with suffering and how they recover after having lost family members, friends, neighbours, their homes and means of livelihood. The paper will contain Thai people's own experiences of the catastrophe, what it has meant to them and what strategies they have had in order to cope with their lives after the tsunami.

The ethnography for this paper is based on anthropological research carried out in Phang Nga, the worst hit province in Thailand. The tsunami catastrophe is unique in many ways. It involves Thai people from several ethnic groups, illegal immigrants from neighbouring countries, poor people from other parts of Thailand, affluent tourists from countries far away and people of all ages. This paper deals especially with the Asian survivors.

Claudia Merli (Department of Cultural Anthropology, Uppsala University, Sweden)
Islamic and Buddhist interpretations of tsunami as supernatural punishment versus natural disaster in Satun province, Southern Thailand

In the aftermath of the tsunami catastrophe of December 2004, local discourses and interpretations offered by people belonging to different faiths in Satun province overlapped. Whereas we can roughly distinguish an Islamic interpretation of the tsunami as divine punishment as opposed to a Buddhist explanation of it as natural phenomenon, the actual interplay of these two quite contrasting views testifies of blurred confines, especially in the opinions of local fishermen. The discrepancies between the interpretative level and the posttsunami local management are expressed by the infrastructural works and interventions carried out along the coast. Local Muslim fishermen compare the tsunami to other natural marine phenomena occurring cyclically in the past, whose 'natural' causes and supernatural measures taken to avert/control them express a mixture of past questionable rituals and contemporary Islamic orthodoxy. The precedent natural warnings' system based on individual perception and understanding of natural signs is at odds with the modern technological warning devices put in place, in an era in which nature (or God) strikes 'without' warning, leaving the fishermen destitute of their self reliance. The reference to the Qur'an and to the morally corrupted actions of local and other-than-local people provides then a *post hoc ergo propter hoc* explanation.

Werner Kraus (Centre for Southeast Asian Art Passau, Germany)
Reading the signs: Islamic Interpretations of and Reactions to the Tsunami in Aceh

The paper discusses different Islamic reactions in order to understand and explain the misery and death caused by the gigantic earthquake and tsunami of 26 December 2004 in Aceh/Indonesia.

Basically three different models were developed by the Islamic community:

1. the tsunami has to be understood as a punishment by Allah. Different reasons why the Acehnese had to be punished were developed by different social and religious groups.
2. The tsunami has to be understood as a trial. God wanted to find out if the death of hundreds of thousands of his believers would tempt the faith of the survivors.
3. The message of the disaster is that nobody has the right to question Allah's will, because nobody is able to understand the divine blue-prints for His creation anyway. Muslims have to accept what ever happens since it is part of the infinite wisdom of the Almighty.

During three visits to Aceh a large number of informal interviews were conducted and about 20 locally produced books

collected and analysed. Besides that I used poems, songs and DVD production sold on the Acehnese market in order to understand the religious construction of the causes and the now necessary remedies to prevent future calamities of that magnitude. As a first approximation we can state, that the "punishment version" is more and more accepted by the Ulama and the public in Aceh. This has strongly contributed to the acceptance of corporal punishment (campuk) in the wake of the introduction of sharia law. Individual trespassing of religious law are understood as a threat to the whole community, because they might invite disasters like the tsunami again. The tsunami of 26 December 2004 in Aceh has strengthened the position of religion and religious institutions (sharia courts, sharia police, etc.) in Aceh and as such strengthened Acehnese understandings of the "specialness" of the region. In the long run it might support the transnational feeling that only the Islamization of national law might save Indonesia from the endless stream of natural disasters which hit the country over the last 2 years.

Session 4: Thursday, 13 September

11.10 – 13.00

Soledad Natalia M. Dalisay (Department of Anthropology, University of the Philippines Diliman, Quezon City, The Philippines)

Survival Strategies to Overcome Inaagosto and Nordeste in Two Coastal Communities in Batangas and Mindoro, The Philippines

Batangas and Mindoro provinces in the Philippines are located opposite each other across the South China Sea. Several times a year, both provinces are severely hit by typhoons and monsoon rains that would often leave flood waters in their wake. Mindoro, particularly, has been hit by huge a tsunami in the 1980's. Used to living within the typhoon belt, people in coastal communities in the provinces have developed their own ways to cope with the hardships encountered during this season, which they acknowledge to be the lean food period. These lean periods are referred to in Batangas as Inaagosto and in Mindoro as Nordeste. Using in-depth interviews, this study looked into how the people in two coastal communities in Batangas and Mindoro would cope with the hard times during inagosto and nordeste. Though belonging to two provinces, the people of Batangas and Mindoro confronted the lean food season in very similar ways. These included negotiating for entitlements, engaging in extra-income earning activities and reallocating scarce food resources in the home and in the community. They also differed in some of the ways in which they would respond to the lean food period and this was evident in how they reinvented "food." Moreover, in both communities, coping was seen to be gendered. This study generated recommendations that are hoped to contribute to the development of more culturally appropriate programs that would enable people to successfully battle the challenges posed by the lean food season.

Nestor T. Castro (Department of Anthropology, University of the Philippines Diliman)

Living with typhoons: Cultural responses to typhoons in two Philippine provinces

In November 2006, Typhoon Durian hit the Philippines, causing widespread flooding, damaging property, and triggering landslides in eleven of the country's provinces. Durian achieved maximum sustained winds of 190 kph at its center with gusts of up to 225 kph. The National Disaster Coordinating Council (NDCC) reported that 455,593 people have been affected by the typhoon. Albay Province suffered the most from Durian because the said typhoon triggered lahar flows from Mayon Volcano thereby burying or destroying thousands of houses in three villages. More than 10,000 people have been displaced in Albay because of Typhoon Durian.

On the other hand, the northernmost province of Batanes is hit by strong typhoons for an average of nine months of the year. However, the damages to life and property in Batanes due to typhoons remain minimal. This paper will look into the disparate impact of typhoons in the two Philippine provinces of Albay and Batanes. Particular attention will be given to the role of culture – such as that manifested in indigenous disaster management systems – in addressing natural calamities, such as typhoons. Case studies on how families and communities respond to the onslaught of typhoons will be presented. Specific recommendations will be made to integrate the socio-cultural dimension in the country's disaster preparedness and risk management programs.

Jean-Christophe Gaillard et Michael Raymon M. Pangilinan
Coping with increasing flooding in the Pampanga river delta, Philippines

The small village of Sagrada (municipality of Masantol), isolated at the edge of the Pampanga river delta in the Philippines, is seasonally hit by floods. The magnitude of flooding is increasing because of the fast subsidence of coastal lands accelerated by the intense withdrawal of underground water. In facing this situation, the people of Sagrada progressively abandoned traditional rice and vegetable farming and shifted to fish growing. During the dry season, incomes generated by selling fish are enough to buy rice but during the rainy season, fish ponds are very vulnerable. Food security is then threatened. The situation worsens with the lack of transportation infrastructure linking Sagrada to the Masantol town proper and the limited budget within the hands of the village authorities in the event of a disaster (around 380 euros per year). The present study analyses people's response to secure their daily needs in time of flooding. It relies on a questionnaire-based survey and interviews with key informants conducted between July and August 2006. It further explores potential ways to enhance people's coping capabilities through community-based disaster risk management.

Session 5: Thursday, 13 September

14.30 – 16.20

Philippe Régnier (Centre for Asian Studies, Geneva, Switzerland), **Bruno Neri** (Terre des Hommes Italy, Milan, Italy), **Antoine Weber** (Swiss Red Cross, Bern, Switzerland)

From emergency relief to sustainable economic recovery: Looking for lessons learnt from post-tsunami NGO experiences in Indonesia and India

This proposal is derived from a 2006-07 research and training project titled " Post-Crisis Economic Rehabilitation through Small-Scale Entrepreneurship and Micro-finance in the Asia- Pacific Region: Learning from Best Practices ". The project is conducted by the Centre for Asian Studies, Graduate Institutes of International and Development Studies, Geneva, in cooperation with the International Red Cross Committee, the Swiss Red Cross and the International Federation Terre des Hommes. Despite the size of the financial response to the tsunami disaster and the implications of hundreds of intergovernmental and non-governmental organizations, the extraordinary mobilisation of humanitarian assistance combined with the unlimited trust in rapid reconstruction capacity have led to a rather chaotic delivery of aid, especially the assistance intended to support local economic rehabilitation and livelihood development. Beyond the early months where humanitarian emergency relief was the top priority, few large and smaller organizations seem to have been able to meet the challenge of re-empowering the affected populations through the promotion of small-scale production and service activities generating sustainable employment and revenues, at least to levels prior the disaster. Therefore, the object of the proposed paper is to address the crucial need of a continuum from post-disaster relief to sustainable reconstruction, through the promotion of micro-economic initiatives paving the way towards local affected communities' self-subsistence and self-reliance as rapidly as possible, and definitely before external assistance will come to an end.

The proposed paper will concentrate on:

- (a) Options and difficulties in the recent international humanitarian debate to define and conceive post-disaster livelihood recovery and economic rehabilitation beyond the delivery of emergency relief,
- (b) A brief review of post-tsunami livelihood recovery projects conducted in Indonesia (Aceh) and India (Tamil Nadu) since 2005 by Terre des Hommes Italy and Terre des Hommes Switzerland working with local fishing communities in rural areas,
- (c) A tentative production of lessons learnt derived, in a comparative perspective, from the accumulated experiences in Indonesia and India.

Mareen Gehlich-Shillabeer (Canterbury Christ Church University, UK)

Bankers to the Poor or Banking on the Poor: Micro-credits and Livelihood Security in the Flood Prone Areas of Bangladesh

Evidence suggests that livelihoods in some parts of Bangladesh have yielded to 'downward mobility' pressures as a resulting from 'double exposure' to extreme floods (bonnas) in conjunction with micro credits. Yet, despite these observable trends micro-credit schemes (MCS) have advanced from a 'novel' idea to a Nobel Peace Prize winning con-

cept for development in the space of two decades. By focusing predominantly on positive outcomes, MCS are often advertised as a 'win-win' proposition that combine good banking with poverty alleviation. Thus most studies pay little attention to the geographical and hazardous conditions that frames people's livelihoods. In Bangladesh this 'double exposure' has increased the pressure on already fragile coping and livelihoods strategies. Utilising an amalgamated framework based on the 'At Risk' and 'Hazard-of-Place Model' the conference paper aims to investigate multi-level factors that contributed to the patchwork of risks and opportunities, through which people have to negotiate their livelihoods. While the use of GIS will enable the visualisation of these intersections, a local level case studies in Tangail is envisioned to ground the research data in the context of household livelihood security; thereby generating a more innovative and inclusive analysis of social and biophysical vulnerability, tied to a specific location.

Julien Adi (Action Contre la Faim, Paris, France)

The Action Contre la Faim post-tsunami emergency programme in Northern Sumatra, Indonesia: The case of water and sanitation in Calang and Teunom, NAD.

Calang is the capital of Aceh Jaya district. It is around 7 hours away from Banda Aceh by road. This area was the most affected by the 26 December 2004 tsunami. Calang lost more than 80% of its population or 12,000 persons. In response to the disaster, Action Contre la Faim set up a 4-month emergency plan to help the victims for water and sanitation to avoid the outbreak of epidemics. To ensure the sustainability of the emergency programme, an assessment of needs was immediately implemented. A 96-item questionnaire enabled to evaluate community knowledge, attitudes and practices regarding water, sanitation and hygiene. The survey was conducted in 18 camps, 6 barracks, 15 villages and 9 former settlement for a total of 360 questionnaires. The conclusions of this survey, published in July 2005, highlighted a lack of formal water network despite several water sources (such as river, lake, opened shallow well, etc.). A similar observation was made regarding defecation (river, bush, etc...). Overall body hygiene was also of concern since people do not wash their hands after defecating. According to the result of the survey, ACF set up a water and sanitation project in Calang and in Teunom located around 45 km away from Calang. These programmes are called post emergency programmes or rehabilitation programmes. They were composed of the following components: well washing area (WWA), well drinking (WD), well rehabilitated (WR), well cleaning (WC), gravity fed system (GFS), family latrine, public latrine, village hygiene promoters training, village technician training.

These programmes started at the beginning of January 2006. The beneficiaries are respectively 2500 and 2400 peoples in Calang and Teunom. In parallel to the projects, ACF launched a monitoring survey during the first semester of 2006. The sample includes women who had to answer 137 questions. The survey was conducted in the most representative village (Jabie). The conclusions of this survey are:

- There is an improvement regarding water management especially regarding the use of wells as the most important water point (>90%).
- The communities boil the water before drinking but there are some remaining troubles regarding water quality
- Regarding sanitation, everything is moving on because almost each family got its own latrine.
- The hygiene behaviour has considerably improved because of training and film projections in the schools and villages.

Julie Morin (Association Planet Risk and Laboratoire des Sciences de la Terre de l'Université de la Réunion), **Benjamin de Coster** (Association Planet Risk), **François Flohic** (Association Planet Risk), **Franck Lavigne** (Laboratoire de Géographie Physique and Association Planet Risk), **Damien Le Floch** (Association Planet Risk), **Raphael Paris** (Géolab and Association Planet Risk)

Consequently to the 26 December 2004 tsunami, Planet Risk NGO (leading sensitization actions on natural hazards since 2004) took part in the international research programme Tsunarisque (<http://www.tsunarisque.cnrs.fr/>) in Banda Aceh. This project aimed to build a scientific, pedagogic, and operational approach of tsunami risk prevention in Indonesia. The tsunami reconstitution in Banda Aceh and study of coastal environment impacts in Sumatra led scientists to finalize tsunami's risks cartograph methods which are now applied to other Indonesian places, especially to the South coast of Java Island. For one year Planet Risk team went with Indonesian and French researchers involved in the project so as to product a summary documentary (Tsunarisque, Appréhender une catastrophe, De Coster B., Flohic F.,

Gombert C., 52 min., CNRS Images – Planet Risk, 2007). It also gave Planet Risk an opportunity to meet the populations, listen to what they have to say, and look into this kind of questions: "Why Banda Aceh inhabitants were as much annihilated, while less than a dozen of deaths occurred on Simeulue Island when the wave was similar in physical terms? How is it possible that hundreds of people got killed by a new tsunami in Pangandaran (South of Java) in July 2006, only a few months later the "South-East Asian tsunami"?". With a wealth of experience behind one and focusing on the central idea that lack of knowledge considerably increases the vulnerability of population, Planet Risk built up a strategy to increment Tsunarisque scientific parts with adapted prevention actions among populations. A prevention movie, pedagogic posters and educational flyers were created in order to inform on the attitudes to be followed in the event of tsunami. These documents were diffused in the South Java threatened coast villages with a priority to high-density areas. At the same time a permanent center for tsunami's risks sensitization was created in Parangtritis (Southern coast of Central Java). The aim of Planet Risk and Tsunarisque scientist's partners is now to extend these prevention actions to other territories. The highly frequented Bali coasts are the next target. A programme including risk management plans in collaboration with all national and local Indonesian partners concerned by the topic is being put in place in addition to the strict prevention actions.

Session 6: Friday, 14 September 9.00 – 10.50

Terrence Bensel (Allegheny College, USA)

Rural Vulnerability to El Niño Climate Events in the Philippines

Recent El Niño climate events in 1982-83, 1991-92, and 1997-98 have had devastating impacts on key sectors of the Philippine economy, especially agriculture. Advances in El Niño climate forecasting allowed the Philippine government an opportunity to mitigate some of these impacts during the 1997-98 event. However, even with advance warning government efforts to prepare for this disaster were of limited effectiveness. This paper will examine why key segments of the Philippine agricultural economy remain vulnerable to El Niño climate events, and what that says about the underlying vulnerability of much of the rural population of that nation. It will also examine what could be done to better prepare Filipino farmers for climate variability associated with El Niño and increasingly, with global climate change caused by global warming.

Pauline Texier (UMR 8586 Prodig CNRS, Paris, France)

The floods of February 2007 in Jakarta, Indonesia: An extreme "natural" event, which reveals huge human causes, daily structural constraints and mismanagement

The short term (urban paralysis) and middle and long term (huge damages, more serious sanitary and environment situations, economic difficulties) consequences from early February 2007 heavy floods occurred in Jakarta, show how vulnerable the societies living in this metropolitan area are. But contrary to standard opinion from the local media and government, this extreme hazard and high vulnerability seem to come more from anthropogenic causes than natural causes from upstream.

Firstly, we propose in this communication, to analyse, throw the worse flood crisis event of Jakarta's history, and by comparing with the two last flood events (1996 and 2002), the deep but direct causes of such an event, in order to show that several human factors both increase the magnitude of the natural phenomena, and the vulnerability of whole a city. Secondly, we will go further by understanding the underpinning and daily social, economic and political constraints which create this particular configuration "at risk", and explain both the human direct causes, and the "bad" behaviours of poor populations during this extreme event. Then, we will overview the global strategy of disaster management policies in Jakarta, which not focus on the deep causes of risk, but more on hazards, by technical measures to control floods and socialisation to fight a pretended low perception of risk (pre-disaster management), crisis management which doesn't work properly, and quick recovery (post-disaster management). We will discuss the reasons of failure of such a system in the jakartaneese poor communities, and introduce possible management perspectives, by analysing a concept of "total community based program of resilience by fighting deep causes of vulnerability and hazards".

Jérôme Tadié (Institut de recherche pour le développement, France)

Dealing with ordinary disasters: Fires, actors and the reconstruction of Jakarta's kampungs.

Fires are a recurrent hazard happening in Jakarta 800 times and displacing an average of 20 000 inhabitants a year. Of different origins and not always mere accidents, they are a terrain of action for different stakeholders in the city. From first emergency aid to the problems of reconstruction or displacement, a range of actors intervene, such as the inhabitants, the city government and its agencies, political parties, NGOs or the Red Cross. Dealing with poorer neighbourhood (kampung) fires in Jakarta, this paper aims at analysing the ways catastrophes are used and managed, not only for city planning purposes but also for city politics and social matters. It will therefore assess the types of reconstructions or displacements that have been taking place in Jakarta and study the ways different types of actors shape the metropolis. It will thus show, in a diachronic spirit, not only how city inhabitants are dealt with, how they cope with disasters, but also how the management of fires is used by different stakeholders to achieve their goals. Mixing formal and more informal practices, disasters are thus a means for urban policy and politics.

Session 7: Friday, 14 September 11.10 – 13.00

FINAL DISCUSSION

Panel 15 - The normalization of religion in Southeast Asia

(Panel convenors: *Yves Goudineau, Rémy Madinier, Michel Picard*)

The advance of Islam and Christianity in Southeast Asia entailed the propagation and localization of the very idea of "religion" throughout the region. Besides movements of proselytism and conversion, this process provoked a questioning of local world views and indigenous belief systems. The contemporary states of Southeast Asia have appropriated this idea and – often in the name of modernity and progress – they tend to oblige their populations, including marginal ones, to have a "religion".

This panel will tackle the issues, past and present, of the appropriation – whether voluntary or constrained – of the idea of "religion" by the peoples of Southeast Asia. Papers should deal with one of the following topics:

1) The intrusion and ensuing establishment of Middle-Eastern monotheisms induced profound cultural and political mutations in Southeast Asia. Whether conveyed by colonisation (as with Christianity) or by trade networks relayed by local sultanates (as with Islam), these religions managed, during the 19th and early 20th centuries, to impose their own frames of reference upon local belief systems. Thereby, they tended to impute some of the attributes of Semitic religions to Asian religions (Hinduism and Buddhism, especially), such as, the primacy of texts, the obligation of conversion and the exclusive allegiance to a single deity. In short, native interlocutors of foreign administrators, orientalist, missionaries and preachers had to invent for themselves the idea that their own society possessed an equivalent of Christianity or Islam, and that they too had a proper "religion".

2) At the same time as this idea of "religion" was compelling recognition in Southeast Asia, various proselyte movements – Christian, Muslim, Buddhist, Hindu, etc. – were putting it into practice, aiming at converting populations blinded by "superstitions" and fettered by backward customs. By substituting orthodoxy (allegiance to a normative doctrine) for orthopraxy (respect for ancestral rites), these movements attempted to discriminate between true "religion" and mere "custom" (agama vs adat in the Malay archipelago). Such a process of religious expansion resulted in a complex evolution, marked by rationalization (the formulation of a canonical corpus, its institutionalization and its effective socialization) as well as by secularization (desacralization of the immanent concrete in favour of an abstract and transcendent divine), along with scripturalization and normalized practices. Depending on political and cultural contexts as well as on religious references, these proselyte movements have taken various guises. One should aim at a comparative study of these various forms of localization and appropriation of "religion", specifically by contrasting the modes of rationalization and secularization resulting respectively from Semitic and Asian religions.

3) This process of propagation and localization of normative religions further resulted in the setting up of confessional boundaries. In the 19th century, the colonial policy of Western powers led to a stricter religious partition of populations. After World War Two, the leaders of the new nation-states attempted to tone down the effects of these confessional boundaries. The settling of a religious status quo conducive to national cohesion took various guises: an explicit hierarchy in Malaysia, the common principles of Pancasila in Indonesia, or – for some time – an uncompromising secularity in communist Indochina. Since the last two decades, the internal crises affecting these nation-states as well as the cultural shocks entailed by globalisation contributed to a stiffening of religious boundaries. The pressing obligation imposed on peoples to belong to a so-called "world religion" is curtailing syncretic opportunities by reducing the relevance of their native belief systems and world views.

Session 6: Friday, 14 September 9.00 – 10.50

LOCAL APPROPRIATION OF ISLAM

Andrée Feillard (Archipel, Centre Asie du Sud-Est, CNRS-EHESS, Paris)

Traditionalist Islam's discourse on pre-Islamic tradition and mysticism in Indonesia: between purification and preservation

The relationship between Traditionalist Islam and Javanism has evolved during the course of the 20th century, following the perception of dangers perceived to face the religion of the «majority». We propose to give an account of this discourse within the Nahdlatul Ulama's sphere, the largest Islamic organization in Indonesia, based in Java: what is the discourse on pre-Islamic tradition, about adat (customary law), about Javanese mysticism and its Hindu-Buddhist influences (kejawen, kebatinan), about the nation (bangsa), about mentality (jiwa), about arabisation or its contrary (pribu-

misasi)? Torn apart between the demand for a purification of practices (ibadah) by the guardians of Islamic tradition, reminded of this objective by the Reformist movement of the early 20th century, has Traditionalist Islam finally worked for the purification of faith or on the contrary, the survival of Javanese tradition, as some Traditionalists have claimed in the past twenty years? Beyond the diverse religious policies of successive regimes, we will try to look at what is or should be 'pure' Islam, 'agama', and ideal religiosity in Indonesian Traditionalist Islam.

Rémy Madinier (Archipel, Centre Asie du Sud-Est, CNRS-EHESS, Paris)

The Jesuit shaping of Javanese Islam: Franciscus van Lith 1896-1926

Established since 1896 in Moentilan, a small locality of Central Java, the Jesuit Father Van Lith developed a daring theology towards the religious landscape of this Muslim area. Considering successes and failures of these reformed predecessors and competitors he undertook to create favourable conditions to Christianization through two principal means: secularization of Moslem public space on the one hand, culturalisation of the Hindu religion on the other hand. This very pragmatic theology, aiming to shape other religions in order to insert them in his missionary project, resumed ancient debates (Nobili in India, Ricci in China,...) relating to what was later to be called "inculturation". It was hardly discussed and disputed within the small Jesuit community in Indonesia but, however, allowed Van Lith to provide the foundations of a Javanese Catholic community which was to play a seminal role in the Indonesian religious identity.

Hugo Valenzuela Garcia (Department of Social Anthropology, University Autonomous of Barcelona)

Theoretical Islamism and daily syncretism among contemporary rural Malays: a political rationale

Most of the 'universal' religions of Southeast Asia were spread by cultural diffusion, commercial or colonial expansion. The diverse religious waves replaced and mixed with previous religious influxes: animism, Buddhism, Hinduism... In this respect Malaysia presents a paradigmatic example. Islam was introduced during 14th Century by Indian merchants, displacing Buddhism. State governors, which were influenced by Hindu political ideology (i.e. Raja), converted into Islam in order to secure their commercial relationships with Indian traders. Their faithful rak'yat (peasants populations established around the kingdom) followed them in the adoption of the new religion and Islam quickly spread through the whole country. Today Islam is the national religion of Malaysia and the only religion of Malays, the major and most politically influencing ethnic group. Islam, for the Malays, is a way of life and, together with the language (bahasa melayu), a major sign of identity which differences them from other ethnic groups, particularly national population of Indian and Chinese origin that were introduced as a manpower by the British in the XIXth Century. Malay Islam is in many respects special: its Sunni roots made possible to absorb animism and other esoteric and local customs; Islam has been successfully combined with economic growth and it is particularly tolerant with the many religious manifestations that one might find in the country. For these reasons Malay Islam has been an example for other Arab countries. However, like in many other countries, Islamic orthodoxy increased since the 70's through different Islamic movements that seek to purify and refine the Islamic practice and faith. In Malaysia the orthodox movement tried to eradicate the 'primitive vestiges of polytheism' (animism and Hinduism) and some other practices found under the rubric of customary 'adat'. Islam was also increasingly associated with Malay politics and has been confronting since Merdeka (Independence, 1947) the two main Malay parties in their struggle to gain voters and political control: the conservative and religious Pan-Islamic party (PAS) and the more progressive and liberal United Malays National Organization (UMNO).

Intensive anthropological fieldwork carried out in a Malay fishermen community in the State of Kedah between 2002-2005 shows some particular traits of Malay Islam: first, religion cannot be separated from economy, policy or the social structure. Second, Islam is used as a political reason which both unites and separates the Malay community: in the first place, it plays a major role as a element of ethnic identity and a element of social cohesion among ethnic Malays. On the other hand, it has become a political weapon for the Malay political in order to sum votes. Meanwhile, much of Buddhist, Hindu and animist vestiges survive in the collective practice and imaginary without apparent conflict. I'll try to show in which ways Islam is politically driven and in which ways Islam has partially failure to eradicate polytheist beliefs and practices among current rural Malay populations.

Daniel Vermonden (Université Libre de Bruxelles)

Appropriation of Islam in an Austronesian context: the Butonese case study from an ethnographic perspective

As for the Indonesian nation as a whole, a large majority of Butonese people are labelled as Muslims. But what lies behind this label? In the South of Buton island (Southeast Sulawesi, Indonesia), villages present some clearly visible clues of Islam presence: mosques and participation to the Friday pray at the mosque, celebration of the end of Ramadan, presence of imam and reading of Koran for several ceremonies. However, beyond this, one can also observe that standard Islam practice concern only a minority of the population. Should we conclude that Islam is just a superficial layer? A closer look conducts however to unfold a more complex situation, including traces of an influence of Soufism and a radical reinterpretation of Islam (considering that Islam originated in Buton itself). In this paper, I aim to analyze the ethnographic present by identify the three stratigraphic layers constituting it: modern Islam linked to the Indonesian State, the diffusion of Soufism under the Sultanate and the upholding of Austronesian practices. This identification enables then to analyze the process of Islam appropriation locally and, as a consequence, the appropriation of religion itself.

Session 7: Friday, 14 September 11.10 – 13.00

HINDUISM, INDIAN OR OTHERWISE

Andrea Acri (CNWS, Leiden University)

Redefining 'Balinese Hinduism' in the light of the pre-modern religious discourse. A textual-oriented approach

A significant amount of Anthropological studies on Balinese religion has been written since the second half of the twentieth century. According to the currently most credited theories, the form of Hinduism widespread on contemporary Bali appears to be an orthopraxy (adat) rather than a 'religion' (agama), being largely the result of the process of reformation and normalization carried out by the Balinese elites in the colonial and postcolonial period. This process witnessed a (self) superimposition of foreign concepts on the local preexisting framework.

The Anthropological approach has offered a substantial contribution to the analysis of the 'Hindu revivalism' that has been taking place on the island since the earlymodern period until nowadays. However, Anthropologists have often put little emphasis on the historical perspective, with the consequence that it is still difficult to discern features that are the result of reformist influence from those originated in the pre-colonial past. It is also true that considerably little attention has been paid to the comparison with features of ancient Indian religion(s), which since the first millenium AD have contributed to shape the Balinese religious tradition.

Furthermore, an important source of information on Balinese religion has been largely ignored by scholars, i.e. the extensive corpus of Sivaitic texts known as Tuturs or Tattwas. Such texts, mostly composed in Sanskrit and Old Javanese, represent a body of didactic literature contextualising materials of South Asian provenance into a Javano-Balinese doctrinal framework (see Acri 2006).

Drawing upon Tatur texts, and following an approach inspired to a recent study by Stephen (2005), in this paper I shall argue that several characterizing features of modern Balinese religious discourse can be traced back to the pre-modern past, being ultimately based on Indic ideas. These features, representing elements of continuity rather than being uniquely the result of the normative influence of Christianity and Islam, include:

1. The primacy of texts. Precolonial Balinese religion was already highly scripturalized, possessing a canonized body of authoritative scriptures. Moreover, literacy on Bali was much more widespread than previously assumed (see Rubinstein 2000). Therefore, the publication of several ancient lontar texts that is going on in contemporary Bali constitutes no more than a revival.
2. The exclusive allegiance to a single deity. The designation 'Balinese Hinduism'—just as much as 'Indian Hinduism'—is a misnomer, by no means reflecting the religious situation in precolonial Bali. If comparatively analyzed against the background of its medieval Indian antecedents, Balinese religion appears to be a localised form of Saivism, characterized by a marked inclusivism at the level of temple-ritual dominated by lay people, a common phenomenon attested also in ancient India and Cambodia (see Sanderson 2004). The worship of a plurality of deities, however, should not lead us to the conclusion that Balinese religion is a 'Hindu polytheism'.
3. Religion as orthodoxy rather than orthopraxy. It is undeniable that ritual praxis is the most evident feature of every-

day Balinese religion; however, alongside this 'popular' dimension, a developed theological and philosophical perspective already characterized the Balinese scriptural tradition. Furthermore, Balinese ritual system appears to be authorized and conceptually based upon a core of philosophical ideas to be traced in the Tutur scriptural literature, which derive from Indic Tantric Saivism (see Stephen 2005).

This paper aims to show that a textual-historical perspective may contribute to enrich the current scholarly debate, adding a new dimension to our understanding of Balinese religion.

Richard Fox (Assistant Professor of the History of Religions, The University of Chicago Divinity School)
Of Ajeg and Agama: Accounting for religious heterogeneity in contemporary Bali

Taken seriously, the question of what counts as 'religion' in Bali reveals a degree of heterogeneity that has, to date, largely eluded critical description. An important aspect of the contemporary Balinese religious scene is the state-ideological discourse on 'Agama Hindu' that was propagated for many years through various institutions including both compulsory education and, later, television. Following the nightclub bombings of 2002, key elements of this normalized and state-sanctioned form of Hindu religiosity have been reiterated through the discourse on 'Ajeg Bali', a jingoistic movement deliberately orchestrated by sections of an urban economic and intellectual élite calling for the protection of 'authentic' Balinese tradition. The question is how best to understand the relationship between these developments and the myriad other elements that make up what one might broadly describe as the religion of contemporary Bali. In recent years, for instance, ideals of 'spirituality' and ecological sustainability have found resonance both with New Age-savvy tourists as well as with many of those Balinese who act as their hosts, drivers, tour guides, masseurs etc. Yet, both through theatre as well as in day-to-day social interaction, evidence of older Balinese understandings of power, prestige and efficacy also persist, albeit in rapidly changing circumstances. So, how best to approach the complexity of this religious scene? Is it possible to tease out its various strands without reifying and/or substantializing them? Beyond the narrow constraints of an abstracted state ideology, does one or another theory of 'discourse' provide an adequate frame of reference for critical analysis? If so, what are the implications for understanding contemporary Balinese religiosity? And, if not, what are the alternatives?

Michel Picard (Archipel, Centre Asie du Sud-Est, CNRS-EHESS, Paris)
From Agama Hindu Bali to Agama Hindu and back

After Indonesia's proclamation of independence, the Balinese discovered that their religion was not considered a proper "religion" (agama) by the Ministry of Religion, which recognized only Islam and Christianity. Consequently, if they did not want to become the target of Muslim or Christian proselitizing, the Balinese had to reform their religion in order that it be considered eligible for the status of agama.

The first question to be settled was for the Balinese agreeing on the name of their religion. After lengthy internal debates, they finally came to an agreement in 1952 to name their religion Agama Hindu Bali. But it took them several years of lobbying before the Ministry of Religion would recognize the Agama Hindu Bali in 1958. The following year, the main religious organizations on the island merged into a single representative council, the Parisada Dharma Hindu Bali. While the name Hindu Bali implied a recognition of the distinctive ethnic component of Balinese Hinduism, the Ministry of Religion put increasing pressure on the Balinese to universalize their religion. In 1964, the council changed its name to Parisada Hindu Dharma, and from then on the religion of the Balinese became known as Agama Hindu.

Once detached from any ethnic reference, Agama Hindu was no longer the property of the sole Balinese. In the following years, the Balinese Hindus were joined by several ethnic minorities, who took refuge in the Hindu fold rather than convert to Islam or Christianity. After having opened a branch in every province of the country, the Parisada Hindu Dharma became in 1986 the Parisada Hindu Dharma Indonesia (PHDI).

During the 1990s, the rise of Islam in Indonesia induced a so-called "Hindu revival", which resulted in a fragmentation of religious orientations among the Balinese people. It appears that, from then on, neither the traditional religion, attached to the correct execution of the rites, nor its official version, concerned with ethics and theology, were able to satisfy a growing fraction of the Balinese middle class, in quest of religious devotion and personal conviction, as well as of universalism.

The overthrow of President Suharto in 1998 released centrifugal forces in the regions, while unleashing the politicization and radicalization of Islam. This threat gave rise to a dissension within the ranks of the PHDI. In 2001, the Balinese branch of the PHDI split into two contending factions. The Parisada Besakih, composed mostly of commoners and middle class intellectuals, and which has the backing of the PHDI, aims to universalize ever more the Agama Hindu by detaching it from its Balinese parochialism to make it conform to the supposedly "authentic" Hinduism of India. The other faction, the Parisada Campuan, whose leaders come from the nobility and particularly from the Brahmana priesthood, reproach their opponents for having betrayed the cultural values which found the Balinese identity.

Now, in January 2007, the leaders of the Parisada Campuan decided to go back to the name originally chosen by their founding fathers and renamed themselves the Parisada Dharma Hindu Bali, thus revoking the process of universalization of the Balinese religion followed so far.

The paper investigates what triggered and made possible this return to a territorialized and specifically Balinese form of Hinduism, while assessing the current standoff between the two religious factions.

Silvia Vignato (Researcher in anthropology, Università di Milano-Bicocca)

Hinduization from below: the cult of Ayyappan in Malaysia

Indian Hinduism goes its own way in coping with the political separation between traditions and religion that has been enforced in Malaysia in the last 30 years in the name of "development"; this, for its peculiar nature and its lack of any centralized system of reference, as well as for the separateness that the Indian community has been forced into by communalist policy and its exclusion from the main political tenures.

The Indian community, left to itself as far as religious matters are concerned, has handled the question in an uneven, unspoken and unruly way. Of course, Hinduism knows no clear difference between tradition and religion. In a general way, the Malaysian Hindus tend to view what comes from India (which is only an exported fragment of what is in India) as "true tradition therefore religion", and are ready to trade in their knowledge from "the old times" in order to get that. On the other side, though, the Malaysian media have created a fixed image of what "Malaysian Hindu Religion" is – namely, the Tai Pusam celebrations, an image made by others than Hindus and heavily influenced by the tourism business, centred on the type of devotions (kavadi) that look most exotic and wild but are not central to the celebration, and are certainly considered by the Malaysians Hindus as their tradition. What is to be done, for the Hindus, with this tradition which is much more Malaysian than Indian and this aspiration to Indianness?

In Malaysia, today, you can witness a three-folded tendency.

On one side, you see a particularly fixed version of sanskritization taking place whenever agamic, brahmanic rituals are considered necessary: in all big occasions there is the tendency to perform the most standardized and unlocalized Tamil Brahmanic ceremonies you can conceive of in Tamil Nadu itself, those issued by the Pillayarpati Picchaigurukkal priest-school. This, thanks both to the presence in Malaysia of priests trained in that school and to the use of the Pillaiyarpati team itself, specialized in the export of rituals, for the very big ceremonies. What used to be the former migrants' tradition is considered an irrelevant question in this regard. Anyhow, no folklorized habits such as kavadi carrying were ever expected to be performed in such occasions so there is no significant change in the image of the Indians as Malaysian citizens.

On the other side, you can witness the rise of reproductions in Malaysia of some Indian ceremonies which are taken face-value as a worthy package, notwithstanding their lot of local Indian traditions. In this case as well, the devotees don't give any thought to sticking to their former ceremonial habits, even though they sometimes do, if only for lack of better solutions.

Finally, there is a steady affection for the Tai Pusam and the Tai Pusam-like ceremonies, which are publicly recognized and particularly so as they have become a Public Holiday (unlike the Tamil New Year, for instance) and a chore for the construction of Malaysian Indianness.

The three tendencies are not at all separated, as most devotees are entangled in all kind of ceremonies and aspects of the three are present in each ceremony (including personal rites).

In this paper I bring out this general background by focussing on the outburst of devotional ceremonies and activities in the honour of Keralese god Ayappan which is nowadays taking place amongst some Malaysian Tamil Hindus. I take the yearly "pilgrimage" which was performed in 2007 in Maxwell Hill / Bukit Larut (Taiping) as an example. In Maxwell Hill the devotees, following the instructions of some leaders who travelled to India and experienced the "real" pilgrim-

age, hike up the mountain and repeat the celebration some of them have performed in Sabarimalai (the place in Kerala where the big Ayappan pilgrimage takes place).

I point out the role that video recording (as produced in India or re-produced here) and in some case, Internet, play in the construction of the performance. Whatever is performed in Sabarimalai is not questioned, just repeated (or meant to be repeated). I also underline the connection that the devotees themselves establish between their choice of this devotion and an growth of their personal power in terms of money and social recognition (better housing, better work etc.). I argue that for the Malaysians Hindu citizens, this form of re-indianization of their religious practice becomes a way to identify themselves as world citizens beyond but not outside their Muslim-ruled country. In this regard, it is important, to them, to underline that in Sabarimalai you have a bigger crowd than in Mecca (which is, I believe, not true), as if they were opposing the weight of India as a society to the weight of Arabia as a mythical place for the Malaysian Muslims as well as a place where the Muslim leaders are trained.

Session 8: Friday, 14 September 14.30 – 16.20

SECULARISM, CIVIL RELIGION AND RELIGIOUS NATIONALISM

Arthur Chia (Southeast Asian Studies Programme, Faculty of Arts and Social Sciences, National University of Singapore)
Formation of the "Secular" in Trevor Ling's "Buddhism, Confucianism and the Secular State in Singapore"

The proposed paper is an attempt to understand how "religion" and the "secular" are conceptualized and manifested in Singapore, bearing in mind the question put forth by Talal Asad (1999) "How, when, and by whom are the categories of religion and the secular defined? What assumptions are presupposed in the acts of defining them?" I will attempt to show how the ideas of the "secular" and "religious" are borne out of discursive socio-political expediencies.

The proposed paper features "Professor Trevor Ling" as a heuristic device which helps to reveal the pre-suppositions behind key terms such as "religious neutrality" in Singapore, taking into account Professor Ling's stature and influence of his work in the British academe. In 1987 sixteen people belonging to a Catholic organisation were arrested under the Internal Security Act (ISA) on charges of a Marxist conspiracy to topple the government. Right from the start, Singapore's founding father Lee Kuan Yew had envisioned and successfully put in place a "secular" state that operates on "meritocracy" – a system that ironically quells almost all forms of political and social discourse. Today, the state compels Singaporeans to embrace "cosmopolitanism" as a "new world" virtue – but for which does nothing more than to maintain the status-quo of the power of cold, impartial reason in the hands of a class of "elites" who distinguish themselves as global citizens and rational persons.

Stephen C. Headley (GSRL, Groupe Sociétés, Religions, Laïcités, CNRS, Paris)
From Adat to Pancasila and return: "normal" secularisation of religion in Indonesia

The normalisation of religion in the Republic of Indonesia proceeded after 1949 from a preoccupation with "unity in diversity". This domestication of "religions" to the norms of republican tolerance required secularizing their horizon's of transcendence which otherwise risked to circumvent the pretensions of the new republic. This concerned first of all the demand that shariah be obligatory for all Muslims but regional custom or adat-based religion also represented an unwanted diversity. Once the Soeharto regime came to power (1967+), unity was strengthened, becoming a "raison d'état", the pretext for suspension of legal procedures that otherwise could have protected cultural diversity. Why do too many cults and customs (henceforth adat) destabilize? Can regional custom be eliminated by a republic in the name of the rule of law? Both successive Indonesian governments and Islam see society through the prism of a certain uniformity. This paper considers the relation between what I will call Pancasila "normality" and cultural diversity. It is less an historical or ethnographic study than a general reflection on the Javanese adat.

François Raillon (Archipel, Centre Asie du Sud-Est, CNRS-EHESS, Paris)

The return of Pancasila: secular vs. Islamic norms, another look at the unending struggle for state dominance in Indonesia

In a time when a large part of the media scene is dominated by Islamic claims, radical protests and spectacular actions, it is worth noting that a less vocal but nonetheless significant stance is being taken by dissenting parties in the dispute for which religious and moral values are to be imposed by the state. As a reaction to advances made by pro-sharia activists, a newly-founded coalition of civil society supporters, advocates of Javanese culture or «religion», and liberal-minded politicians, have joined forces to re-enhance the ideological power of Pancasila. The five-principle state ideology that for a while had seemed disqualified because of its use and abuse by general Soeharto has seemingly come back into favour among intellectuals and opinion leaders in various quarters. It is now being heralded again as a source of religious tolerance originating in Javanese syncretism as opposed to those who mean to «import» and impose a moral order based on sharia and a scripturalist vision of Islam, which is creeping into local and regional regulations. While the Islamisation of the constitution (the so-called Jakarta Charter) was rejected in 2002, attempts have been continually made by several groups of Islamic radicals or parties to introduce elements of Islamic qanun into civil or criminal laws. Under the guise of protecting women's rights, the bill on pornography that was debated in 2006 was also seen as another attempt by Muslim parties to inflict norms of Islamic rigor to the general public.

Banking on Pancasila as a localized «civil religion» able to guarantee and manage a peaceful coexistence of various creeds without denying anyone's right to one's own religion or moral norms, several political celebrities have signed a manifesto on June 1, 2006 calling on the head of state to reinstate Pancasila in its original position, as meant by Soekarno, and by so doing to restore a less Islamic, or at least a more tolerant, Indonesia. This political initiative has been seen as the «return of Pancasila», after years of political exile and neglect, if not outright derision and rejection. This forthcoming paper intends to discuss and document these debates, while exploring the pertaining political and intellectual context. It will focus on the fight for values and norms on both sides, and revisit the ambiguities and paradoxes that characterize both Javanese and Islamic references: while the one, beyond its syncretism, can also be seen as «feudalist» and authoritarian, the other has many shades of doctrinal positions, including «Islam liberal» that is supportive of Pancasila as a state philosophy.

Francis A. Gealogo (Ateneo de Manila University, The Philippines)

The Local and the Universal in the Iglesia Filipina Independiente

The early ideas that guided and governed the Iglesia Filipina Independiente in its early years of existence were mostly expressed in the writings of Isabelo de los Reyes and Gregorio Aglipay. In most instances, the ideas of the new church were expressed in various religious texts pertaining to doctrinal concerns, biblical exegesis, and methods of performing religious ceremonies and rituals, among others. These texts were mostly written in Spanish, and were intended not only to clarify the position of the new church vis-a-vis the older institutions associated with the Roman Catholic church, but also to locate the positioning of Filipino religiosity in relation to other religious and political traditions of the world and in turn, locate the experience of the formation of the Filipino nation in this religio-political world.

Ideas and conceptual formulations pertaining to nation construction, language and ethnicity, native anthropology, comparative regional religious history, as well as the role of science and rationality in clarifying religious issues, were all spelled out as part of the major explanations regarding the doctrines, beliefs and practices of the new church. In this regard, the positive reception to the modern, secular, rational, and scientific nature of the origins and conditions of religious ideas and beliefs of the emerging Philippine society were considered as logical part in the explanation of the new doctrine. Due to this secular orientation, therefore, locating the nation in this new mode of articulating the ideas of the church did not come unnaturally. Religious nationalism grounded on logical and rational scientism became the basis for the ideological articulation of the doctrines of the new church.

If bayan is to be articulated in this regard, science, reason, logic and religiosity were to become the base ideas upon which nation construction is to be advanced by the Iglesia Filipina Independiente. Recognizing the diversity of the various ethnic groups in the Philippines did not come as an obstacle for clarifying the need for nationalist religious unity as the then emerging science of anthropology and ethnography could very well indicate the degree of similarity and parallelism of the belief systems of the different Philippine communities. On the other hand, locating Philippine religious traditions in relation to other universal religious traditions did not present itself as a barrier in setting the boundaries of the emerging nation, as the logic of biblical exegesis sought to define the unique and particular traditions of

various nations and societies of the world while recognizing the validity of universal religious claims. Lastly, articulating the popular claims of the emerging secular nation did not present itself as contradictory to the establishment of a new institutional church, as it presents itself as the representative of the religious aspirations of the local population and a distinct break from the previous dispensation dominated by a foreign religious hierarchy.

Session 9: Friday, 14 September 16.40 – 18.30

TRADITIONAL AND WORLD RELIGIONS IN PENINSULAR SOUTHEAST ASIA

Catherine Choron-Baix (CNRS), Yves Goudineau (EFE0)

Religion and ethnography: The work of Jacques Dournes in the Central Highlands of Vietnam

Jacques Dournes, a Catholic missionary, stayed in the Central Highlands from 1946 to 1970. While in charge of a church among the Sre, he wrote – under the pseudonym Dam Bo – a tentative first general account of the culture of the Highlanders, all ethnic groups taken together, including a chapter on their "religion". Then, as a theologian for the Vatican II council, he stood up for the idea that the missionary vocation was not to convert the natives but to testify the Gospel through the right understanding of the "Other". In this way, evangelization implied ethnography, an idea he put into practice among the Jarai for more than fifteen years. In the meanwhile his numerous writings evolved from a missionary narrative and a rather naïve culturalist perspective to a structuralist then a post-structuralist approach. The study of the symbolic structure of the Jarai culture, with its political outcomes, and a deep immersion in the imaginary of the villagers progressively replaced former considerations on "religion". Interestingly, Vietnamese ethnography today knows Dam Bo, whose first book has been translated, but ignores the later Dournes.

Vladimir Kolotov (Faculty of Oriental and African Studies, St. Petersburg State University)

Caodaism in Vietnam: On the verge between Catholicism and Traditional Religious beliefs

The Syncretic Religious Sect – Caodaism appeared in 1926 in South Vietnam and soon become key element on local religious and political context. Caodaism had been essential part not only of religious, but also of political and even military situation in Cochinchina. In this connection it is important to understand how this religious sect could pass such short and impressive evolution.

The central part of paper is devoted to detailed critical analysis of confessional and historical concepts describing Caodaism as Reformed Buddhism (Bouddhisme rénové). This argument does not stand up to criticism and the study bring us to the conclusion that so called official version of Cao Dai emergence does nor correspond to the facts and had signs of mystification. This well composed system of myths is a kind of camouflage, but it fell to pieces when we begun analyze facts and put them into real historical background.

The paper analyze the problem of colonial transformation of local religious system in Vietnam from traditional to something more suitable to the needs of French colonial regime. At the beginning of Colonization the French looked to mass Christianization as a prescription for political stability in Vietnam in the long term. But the total Catholicization of Vietnam failed because Catholicism was not compatible to Vietnamese traditional culture. The Catholicism was also politically compromised by collaboration with the French during colonial invasion.

In order to took control over growing liberation movement the French proposed to local populations in Cochinchina an alternative way, something new, more compatible to national religious traditions than Catholicism, also as patriotic as Communism, but more traditional and less dangerous. This was a very important feature, especially in the context of brutal repression against real opponents – the ICP and VNQDD. That is why Caodaism meet so favorable attitude from colonial authorities with enable them to have private armies and semiautonomous fiefs in their struggle against Viet Minh under French supervision. Despite the fact that Caodaism is usually introduced as "Bouddhisme rénové", in political aspect it could be considered as the next step of Catholicization policy.

The paper deal not only with confessional history, but also with mundane history of Religious Sect, as well as its following role in Conflict Management System in South Vietnam. The emergence of Caodaism in South Vietnam is considered as a result of profound political and cultural mutations induced by intrusion of Catholicism and colonial institutions.

Lev N. Morev (Institute of Oriental Studies in Moscow)

Buddhism versus Christianity in Laos

Animistic beliefs as a prereligious ideology of Laotians. Adoption of Buddhism in 14 c. Prosecution of spirit worships. Lao folk Buddhism. Coexistence of Buddhist precepts and folk beliefs. The first Catholic mission in Laos (17c.). Its failure to take root. Inculcation of Catholicism in 20c. The intrusion of Protestants in Laos after 50-ies (20c.) and the influx of the New Protestant groups in 80-ies after the establishment of LPDR aiming at proselytizing and converting people into Christianity along with humanitarian help. Are they welcome guests? Imposition or free choice? Distortion of well established religious balance in society. For who's or what's sake? Alignment of various religious congregations in Laos. Religious picture of Laos nowadays. Christianity is still a foreign body in the religious field of Laos. Lao Buddhists or ancestor worships are tolerant of other faiths, but they do not stand in awe of other gods. Relations among religious institutions and between these institutions and Lao administration. Cooperation or confrontation? Buddhism as a means conducive to national cohesion and barrier to cultural globalization.

François Robinne (IRSEA-CNRS, Université de Provence, Marseille)

Plural Christianity as dynamic of identity? A case study amongst the Chin and the Kachin of Burma

With few exceptions, the works focused on Christianity amongst the 'minorities' of Southeast Asia are mostly limited to a categorial partitioning reduced to the classic division between Protestants or Catholics. Fieldworks engaged these last ten years in the Chin and Kachin States of Burma, respectively on the Indian and Chinese border, show that not only Christianity needs to be conjugated on a plural mode, but also that the trilogy proselytism/conversion/schism has to be considered as the vector of an identity process. In Burma, where civil war divided the country during the last five decades, schism appears to be the artefact of mobilization and of unity despite, and beyond, the categorial rifts.

Firstly, we will recall that the Christianisation process is nearly completed, and that the last resistants convert themselves because of material necessity rather than for ideological choice *stricto sensu*. We will then detail the extreme Christian diversity to which send back the Christian proselytism at a village level. Recent fieldworks in Chin State attest an average of one place of cult for twenty houses, one place of cult for ten houses in some cases. The main reasons by which the conversions are locally justified will be finally discussed, e.g. Biblical references, dynamic of redistribution of the gifts (tithe) and personal ambitions.

Generally speaking, the adepts of different Churches and their leaders claim to be the "believers of a different religion", despite the reference to a common Biblical text. Such a segmental tendency which characterizes Christianity, at least amongst Chin and Kachin, has to be combined with a categorial orientation on an ethnic base. In Burma, the separatist movements by which the main Christian Conventions cannot be dissociated from ethnic reification. In the context of post-independence years, nationalism and Christianity appear to be closely combined and distance is tenuous as ever between political leaders and religious elites.

Nevertheless, despite this convergence between ethnic categories and religious congregations potentially conflictual, conversions and schisms are locally understood as the vector of an alive Christianity. Amongst the Kachin, the concomitancy once a year of oecumenical movements together with the National Feast has to be understood in the context opposing Christians and Buddhists, it means in the rift between nationalist movements and Burmese central power. Mobilisation for and mobilisation against appear to be interactive and oscillating; far from neutralising each other, they generate revival. It is at least the teaching to which lead the current rereading of the myths and their ritual production.

Alexander Horstmann (Institut für Ethnologie, Westphalian Wilhelms-University of Münster)

Revisiting the Manoora rong kruu in Southern Thailand

In the sixth lunar month, villagers in Southern Thailand sponsor the Manoora rong kruu ritual. In the Manoora dance drama, the soul of the ancestor is invited by the Noora master to come and to meet their "children and grandchildren". The Manoora rong kruu ritual is a healing ritual, whereby the ancestor is elevated to the position of teacher (kruu) and healer. The relations in the village are recreated and refreshed. In the Manoora, Hinduist, Buddhist and Islamic elements are integrated. While scholars hitherto have argued that Manoora is crucial for the social cohesion and harmo-

ny of the *communitas*, I think that *Manoora* is part of the exchange of persons and gifts in Southern Thai society and an arena in which the social struggles of modernity are negotiated, namely the normalization of religion and identity by the nation-state and transnational missionary movements (especially pietist Islamic movements). The *Manoora* is seen as crucial for the ritual integration of world religion and the hierarchy of spiritual and ancestral orders. In my paper, I like to explore the meaning of *Manoora rong kruu* in a changing lifeworld.

Panel 16 - Ten Years after the Pacific Asia Financial Crisis

(Panel convenors: *Chris Dixon and Mike Hitchcock*)

Within the general question of the nature and extent of the long-term impact of the crisis there are a series of major issues:

has there been a major shift in the relationships between domestic capital, finance and the state?

has there been a significant shift in corporate governance, financial practices and regulation in the direction of Western norms? If so what impact has that had on what some have termed on what some have termed the South East Asia-Chinese business form and national economic dynamism?

how effective have the reforms to foreign ownership regulations been? To what extent have there been significant increases in foreign control of key firms and sectors?

to what extent has there been shifts in:

the global position of South East Asia / Pacific Asia

the balance of economic and political power within the region

the extent, form and prioritising of regional integration

-was the Mahathir "experiment" a success?

In all of these areas it is often extremely difficult to disentangle the long-term impact of the 1987 crisis and from other changes in the regional and global economy.

Session 1: Wednesday, 12 September

15.00 – 16.50

Anne Booth (Department of Economics, SOAS, London)

Economic performance in ASEAN Ten Years After the Crisis

It is now clear that the crisis did not just cause a sudden growth collapse in Indonesia, Thailand and Malaysia in 1998. It also set the main ASEAN economies, including Singapore, on a lower growth trajectory than the one they were on until 1996. The paper examines the reasons for this, paying particular attention to Thailand and Indonesia. It assesses the explanations put forward by a number of international agencies, which include poor governance, inadequate infrastructure, poor human resources and the "threat" from China. The main conclusion is that the reasons for the disappointing recovery post-1998 lie in deep-seated structural factors which were already there before 1997, although many commentators chose to ignore them. Addressing these factors in the changed political environment since 1998 has proven very difficult for successive governments in both Indonesia and Thailand.

Thomas Jandl

Tragedy averted or tragedy deferred? Rent-Seeking and Malaysia's Response to the Asian Financial Crisis

Much debate has focused on the question whether Malaysia's approach to the 1997 Asian financial crisis has averted a catastrophe or caused Malaysia more long-term harm than, arguably, short-term benefits. The research question tends to be: Was Prime Minister Dr. Mahathir Mohamad right or wrong in imposing capital controls and other, associated policies that went counter to established market orthodoxy.

Such a research question is, however, the wrong starting point for the debate. Asking whether a policy is correct assumes that 'policy' is a technical approach to get from a present situation to a pre-determined, desirable end point, like diagnosing and healing a disease. But as French statesman Pierre Mendès-France told us half a century ago, "to govern is to choose." Policy-making is making choices between conflicting possible goals, a normative process in which the policy-maker chooses certain outcomes as desirable and others as less so; selects winners and losers within society; gives preference to one set of outcomes over others; chooses one time frame over an alternative one. The form of government is a crucial variable with respect to the selection of preferences.

Malaysia's political system is one of patronage and rent-seeking within the context of an ethnicity-based democracy in a nation of Malays, Chinese and Indians. An affirmative action system aimed at bringing Malays out of poverty has in fact created a group of extremely well connected and super-rich, whose support the dominant party UMNO needs to stay in power.

This paper argues that Malaysia's response to the financial crisis of 1997 – while often described as a response to globalization – in fact was framed by an attempt by the ruling Malay political coalition to maintain the allegiance of its key supporting coalition and UMNO-internal power struggles. Malaysia's economic policy was thus a function less of right or wrong response to the global economic environment than to challenges to UMNO's power. What turned out 'right' for UMNO may in the long run end up 'wrong' for Malaysia's long-term international competitiveness, especially in comparison with competitors that used the crisis to reform the engrained political and economic structures.

Agustinus Prasetyantoko and Luhur Fajar Martha (Atma Jaya Catholic University, Jakarta, Indonesia)
Indonesia's Ponzi Economy: does financial crisis give a lesson?

After ten years of Asian crisis, it is still unclear what are really the roots of crisis. Whether internal fundamental economic system rather than global financial system has to be responsible to this turbulence. Whether the macro factors rather than micro factors propagate the mechanism. Whether it is liquidity problem rather than solvability problem of the economy. Whether corruption and political governmental system is responsible, and so on.

It is in the above context that this paper seeks to explain the evolution of the capitalism system in Indonesia in order to gain an important indication of the future risk of crises of Indonesia's economy. This paper uses the micro evidence based on firm-level data in order to understand the behaviour of economic agents in Indonesia due to financial crisis: whether the behaviour change. Specifically, this paper is concerned with the financing behaviour of the firms in Indonesia in order to extrapolate the capitalism system existing in Indonesia today based on the Minsky's taxonomy (hedge, speculative or ponzi system of capitalism). Furthermore, this paper should have an implication in policies level by giving an early warning, whether Indonesia is still vulnerable to the crisis in following days.

This paper begins by analyzing the financial ratio of listed companies in Indonesia by using the accounting data provided by the Jakarta Stock Exchange (JSX) and Indonesian Capital Market Directory published by ECFIN (Institute for Economic and Finance Research) in various publications.

The accounting data covers the period 1994-2004 and includes all non-financial sectors but excludes the financial sector, since the debt structure of banks and investment institutions is not comparable to that in other sectors. Macro indicators are taken from IFS (International Finance Statistic) provided by International Monetary Fund (IMF).

Session 2: Wednesday, 12 September 17.10 – 19.00

Ross H. McLeod (Indonesia Project, Australian National University)
Indonesia's vulnerability to a new balance of payments and banking crisis

The economic crisis in Indonesia in 1997-98 is interpreted here as a consequence of the inevitable collapse of the political system, or 'franchise', created by Soeharto, together with inept management of monetary and exchange rate policy by the central bank—both in the period leading up to the crisis and during the crisis itself.

The paper develops a simple model of the Soeharto franchise—in which the power of the government was deployed in the interests of the president, his family, and his business cronies. Many members of the various state institutions were co-opted into the franchise, where their responsibility was to act in a mutually supportive manner in return for access to a significant income stream outside their formal remuneration. The franchise prospered by generating rents that could be harvested by, and shared with, insider firms, and by extorting payments from outsider firms and individuals. In this model the franchise inevitably collapses in the long run because the level of 'private taxation' it imposes on the economy eventually becomes intolerably high.

The paper argues that exchange rate policy prior to the crisis was designed to resist appreciation of the currency. The monetary impact of the resulting balance of payments surpluses was sterilised in order to keep inflation under control. The overall effect was for the central bank's balance sheet to become increasingly long in dollars, and for the aggregate balance sheet of the private sector to become correspondingly short in dollars. Any significant destabilising shock was thus bound to cause a balance of payments crisis. The hugely expansionary stance of monetary policy subsequently only served to magnify the initial disturbance. The current stance of the central bank in relation to both macroeconomic and banking policy suggests that Indonesia is again becoming vulnerable to the possibility of a new crisis.

Mike Hitchcock (International Institute for Culture, Tourism and Development, London Metropolitan University)
Tourism and the Asian Crisis: Thailand and Indonesia Compared

Tourism was a leading source of foreign exchange in the countries close to the centre of the Asian Crisis and indeed heavy investment in this industry was a factor in onset of the crisis. Once the crisis began the countries adopted very different strategies to counter the negative images emerging from this part of the world. Thailand opted for intensive marketing, encouraging visitors to make use of the slump in the value of its currency. The upsurge in tourist demand also had the advantage of bringing in much needed foreign exchange into the country. With the exception of Bali, Indonesia took a different line even to the extent of mothballing its tourism promotion board. These reactions continue to influence tourism policy today with Thailand aiming to surge upwards in world leagues of tourism arrivals. Indonesia's support for its iconic destination, Bali, has been severely tested by the bombings of 2002 and 2005.

Amedeo Maiello (Professore Associato, Dipartimento di Studi Asiatici, Università degli Studi "Orientale" Napoli)
The 1997 Crisis and India

The paper addresses the question of the impact that the 1997 crisis had on India by tackling two basic issues. Firstly it traces the effect the crisis had on ASEAN-India relations. Against the backdrop of the post-1989 Indian priority to implement a viable 'Look East policy', the crisis, by creating a less skewed economic climate, came to mitigate the persistent East Asian scepticism regarding India's economic outlook. The paper will thus go on to trace the forging of closer ties which led, in the presence of new geo-political trends, to India's role as an emerging player in the Asia-Pacific area. The second part of the paper examines the lessons that the crisis imparted to an India that in the last ten years has had to cope with changes and developments induced by its growing participation in the processes of economic and financial globalization. Thus after a cursory analysis of the limited spill-over effects that the crisis had on India, attention shall be focused on the impact that such factors as multinational corporations, direct foreign investment and the transformation of the capital market in general have had on India. Moreover in the light of the root causes of the 1997 crisis particular attention will be devoted to analyse the efforts of the Indian state to implement monitoring and regulatory policies.

GENERAL DISCUSSION

Mike Hitchcock
Lessons and issues

Panel 17 - Civility and Social Relations in Southeast Asia

(Panel convenors: *Timo Kortteinen, Timo Kaartinen, Alberto Gomes*)

At a time when violent conflict, terrorism, and civil strife emanating from ethnic and religious divisions are making the world we live in increasingly unsafe and insecure, one can find many instances and places in the region where people of different ethnicity and/or religion coexist and cohabit in peace and harmony. The primary question we aim to address in this Panel is: What are the forms of civility practiced or observed by communities in multicultural settings that avert and avoid social tensions and conflict. The focus will be on what has been variously described as every-day forms of civic engagement or everyday or grass-roots multiculturalism, or thick or rooted cosmopolitanism.

We invite papers that discuss such questions as:

How are inclusive spaces of civility created? What types of human difference are mobilized and suppressed in their constituting narratives? What is the role of the state in maintaining civility, and is the state being replaced in this role by other, locally and transnationally organized political and legal arenas?

What sorts of strategies do people employ to sustain peaceful, harmonious, and civil social relations with people they perceive to be different? To put it another way: What measures do people take to avert or avoid conflict and misunderstandings in their interactions or encounters with people from different cultural backgrounds?

How do factors such as economic conditions, divisive and exclusionary education and social policies, historical grievances, and political manipulations ("ethnic outbidding") and the abuse of ethnic/religious divisions affect civility and social relations?

In what circumstances do kinship and locally-based solidarities become mobilized as the focus of boundaries and conflict? To what extent can they be seen as constituent elements of civic engagement?

To what extent are different variants of civic nationalism and cosmopolitanism able to recognize and value human diversity? How do people at the local level interpret, negotiate, and act on or against prevailing policies of cultural diversity management?

Session 3: Thursday, 13 September

9.00 – 10.50

IMPOSED CIVILITY: STATE MANAGEMENT OF CULTURAL DIVERSITY

Irene Norlund (Nordic Institute of Asian Studies, Copenhagen)

Spaces of civility: State, party and popular strategies for creating harmony in Vietnam

Compared to many other countries in SEA, Vietnam belongs to one of the more peaceful regions at present. The question for this paper is why this is the case? Vietnam has been one of the counties in war for longest since the occupation by France in the 1880s, and only achieved peace at a national level after the collapse of the southern regime in 1975, and again in 1977 Vietnam was in war with Cambodia and with China in 1979.

The country has undergone deep social transformations and movement of people from regions to regions and the highlands inhabited by indigenous people have now been mixed with Kinh people from the lowlands. Many ethnic groups have also moved to other regions and settled. Moreover the land is becoming privatized creating conflicts between different groups of land tillers. Increased conflict is the predominant trend, and what scholars are beginning to dig deeper into.

The state and party have attempted to create social stability in society, and apparently they have been successful to a certain extent. The paper will search for reasons for the state and party success and policies to create stability. Secondly, it will look deeper into a number of cases to understand the dynamics at the grassroots level to discuss different way of reaching for peace and stability.

Timo Kortteinen (Department of Sociology)

Embedded Ethnicity - Malaysian Ethnic Identities as Narratives

Basing on ongoing research on ethnicity formation in Malaysia and Sri Lanka, the paper examines ethnic identity construction in Malaysia as embedded in a (national) narrative. Making use of discourses on the (historical) roots of eth-

nic identities in Malaysia and their current (political) uses, an interpretation of the role of historical narrative in embedding and solidifying present-day ethnic identities (Malay, Chinese, Indian) in Malaysia is presented.

CIVIL SOCIETY AND QUOTIDIAN CIVILITY

Raphaella Dewantari DWIANTO (Faculty of Business Administration, Atma Jaya Catholic University)

More than 'a child's play': overcoming differences through independence-day celebration in kampung community in Jakarta

Indonesia is a country of differences in term of ethnicity and religion. The diversity is even more pronounced in urban areas such as in the country's capital city, Jakarta. Neighborhood organization in Jakarta -known as RT/RW (rukun tetangga / rukun warga)-, like in any other part of the country, is the organization closest to the people in their day-to-day life that has to deal with differences among the people of its respective community. While bearing the image of 'old-fashioned' and 'semi-government', as well as loosing enthusiasm from the people, this neighborhood association in fact still functions in a certain degree. One of the occasions when this neighborhood association can come again into view is during the celebration of independence-day in the month of august each year, since the association will take the lead in the preparation and the conducting of the celebration in its community. The independence-day celebration itself will include various games and sports competition prior to the D-day, gathering of the people at the eve of the D-day -known as tasakuran or syukuran-, followed by various games for children in the D-day (august 17), and the last event in the form of various music-singing-dancing show.

In this paper, the author will focus on neighborhood association in an urban community in Jakarta during independence-day celebration, and will try to bring out the local way of dealing with differences among themselves by benefiting from the celebration. The urban community to be introduced in the paper is a community in a densely populated area of middle and lower class, known as kampung area. The data for the paper itself will be based on the findings from author's field work in a kampung community in Jakarta.

Session 4: Thursday, 13 September

11.10 – 13.00

Saroja Dorairajoo (Department of Sociology, National University of Singapore)

Structures of harmony, structures of mutual benefit: Buddhist civil society groups and Muslim villagers in southern Thailand

In this paper, I examine how Buddhist NGO (non-governmental organizations) workers have penetrated Muslim villages of southern Thailand with the explicit intention of bringing development to the region and protection the fragile environments and eco-systems of the region. However, this explicit intention belies a series of unspoken practices and outcomes that have actually served to integrate Muslim villagers into Thai society and engage with the Thai state as full-fledged Thai citizens. At a time, where daily violence against lives and property by Muslim insurgents has created an official but imagined discourse of Muslims as non-Thais and threats to national security, an ethnographic examination of the close working relations between Buddhist NGO workers and Malay-Muslim villagers of southern Thailand reveals that structures of negotiation have been firmly entrenched in Thai society that unite rather than pit Muslims and Buddhists against one another. The study reveals how such on-going relationships challenge official perceptions of deep-seated antagonisms between Muslims and Buddhists and serve to show how even in war-like situations as is the case in present-day southern Thailand, structures of negotiation act to preserve peace and harmony.

Lucia Ratih Kusumadewi

The Awakening of Pela-Gandong as Civil Engagement

In Preventing Conflict in Post-Conflict Moluccas

Marginalization and obliteration of cultural mechanism of local community within Indonesian society had been systematically done by either colonial government or -followed then- by Indonesian government since its independence. The intention of the colonial at that time was more incline to the segregation (devide et impera policy), so that the

effort of the conquest of Indonesian archipelago would be easier. Meanwhile, after independence, the enterprise of regimentation has been imposed by the central government in many regions for compelling the values of patriotisms toward the devotion of the state.

Pela Gandong is one of cultural mechanisms of the local community in Moluccas (East Indonesia), which has been affected by such mentioned above policy. In the situation where reluctance covers the life, the appearance of large scale conflict nuanced by the religious sentiment in Moluccas brings to front the reemerging Pela Gandong tradition to the public sphere. In a chaotic condition due to the rambling religious conflict, Pela Gandong has functioned, eventually, as a conflict prevention mechanism.

The Paper will depict how the role of the Pela Gandong tradition in the enterprise of conflict prevention and peace creation in Moluccas. It will analyze as well how far the Pela Gandong tradition helps people or parties in conflict put a lot of effort to have reconciliation. Also, what is the role of Pela Gandong tradition in post conflict situation for peace development in Moluccas. Data has been collected from the sociological field research using qualitative method. The hypothesis of the writing is based on the theory that the society itself develops patterns of conflict resolution and integration mechanism in order to survive. The cultural local mechanism is the most genuine mechanism for the local community it self. This explains why Pela Gandong tradition as a civil engagement has successfully spread the spirit of peace in Moluccas.

Wendy Mee (LaTrobe, Australia)

Defending non-violent social relations in Indonesia: 'a report from the field'

This paper draws on a few very preliminary case studies from Indonesia, investigating some of the day-to-day processes and social actors that make and defend non-violent social relations in Indonesia. The paper is primarily 'a report from the field' as it draws from my recent and continuing research in Indonesia on people's defence of civility in their day-to-day interactions with people they perceive as different to themselves. The case studies discussed include post-conflict reconciliation efforts as well as testimonies of people who took action within their local communities to avert violence during times of heightened conflict. The primary question that the paper addresses is what range of strategies do people employ to avert or avoid conflict in their interactions with Indonesians from different cultural backgrounds.

Session 5: Thursday, 13 September

14.30 – 16.20

ORGANIC CIVILITY: HYBRIDITY, PERFORMATIVE SPACES, AND TRANSLOCAL IDENTITIES

Timo Kaartinen (Social and Cultural Anthropology)

Performative expressions of sovereignty and civility in Eastern Indonesia

The notion of civility implies that the interactive codes and social relationships of everyday sociality can be seen as distinct from subjection to the legislative and coercive power of the state. The aim of the paper is to give an ethnographic account of the two with reference to the ethnography of Indonesia and reflect on the performative spaces in which various civil and social engagements take place. A specific emphasis is given on attempts to reconcile recent ethnic and political conflicts and the underlying, indigenous theories of social order. The theoretical question addressed by the paper concerns the contractual and authoritative notions of order. In what sense do contractual views of sociality enter in these perceptions, how are they informed by indigenous and national notions of sovereignty, and to what extent is it justified to deal with them as "local", as opposed to national or global, phenomena?

Dr Konstantinos Retsikas, Lecturer in the Anthropology of South East Asia (School of Oriental and African Studies, University of London)

'We are mixed people': processes and practices of hybridity in East Java.

In the late 1990's, ethnic tensions between 'Madurese' and 'Dayak' communities in West Kalimantan escalated into open conflict. While 'Madurese'- 'Dayak' relations received subsequently plenty of attention by a multiplicity of actors,

including national and international ones, both within and without the academy, the story of Madurese communities in East Java, save for a few exceptions, is largely untold and the modes of peaceful co-existence between descendants of Madurese migrants and Javanese locals and migrants in this part of Indonesia remain largely unattended and under-analysed. Building on a year and half's fieldwork in the town of Probolinggo, the paper focuses on a series of everyday practises that are situated at the very centre of ethnic interactions. Such practices are integral in the self-identification of the inhabitants of this area as 'mixed people' (*orang campuran*).

The paper will argue that the sociality of mixing is being achieved through transactions of substances carried out in ritual contexts that involve the common adherence to Islam, a shared understanding of marriage and procreation as resulting in the generation of new, hybrid persons and the establishment of kinship networks that span across localities. In addition, these processes of mixing have been facilitated by the relative absence of overt and intense competition over scarce resources among migrants originating from other places in Java and Madura both in the past and the present. The combination of these factors accounts for the different experiences of 'Madurese' migrants in Java and Kalimantan. While in the latter case, the conflict caused the displacement of some 20,000 'Madurese', in East Java, the possibility of undoing what is mostly undifferentiated and indistinguishable remains rather remote.

Joel S. Kahn (School of Social Sciences, La Trobe University, Australia)

"Civility, conflict and translocal identities in the Modern Malay World"

This paper reports on a project to investigate the diverse processes of 'translocal' identity formation among Malay-speaking Muslim peoples in the urban areas, borderlands and frontier regions of insular and peninsular Southeast Asia. Here geographically mobile 'Malay' entrepreneurs and cash croppers have made alliances and/or come into conflict with a diversity of other ethno-religious groups with whom they have come, or been brought, into contact by processes of modern state formation and capitalist economic transformation. The challenge of the research is to understand the differential outcomes of these processes, and particularly to enquire into the conditions favorable to ethno-religious conflict on the one hand and accommodation and the development of ideas of cosmopolitan co-responsibility on the other.

Session 6: Friday, 14 September 9.00 – 10.50

Alberto G. Gomes (School of Social Sciences, La Trobe University, Australia)

Civility, 'Double life' and Interethnic Relations: Orang Asli (Malaysian Aborigines) and Malays in Malaysia

Drawing from my ethnographic work on the Orang Asli (Malaysian Aborigines), this paper addresses the question: what sort of strategies do people employ to sustain peaceful, harmonious, and civil social relations with people they perceive to be different? The Orang Asli, like many other tribal communities in Southeast Asia, observe what Sellato (1994: 210) in the context of his study on the Punan, a hunting-gathering people of Borneo, called 'double life'. The people adhere to a set of rules and norms in their intra-community interactions but present a different face to outsiders. I discuss how 'double life' or 'sly civility' (Bhabha 1994) operate as strategies that thwart conflict and abate tensions between Orang Asli and Malays.

Panel 18 - Literature - Cinema - Representative Arts: Visuality and Transformation Of Genres

(Panel convenors: V. Braginsky, S. Hicks, M. Hijjas)

The panel is intended to look upon visual images and the visuality in the construction of episodes, scenes and whole works in literatures of South East Asia (traditional and modern) and the changes which the visuality in various genres undergo, when literary works are transformed into films, or films into literary works, or literary works into pieces of representative arts (pictures, series of pictures, series of temple bas-reliefs and so on). Aspects of genre transformation, such as the change of poetics of the genre, its content, principles of characterisation of personages and mis-en-scene, and even of the complete restructuring of works in the process of passing from one genre into another will be discussed both in a descriptive and theoretical manner. Of particular interest will be the transformation of texts (literary, cinematic, etc.) across linguistic and national boundaries within South East Asia and beyond.

Suggested topics for discussion include:

Visuality in literature (visual images, representation of characters, scenes, episodes);

Transformation of literary texts into cinematic works or vice versa;

Transformation of literary texts in artefacts of representative arts and vice versa;

Transformation of any of these genres when crossing national borders.

Session 6: Friday, 14 September 9.00 – 10.50

Vladimir Braginsky

The sight of the multi-splendoured radiance': lighting effects in MaLAY narratives and the Sufi concept of visuality

Visual images and visuality in the construction of mise en scène are the basic devices that determine the expressivity of narrative genres of traditional Malay literature in their prose (hikayat) and poetical (syair) varieties. Therefore, the study of these genres from the perspective of visual principles of cinematography promises interesting findings, which can deepen our understanding of the poetics of hikayat and syair and the interpretation of their semantics.

Turning to the material of a few love-and-adventure hikayat of the 17th century (e.g. 'The tale of Indraputra' and 'The tale of Isma Yatim'), this paper examines such issues as the illumination of scenes, the distribution of light and darkness and lighting effects, which are characteristic for the major components of hikayat: battle and erotic episodes, landscapes, depictions of parks, palaces and court ceremonies. As the examination shows, the shining of gold and the iridescence of jewels form a kind of background against which the lighting effects are portrayed (in 'The tale of Indraputra' the words 'gold, golden' and 'jewel, jewelled' are encountered hundreds times in reference to all kinds of objects). This background enhances the lighting effects which frequently appear from it only to vanish into it again.

Considering the Sufi connections of the above-mentioned narratives and the unquestionably Sufi symbolism of the golden-cum-jewelled background in the roughly synchronous 'Tale of Yellow (i.e. Golden) Bird', one can assume that deep semantics of light, radiance and darkness in the examined hikayat have, inter alia, symbolic, Sufi connotations. Therefore, embarking from two poems by the Malay Sufi poet of the eve of the 17th century, Hamzah Fansuri, the paper discusses the Sufi conception of vision as intuitive knowledge. These poems are of great interest not only with regard to the conception in question, but also as expressive specimens of visuality in Malay Sufi poetry.

Seda Kouznetsova

The Story of Raden Sukra and Dyah Ayu Lembah from Babad Tanah Jawi as a 'Literary Film'

Babad Tanah Jawi (History of Java) – a chronicle of the Central-Javanese principalities Mataram and Kartasura of the 17th-18th centuries – is both a historical and a literary work. It is little wonder, therefore, that the dramatic plots, for which this chronicle is famous, were used in Indonesian cinematography more than once, particularly in the era of New Order of Suharto. For instance, in 1983 the films *Arya Panangsang*, *Jaka Tingkir* and *Sunan Kalijaga* focused on motifs taken from Babad Tanah Jawi (BTJ).

Normally, episodes from the chronicle chosen for screening narrated the rise of the Mataram Empire and the dissemination of Islam in Java, for which reason they were of interest for the ideology of the New Order with its nationalist,

Java-centric overtones. At the same time, a number of romantic plots of BTJ, which were based on the tragic conflict between the protagonists' love and traditional gender and power relations, leading to the death of the protagonists, produced very little response from Indonesian cinematography of that time. And yet, it is precisely those plots of BTJ that possess particularly great cinematic potential.

This paper examines one such romantic plot of BTJ from the perspective of the poetics of film. The episode in question tells of the love of Raden Sukra, the son of the Kartasura patih (prime-minister), for Dyah Ayu Lembah, the wife of the prospective Kartasura ruler Amangkurat III. Courtiers slander innocent Dyah Ayu Lembah, and her father, striving to prove his loyalty to the king of Kartasura, gives orders to her brothers to strangle her. After that the king entices Raden Sukra to the palace, where he also perishes. Just as in the majority of similar episodes of BTJ, the story of Raden Sukra and Dyah Ayu Lembah is intended to question the conformity of the character of a particular ruler, the contradictory figure of Amangkurat III in this case, to that of the ideal, just king.

A close reading shows that this episode, which echoes the famous film *Roro Mendut* in some elements of its plot and its tragic tenor, is a genuine 'literary film'. Its clear division into 'stills', the construction of these 'stills', and the dramatically changing pace of their sequences, in combination with the artful alternation of long-shots and close-ups and the abundance of expressive, visual details all confirm the above statement.

Yevgenia S. Kukushkina

Patterns of Visualization in Malaysian Drama of Today

Born as late as the 1950s, modern Malaysian drama has taken a historically short time to form a modern branch of literature. Nowadays it displays a range of trends and currents betraying the interest of local playwrights both towards their own heritage and towards diverse external developments. It results in sometimes quite different approaches, chosen by the authors in their effort to visualize their message on the stage. Thus, in the attempt to reach this goal, they have to create a certain balance between the written text and visually perceived elements, and the balance varies strongly from one dramatist to another. In this respect the work of two National Laureates, A. Samad Said and Noordin Hassan, appear to be rather illustrative.

Making successful contributions into virtually all genres, the former has become particularly acknowledged as a novelist, taking great care to depict a certain epoch as realistically and precisely as possible. The same principle dominates his prose in general, including short-stories and dramas. This realism is achieved through painstakingly elaborate descriptions, and carefully chosen details, aimed at typification, combined in the case of his dramatic writings together with lengthy author's remarks and accounts on setting and style, etc. So, for Samad, it is the text that functions as the main means of making his plot and images literally seen by readers, producers and spectators.

Noordin Hassan, drama being his main creative realm, acquired fame for his writings and productions under the concept of *teater fitrah* (usually translated as 'theatre of Faith'). Closely related to the traditional understanding of artistic endeavor, this concept interprets the process of the creation of a play, its staging and performance as a religious act. It seems natural that, due to the intuitive nature of religious experience, Noordin's oeuvre lays considerable stress upon abstract, symbolic, inexplicit components of presentation, incorporating a great deal of extra-textual devices, perceived mostly or solely visually. Here he fruitfully exploits the treasury of traditional theatrical forms, especially *bangsawan*.

It appears, that the both literati pursue one and the same goal of visualizing, doing it in accordance with the artistic methods they adhere to: profoundly realistic in case of A. Samad Said and highly symbolic in Noordin Hassan's writing.

Session 7: Friday, 14 September 11.10 – 13.00

Werner Kraus

Kisah Nabi Yusuf: The 'most beautiful story' and its many transformations

The story of Joseph/Yusuf, which might have had its literary ancestors in the Egyptian 'Tale of two brothers' (13th c. BC) and which reappeared as 'Bellerophon and Anteia' in the *Iliad*, is one of the grand themes of world literature. It is part of the revelations of Judaism, Christianity and Islam. In a first transformation the story found its way into the folk literature of many cultures. The Joseph theme in world literature could be regarded as a kind of second transfor-

mation. This theme was elaborated by Rabbi Moses Arrangel of Guadalajara, the Persian poet Jami (1414-1492), the Dutch baroque writer Hugo de Groot (Grotius) and many others. The most important literary transformation of the story is undoubtedly Thomas Mann's tetralogy *Joseph und seine Brüder* (1932-42), the work on which was for Mann the 'staff and support' to live through the dark years of fascism, exile and war. The musical variations on the theme of Joseph are found in compositions by Händel, Richard Strauss and Andrew Lloyd Webber.

The *Kisah Nabi Yusuf* ('Story of Joseph') is also part of the Malay literary canon. It might have reached the Malay world in the 16th century, if not earlier. Its oldest extant MS was copied by Peter Floris in 1604 in Aceh. Many more manuscripts found their way into Western and Eastern collections. In fact there is no Southeast Asian story which is better represented than the story of Joseph. Hundreds of manuscripts in Malay, Javanese and other languages are preserved. They are known as *Hikayat Nabi Yusuf*, *Hikayat Yusuf*, *Kisah Nabi Yusuf*, *Cerita Yusuf*, *Serat Yusup*, *Lontar Yusup*, etc.

The *Hikayat/Serat Yusuf* in the Archipelago is known in manuscripts of two types: those which are modelled after the Arabic *Qisas al-Anbiya'* (type A) and those which are influenced by Persian works from Khorasan (type P). The formative power of the Khorasan tradition was certainly Jami's epic *Jusuf wa-Zalikha* (around 1485). This transformation from Middle Eastern to Southeast Asian literary work is still badly documented and inadequately researched. However that may be, once planted in Southeast Asian soil the story developed its own life as sacred text for recitations, as *pusaka*, magic spell, and lately as important part of the repertoire of the so called *Bekayat* and *Memaos* recital groups of Lombok. Their texts compare *Zulaikha* with *bintang sinetron Sofia Latjuba* and *si ratu goyang ngebor Inul*. And her husband Yusuf "yang tampan seperti Presiden Susilo Bambang Yudhoyono" is seen through the glasses of globalized ideas of beauty. Thus, the 'most beautiful' Joseph/Yusuf finally arrived on the stage of the 21st century Indonesia and makes again quite an *elok* figure.

Ben Murtagh

Chocolate Strawberry in Three Mixes: from Film to Novel to Pop Video.

As has become a common feature in the launch of Indonesian movies, particularly those movies aimed at the 15-25 age group has become a sophisticated marketing exercise with various spin off products used to promote the film. This paper will pay particular attention to the recent Indonesian film *Coklat Stroberi* (dir. Ardy Octaviand), and its accompanying novel and pop video. The novel by Christian Simamora was based on Upi's film script. The song *Di sini untukmu* was written especially for the movie, in which the band *Ungu* made a cameo appearance, and the accompanying pop video features numerous scenes from the film.

While in recent year quite a number of Indonesian movies have featured gay characters, this film is most notable for the fact that it has a gay relationship at the very centre of a romantic comedy, and one aimed at the younger end of the urban market. While the movie is undoubtedly trying to show same sex relationships in a progressive light, the representation of the characters and the film's final outcome highlights an ambivalent attitude towards homosexuality which is common in many Indonesian films.

This paper will pay particular attention to those ambivalences and how our understanding of them is enhanced by analysing the transformation of the film into the genres of novel and pop video.

Sarah Hicks

New Takes on Tales of Old? Selindung Delima and Bidasari: The Films and Their Forebears

The stories concerning the heroines *Selindung Delima* and *Bidasari* are tales with staying power. Both tales have been disseminated in various forms and through different media throughout the Malay and Indonesian worlds for at least three centuries. The oldest extant versions of the stories are traditional Malay poems (*syair*) found in manuscripts dating back to the 18th and 19th centuries. Numerous printed lithographs of the *syair* also exist and it is known that the poems were orally recited and staged in various forms of theatre, most notably the *bangsawan* of the 19th and early 20th centuries. Film versions of the tales were produced in the 1950s and 60s, which were digitally re-mastered and re-released on video CD with English subtitles as recently as 2003.

As the latest medium through which the tales are disseminated, the films are the most influential in shaping contemporary notions of the stories in modern society. This paper will look at the ways in which the films compare to the earlier representations of the stories with regard to both the contents of the tales and the formal devices employed in their cinematic rendering.

Many aspects of the films can be seen to deliberately refer back to and evoke past renderings of the tales. Both the traditions of bangsawan and syair recital are drawn on in the films. These references to the past media in which the tales were presented, constitute the directors' efforts to ground their contemporary versions in the wider tradition of the performance of the tales, in turn harnessing its authority and lending the films credence. On the other hand, changes to the plot lines and differences in characterization specifically relating to issues of gender relations constitute important modifications in the films. These changes are quite telling with regard to the transformation of socially prescribed concepts of ideal female and male behaviour over time.

Eloisa May P. Hernandez

Constructing Gender: Zsazsa Zaturannah—from Graphic Novel to Stage to Film

Carlo Vergara's *Ang Kagila-gilalas Na Pakikipagsapalaran Ni Zsazsa Zaturannah* ('The Spectacular Adventures of Zsazsa Zaturannah') is about an effeminate male homosexual hairdresser named Ada who transforms into Zsazsa Zaturannah, a sexy and strong heroine, by swallowing a mysterious stone that fell from the heavens. Initially self-published in 2002 as a 2-part graphic novel, it won the Manila Critics' Circle National Book Award in 2003. In early 2006, Tanghalang Pilipino, one of the country's leading theater groups, staged *Zsazsa Zaturannah Ze Muzikal* directed by Chris Millado. It represented the Philippines in the International Theater Festival in June 2006. In December 2006, *Zsazsa Zaturannah Ze Moveeh*, directed by Joel Lamangan, opened in the 2006 Metro Manila Film Festival. Comedian Giselle Sanchez developed a monologue about Zsazsa. *Zsazsa Zaturannah* has made the transformation from graphic novel to musical theater to film and to stand up comedy.

The paper will explore how *Zsazsa Zaturannah* construct gender and gender relations in the Philippines. How does its transformation from a literary text into visual texts (on film and stage) affect gender constructs in the Philippines? Are there changes in the characterization of Zsazsa that ultimately change gender constructs? Are there changes in the narrative structure of *Zsazsa* from the graphic novel to stage to film? The paper will not only focus on the transformation of literary texts into visual texts but also train its attention on how gender is constructed through these different genres.

Session 8: Friday, 14 September 14.30 – 16.20

Mulaika Hijjas

Puteri Gunung Ledang: Text Screen and Stage Representations.

This paper will examine various incarnations of the story of Puteri Gunung Ledang, from its supposed origins in folklore, to its representation in texts from the Malay chirographic tradition such as *Sejarah Melayu* and *Hikayat Hang Tuah*, to the 1961 black-and-white film, to the 2004 blockbuster movie and the 2006 stage musical spectacular. The various versions of the story are of course attempts to recast the past – Puteri Gunung Ledang was already a 'legend' at the time of *Hikayat Hang Tuah* and *Sejarah Melayu* – in order to illustrate the preoccupations of the present. Particular attention will be paid to the use of the story to define ideas of the individual's relationship to the state, through the creation of visual spectacles of individual heroism and state glory.

Loyalty and the nature of the pact between ruler and ruled are the preoccupations of the traditional Malay texts, whereas the most recent film, which premiered on Hari Merdeka with the tag line 'A Legendary Love', attempts to position itself both as a national epic and as a love story. As the 2004 film may be best seen as a Malaysian attempt to participate in the international cinematic genre of the romantic historical epic, along the lines of *Tristan and Isolde* and *Troy*, the 1961 film will provide a revealing counter-example of the cinematic depiction of a traditional story in a pre-globalised era.

Doris Jedamski

Translating Film into Novel: A Hybrid Genre in the Netherlands East Indies.

The medium of film came to the Netherlands East Indies at a time when the genre of the novel was still in the process of establishing itself as an important new means of self-representation; and at a time when the modern theatre play

was about to change the traditional theatre world for good as it developed into a crucial form of expression for the indigenous elite. At the same time the three media – film, novel, theatre – served larger audiences as popular forms of entertainment, but also in the dissemination of notions of modernity and change. In contrast to the Western history of the media in question, in their colonial context they were insolubly linked with one another.

The first part of the paper will provide an overview of the intermingling of the media from the 1920s up to the late 1940s, briefly depicting their reception as well as the ways that intellectuals from various ethnic groups moved between the media, appropriating them and sometimes producing new hybrid forms as a result. Attention will also be given to the impact that film had on the narrative devices of the novel.

The second part of the paper will focus on the interrelation between film and book, discussing selected examples of the hybrid genre of the 'film novel'. In one case, successful (indigenous) films were made into illustrated novels closely recounting the film plot [the so-called Bioscoop romans or cinema novels]; while in the other case (Hollywood) film productions were adapted and transformed into printed narratives.

Suchitra Chongstitvatana

Wan Thong in The Film Khun Phaen: To Be or Not to Be Is a Question of Self-Love

The paper is an attempt to explore the modern dimension of the film *Khun Phaen* based on Thai classical poetry Sepha *Khun Chang Khun Phaen*, one of the most well-known literary classics of Thai literature. As the film focuses mainly on the hero *Khun Phaen* and the heroine *Wan Thong* we can see a significant attitude of the narrator towards these two main characters, especially at the end of the story.

Though the film follows quite closely the story of the original text, one can see that it is only a device to make the climax of the story more powerful. In the original text, *Wan Thong* was executed because she upset the King by not being able to choose between her two husbands. The King accused her of being wickedly covetous and thus deserved a death punishment. In the film, *Wan Thong* was portrayed as the one who made the decision not to live on as she would like to escape the social punishment of being blamed as a 'sinful' woman.

Her decision to die because she would like to make known that she 'could love herself for once in her life' is an impressive ending to the film. This dimension of 'self-love' in the film would be investigated closely in the study. Through various elements in the film from its setting to dialogue and characterization we will be able to find out the changing attitude of modern Thai society towards *Wan Thong*, in particular and also towards women as wives in general.

Irene Soldavini

Give Me Back My Traditional Vietnamese Culture: Tran Anh Hung and His Film Adaptations of Vietnamese Folktales

The aim of this paper is to explore the way in which traditional Vietnamese folktales have been transformed into contemporary Vietnamese diasporic filmic texts. The traditional Vietnamese legends *Thieu Phu Nam Xuong* and *Hon Vong Phu* have been made into the short films *La Femme Mariee de Nam Xuong* and *La Pierre d'Attente* by the Franco-Vietnamese filmmaker *Tran Anh Hung*.

The paper will explore how the legends' characters are adapted to the contemporary diasporic Vietnamese experience of emotional and physical loss and how the Confucian values of the legends remain, in *Tran Anh Hung's* moral imagery, a central component of the lives of ethnic Vietnamese people. The paper will look at how the loss of traditional family structure in the legends is mirrored by the director's exploration of the loss caused by war. Furthermore, the paper will explore the filmic adaptations through an examination and comparison of the female characters of the legends and in *Tran Anh Hung's* work, concentrating upon the fact that the role and values of the female characters in the contemporary filmic adaptations do not significantly differ from the characters in the legends.

My aim is to show how the film director's purpose in structuring women's roles in this way is to emphasize his strong affiliation, respect and romanticization for traditional Vietnamese culture.

Session 9: Friday, 14 September 16.40 – 18.30

Dana Healey

Visualising war in Vietnamese literature and film

War has been the subject of a vast number of fictional and cinematic works in Vietnam, which provide important perspectives on the conflict.

This paper explores ways in which post-war Vietnamese cinema and literature visualize the conflict and trauma. While cultural imagination of war in Vietnam is shaped by myriad representations which provide a common ground upon which a collective sense of war is articulated, I am particularly keen to go beyond the propagandist role played by cinema and literature to explore the individual memories of war and trauma. As Vietnamese writers and directors search for creative forms to adequately capture the complexity of war experiences, they move away from the battlefields to engage with the experience of homecoming for war veterans, the indistinct boundaries between battleground and home front or the lives of civilians and women during and after the war. By exploring some of the post-war fiction and films this paper sets out to illustrate the diverse ways of visualizing the tragedy of war.

Rachel Harrison

In Transit: Exploring the Spaces Between the Rural, the Urban and the Global in Pen-ek Ratanaruang's Monrak Transistor (2002)

In 2002 the Thai art-house film director Pen-ek Ratanaruang released his third movie, *Monrak Transistor* ('Transistor love song'), a cinematic reinterpretation of Wat Wanlyangkun's 1981 novel of the same name. While retaining the key elements of Wat's original plot and characterization, Pen-ek's film version of the story relocates the narrative in the post-1997 years of Thailand's economic crash. The novel's setting in 1981 of principal protagonist Paen's darkly humoured odyssey speaks of a new anti-heroism that resonated for Thai literary works composed in an era of political disillusionment. By contrast, the temporal relocation of the film to the late 1990s allows it instead to focus on the construction of the Thai countryside as an idyllic location of spiritual purity, in contrast to the moral evils and cultural depravity of a (capital) city marked by capitalism, 'modernity' and Westernization. In this Pen-ek rehearses cultural themes that typify Thai socialist realist filmmaking and fiction of the 1970s. Moreover, such depictions of rural/urban divide reappear in subsequent popular Thai movies of the new millennium, such as *Ong Bak*.

This paper focuses in particular on the extent to which Pen-ek draws not only on Wat Wanlyangkun's novel as a source of inspiration for *Monrak Transistor* but on the cinematic interpretation of Irvine Welsh's novel *Trainspotting*, released in 1996 by director Danny Boyle. Most notably the paper examines the visual and structural relationship between the two films, while exploring the ideological divergence between them in terms of the disparity in the ultimate solutions they propose to the crises of their times.

Despite the surface similarities that exist between *Trainspotting* (a film that achieved extensive cult popularity in Thailand) and *Monrak Transistor*, the intensely conflicting cultural perspective of the two works raise issues regarding Thailand's experiences of and responses to modernity. In ideological terms the more consistent links between Pen-ek's film and Wat Wanlyangkun's novel of the same name point up a continuity in Thai cultural responses to modernization, urbanization and globalization. These responses, the paper argues, have their roots in Siam/Thailand's semicolonial relations with the West, established from the mid-nineteenth century – relations which have coloured the trajectory of Thailand's connection to the urban and the global in the present day.

Gaik Cheng Khoo

Adapting and Translating into Film: The Works of U-Wei Haji Saari

This paper focuses on the adapted works of the Malay filmmaker U-Wei Haji Saari. Several of U-Wei's works are adapted from literature, including *The Arsonist* (Kaki Bakar, 1995), from William Faulkner's short story 'Barn Burning', *Jogho* (1997) from a Malay short story by S. Othman Kelantan, and *Swing My Swing High, My Darling* ('Buai Laju-Laju' 2004) from the novel by James M. Cain, *The Postman Always Rings Twice*. The filmmaker's works have been invited to film

festivals overseas, with perhaps Kaki Bakar being the most critically-acclaimed for playing in Cannes, New York, Berlin and Montreal, among other festivals.

I will perform close readings of both literary and cinematic texts by discussing U-Wei's cultural translation and adaptation to the Malaysian context and film medium.

Joyce L. Arriola

A Third Way to Film The Story: Literary Journalism and Filipino Film Adaptations

Film adaptations of literary materials are not thoroughly explored terrain in contemporary Filipino cinema. Volumes of Philippine literature in English and the vernacular have not yet graced the film screen. Sources and influences of Filipino films are most often drawn from the lives of popular men and woman in the news, comicbook characters known to a mass audience, popular biographies, and updates of old and traditional tales of popular heroes. The novels and short stories, especially those written in English, are left to their print versions, unexplored. More so, works of literary journalism fail to land the film screen because the rules of fact and fiction are not clearly delineated and therefore risk taking modes of expression in this country where America introduced her Hollywood machinery as part of her colonial project a hundred years ago.

However, in current listings of major works of Philippine cinema's 100-year history, Mike de Leon's *Kisapmata* ('In Just the Wink of an Eye', 1982) remains a peculiar achievement. Based on a crime report by Nick Joaquin, a National Artist of the Philippines (who was then writing under his journalistic nom-de-plume Quijano de Manila), *Kisapmata* is a celebrated aberration cutting across limits of fiction and fact and presents a unique case in the study of sources and influences of contemporary Filipino cinema.

This paper therefore attempts to present the possibilities of literary journalism in projecting Third World national film historiography through the example of *Kisapmata*. It will engage the transformations from event to literary journalism to film and their subsequent implications on local cinema as vernacular modernism and as alternative postcolonial historiography. The Filipino sense of fact/fiction, history/literature binaries is analyzed against a perceived lack of 'a tradition of adaptation' that lends a host of crisis to Southeast Asia's oldest Hollywoodland, while its cinema negotiates issues that strike at the core of its postcoloniality.

Panel 19 – Round-table discussion on "Teaching Southeast Asian languages in European universities: state of affairs, prospect and avenues for bilateral/multilateral cooperation"

(Convenors: Michel Fournié (INALCO), Rachel Harrison (SOAS), Vladimir Kolotov (SPSU))

Session 3: Thursday, 13 September

9.00 – 10.50

Objectives: After having introduced and discussed the present-day situation and trends, the invited experts should stress the urgent necessity to develop a strong European cooperation in order to cope with the increasing cooperation between SEA and the EU ("ASEAN a key partner for Europe" *EU declaration on external relations*). Thus, the role of SEA language teaching to foster "*mutual understanding*" and "*dialogue process among equals on cultures and civilizations ...*" (*ASEM papers*) should become more obvious.

Moreover, furthering the study of SEA languages and cultures as a main subject of study in a European perspective should allow for the sound training of specialist who, having acquired a master's or even a doctorate degree, may ensure a better continuity in the field of high-level research on SEA problematic.

Such ambitions will only be fully realised if a specific effort is made to widen access to the languages – and cultures – of each participating country, especially within the framework of higher and continuing education and the increasing university networking among partners of both regions.

Besides, the round-table may constitute the first step in "the development of innovative learning environments" in the field of studies on Southeast Asia in Europe while taking into consideration the development of cooperative ties between the European Union and the ASEAN.

As a matter of fact, the Commission of the European communities, in its report entitled "Europe and Asia: A Strategic Framework for Enhanced Partnerships" (4.09.2001) stressed the necessity to "*work to strengthen educational and cultural exchanges between our two regions, and to promote enhanced civil society contacts and intellectual exchange*". Concerning South-East-Asia, it reads "*ASEAN, and the ASEAN Regional Forum, will continue to be the major focus of our political and security dialogue with South-East Asia ... Efforts to enhance educational, intellectual and cultural links will likewise be strengthened... Particular attention will be given to enhancing mutual understanding and to developing global partnerships, as well as to the need to further strengthen our relations with key ASEAN partners*". In the conclusion, it is written that to achieve this central objective, EU "must", among other things: "*strengthen further the MUTUAL AWARENESS between our two regions*".

If we analyse the current third country cooperation programmes, we may note that, among the 30 worldwide programmes, 19 are related to Asia (Asia link, Asia-Europe Foundation, Euro-Asian Business Internship Programme ...) of which 7 deal with South-East Asia such as the Asean-EU University Network Programme, Asean-EC Management Centre, Junior EU-ASEAN Manager Programme, 4 European Studies Programmes in Malaysia, the Philippines, Thailand and Vietnam.

In this perspective, it seems appropriate that the concerned European universities develop a new form of cooperation to stimulate the emergence of an asserted European will to train students, researchers and professionals in the languages of modern Southeast Asia.

Nevertheless, at a time when the EU is widely developing its cooperative actions with Southeast Asia, one cannot help but notice a preoccupying tension zone regarding diploma-oriented studies in the said area, especially languages studies.

This round-table, while stressing the present day situation of the various institutional departments of European Higher Education where national languages of SEA are taught on a regular basis, is meant to assert the strong importance of LANGUAGE TEACHING with regard to the ASEM declaration of Helsinki "*Unity and strength in DIVERSITY*" and to the new ERASMUS-Mundus programme aiming at "*Establishing a programme for enhancement of quality in higher education and the promotion of intercultural understanding through cooperation with third countries*" (Official journal of the European Union (31/12/03 - L 345/1).

The scheduled proceeding is the following:

A/ Intervention of the organizers of the round table

– Michel Fournié: Introduction on the teaching SEA in Europe (short historical outline, current situation...) and possible future development, particularly in the perspective of developing distant learning leading to a "European diploma".

The concrete case of INALCO SEA Dpt;

– Rachel Harrison on situation in Great Britain with the concrete case of SOAS SEA Dpt;

- Vladimir N. Kolotov "Traditions and innovations in teaching Southeast Asian languages in St Petersburg State University (Oriental Faculty of and African Studies) "

B / Intervention of two colleagues of the region via INTERNET:

- University of languages and international affairs of Hanoi (Prof. Nguyễn Lan Trung, vice president
- Hoa Sen University from Hô chi minh city (Prof. Phan Van Giuong, Dean, Faculty of Languages and Culture Studies)

The external participants will comment the following topic:

"How SEA universities may contribute to the teaching of languages and civilisations of the region in European Union higher education institutions. To what extent should we consider building up a multilateral cooperation network to implement applied research programmes in the field of foreign language learning geared towards promoting a better understanding between young generations while using INTERNET technology and to promote students' mobility for those engaged in SEA language learning?"

C / Opening a discussion with the floor on experiments and ongoing or future plans, in the double perspective of a European interuniversity cooperation and a collaboration with the universities of South East Asia.

In conclusion, the round table may put forward a statement emphasizing the role of SEA languages teaching and the urgent need to set up a ad hoc commission within the framework of EUROSEAS activities

Panel 20 - Nations and Imaginations

(Panel convenor: Emma Reisz)

Decolonization and post-colonial state-building in Southeast Asia have long been understood as cultural as well as political phenomena, particularly through Benedict Anderson's emphasis on the 'cultural roots of nationalism'. Moreover scholars are beginning to investigate how the centrifugal tendencies of political communities - what Homi Bhabha has called 'the impossible unity of the nation' - have been countered by a continuous process of re-examination and re-definition of the nation and the state. In particular, states themselves must continually imagine, and re-imagine, their cultural identity and ethnic boundaries in order to secure political dominance. Yet in recent historiography these themes are more often considered in isolation within national (and nationalist) historiographical traditions, and too rarely used to illuminate contrasts and similarities within Southeast Asia. This panel will bring together papers from maritime Southeast Asia which examine how the difficult idea of the 'nation' has been imagined in the region before and after independence, whether constructing the state, or imagining communities within, across or against it.

Session 1: Wednesday, 12 September 15.00 – 16.50

Emma Reisz (Queen's University Belfast)

Nationalism, Race and Development Ideologies in Colonial Malaya

For the Malay nationalist leader Mustapha Hussain, teaching at the government-run Serdang Agricultural School in the 1930s provided an opportunity to combine practical agronomy and political education. He thought the combination essential to rejuvenate Malay society, and remembered later that he had 'interspersed my formal lessons in class with political thought and theory... Slowly, I opened up their eyes to politics.' In this paper I argue that the politics of economic development, and of agriculture in particular, has been substantially under-estimated as a factor in early nationalist movements. I use archival, newspaper and published sources to argue that development policy was at the forefront of nationalist concerns, particularly on the left.

However economic ideologies also demarcated sharp faultlines between different nationalist positions, including among Malays. Later debates about the 'identification of race with economic role', as the NEP termed it, were rooted in the Malay economic politics of the 1930s, as divisions emerged between those who wished to restructure society to strengthen Malay village life, and those who wished to ensure a more equal share for Malays in the fruits of industrialisation and commercial agriculture. Though he objected to the importance placed by the School administration on estate cultivation, Mustapha shared with his British colleagues at Serdang an emphasis on Malay village life as the basis of society, and a willingness to consider Chinese smallholders economically anomalous, better marginalised by government than supported. As a path through divergent nationalist positions, in this paper I investigate particularly the reception of colonial 'knowledge' in development politics, and argue that colonial views of race and economics cast a long shadow.

Joseph M. Fernando (University of Malaya)

'Nationalists' imaginations and the construction of the post-colonial state in Malaya'

The period of decolonisation in Malaya in the post-war period saw efforts by the nationalists to construct a national identity for the post-colonial state. The notion of a national identity was highly contested among the diverse ethnic groups in Malaya. As Britain withdrew, it left behind a well-developed administrative system and a modern economy but with very little in the way of a national consciousness or national identity. The framing of the Malayan independence constitution between 1956 and 1957 thus provided the nationalists an opportunity to shape the national identity of the post-colonial state. The motifs of national identity: language, culture and religion, among others, were intensely debated during the constitutional negotiations between the three main parties of the multi-communal Alliance Party. The Alliance's ideas of the 'nation' were eventually enshrined in the new constitution as part of the broader 'social contract' between the three main communities in Malaya. This paper examines the constitutional negotiations to discern the Alliance's conception of the national identity of the emerging nation-state. Drawing mainly from

the party's primary documents and the constitutional documents, this paper seeks in essence to reconstruct the nationalists' imaginations of the nature of the post-colonial state.

Dr. Lilian Chee (Department of Architecture, National University of Singapore)

Occupying Architectural History: Subjects, Methods and Trajectories in the Singapore Context

In her overview of Singapore histories, geographer Brenda Yeoh argues for a historical imagination actively structured by spaces of resistance, contestation and/or diaspora. Here, historical methodology is inflected by space as an experiential and contested construct.

This paper re-engages Yeoh's notion of 'spatially activated history' by teasing to the forefront of architectural history, vital matters of spatial experience and subjectivity. It challenges the disciplinary conventions of architectural history, which assumes a universal and all-seeing knower, by exploring how the architectural historical subject unfolds through spatial occupation and visceral experience.

Looking beyond architectural history's disciplinary limits, I am interested in how architectural history is encountered, perceived and defined by other spatial practices. Art critics Rosalyn Deutsche and Hall. Foster, and architectural theorist Jane Rendell, have argued that site-specific art poses a critical counterpoint to spatial research since it is also concerned with context and positionality, history and identity, community and individuality. Thus, in relation to architectural history, cultural heritage and shifting notions of identity, I will discuss two site-specific historical projects – a Straits Chinese shophouse in Singapore's Chinatown, earmarked as a lived-in museum and the colonial building of the Malayan Railway Station in Tanjong Pagar.

At 157 Neil Road, eight local and international artists commissioned by the National University of Singapore's Centre for the Arts reclaimed practices, objects and architectural evidence, which simultaneously reinforced and contradicted prevalent notions of cultural heritage and architectural history. In Simryn Gill's 'Guide to the Murals at Tanjong Pagar Railway Station, Singapore', a series of black and white photographs showing the station's transient everyday occupation is critically juxtaposed against its architectural historical narrative.

We enter these spaces through routes, objects and experiences overlooked by conventional architectural scholarship. And interrogate how shifting subject-positions, modes of evidence and methods of looking continue to shape and shatter identity, history and nation.

Session 2: Wednesday, 12 September

17.10 – 19.00

(University of North Carolina at Chapel Hill, USA)

The Cinematic Place of the National: Philippine Cinema and the Politics of Representation, Joseph Palis

The purpose of the paper is to investigate the constitution of "national cinema" in an archipelagic country – the Philippines. With a population of more than 85 million as of 2005 dispersed in the 7,107 islands within its jurisdictional territory, the Philippines is said to be "less Asian and more trans-Pacific" (E. San Juan 1998, B. Anderson 1994). The country's physiographic fragmentation abetted by centuries of colonial conquests prompted Atlantic Monthly editor James Fallows to famously describe the formation of social relations of present-day Philippines as indicative of a "damaged culture" (Fallows 1995).

My paper discusses how notions of "national cinema" are constructed using a textual reading of selected Philippine films and employing discourse analysis as a method to apprehend meanings embedded in the images. Interviews from Philippine-based as well as diasporic and exilic filmmakers hope to view the constructions of various versions of nationhood and nationalism coming from different geopolitical spaces. The paper likewise delves into duly constituted Tagalog-language "national cinemas" of the Philippines that can be hegemonic within the country's 85 million Filipinos speaking more than 50 dialects and scattered in more than 7,100 islands. This investigation will conclude with a re-examination of Benedict Anderson's concept of 'imagined communities' as well as new challenges that critique its theoretical foundations.

Arnie C. Trinidad (University of the Philippines)

Straddling Two Nations: The Experiences of Filipino Migrants in Spain

Transnationalism has afforded migrants the opportunity not only to move from one nation to another but also to inscribe changes in their identities via a change in citizenship. With such opportunities, it would be of interest to answer several germane questions: Does a change in citizenship necessarily inscribe changes in the way transnational migrants frame their identities? For instance, does this necessarily change the affective dimensions of one's identity, which have to do with one's feelings of national affinity and attachments especially if the migrant has stayed in the host community for extended periods? What are the possible changes in the affective dimensions of one's identity and what are the factors that contribute to these changes? How do the experiences of transnational migrants shape their imagination of nation?

This paper attempts to answer these questions by looking into the experiences of first generation Filipino migrants in Spain who have opted for Spanish citizenship. The paper discusses how Filipino-Spanish citizens describe their identities to be with the change in their citizenship. For instance, it answers the question which do these migrants consider their nation? Spain or the Philippines? It also looks into where their affinities and identification lie and the different levels of their affinities and identification to the Philippine and Spanish nations. This is of interest for two reasons: the Philippines was a former colony of Spain and Spanish culture is both familiar to Filipinos and similar to a certain extent to their culture. Given such similarities and shared history, the paper explores how cultural similarity and shared historical experiences shape the Filipinos' feeling of affinity towards Spain? What factors inhibit their feelings of affinity to the Spanish nation as transnational migrants? What factors affect Filipinos' affinity to the Filipino nation, which has driven these Filipinos to change their citizenship? All these have bearings on the Filipino migrants' imagination of nation.

Panel 21 - Living in Memory: Houses, history and social/natural environment in Southeast Asia

(Panel convenors: *Gabriele Weichart, Jani Kuhnt-Saptodewo*)

Houses are more than mere shelters. Technical standards, aesthetic and even artistic qualities often exceed functional needs, and anthropologists have documented the particular roles of houses as important social spaces and as representatives of local cosmologies. Houses are an undeniable part of a society's material culture, but they are not at all "lifeless things"; they sometimes seem to possess a "soul" and are treated almost like a person. There are a number of reasons for such a prominent position; to name just a few:

The relationship between people and the houses they live in is intensive and undoubtedly intimate. A house's history is interwoven with the history of its inhabitants. However, houses are often designed to "live" longer than people do, to be of economic and symbolic value beyond the means and necessities of a single person or family, to incorporate characteristics that aim at a wider regional, social and/or cultural representation. Thus, houses may become objects of memory at various levels and for different reasons, for different people (e.g. for their inhabitants, other citizens, town planners or tourists etc.).

In the present workshop, we would like to close the gap between the past and the present by looking at houses as objects of and with history which, however, communicate with contemporary societies and individuals. The messages may contain a vast body of information, e.g. about social status and practices, religious beliefs, technological standards, as well as about people's knowledge about and attitude towards their particular natural environment (e.g., but not exclusively, in areas of extreme climatic conditions or regularly affected by natural disasters).

The fairly broad perspective we propose should allow for a diversity of approaches from different academic disciplines, such as anthropology, architecture, history, art history, geography and environmental studies. We therefore hope that the workshop will contribute to a fruitful interdisciplinary dialogue while emphasising the importance of detailed knowledge of specific regional and local conditions.

Session 3: Thursday, 13 September

9.00 – 10.50

Dario Novellino (Department of Anthropology, University of Kent)

'Straddling the domestic and the untamed spaces': the spatial, symbolic and 'dwelling' dimension of caves amongst some Pälawan communities of the Philippines

In the Philippines, during the rainy season, some indigenous households of the Pälawan ethnic group use caves as a dwelling. An analysis of people's interpretations suggests that caves are the place par excellence where the interaction between human and certain non-human agents is maximally expressed. Field houses and their surroundings (*lägwas*), as well as swidden fields (*uma*), are the products of human activities and thus, part of the 'built environment'. Caves, on the other hand, are perceived as part of the forest and as the product of super-human activities that took place in mythological times. Interestingly enough, human built forms, such as sleeping platforms (*datag-datag*) and platforms for drying food or keeping cooking utensils (*paga*) are incorporated into the cave environment. Hence, certain elements of the house structure are taken into the forest (specifically into caves), transforming a 'natural' shelter into 'home'. Caves are perceived as owned by non-human agents and, at the same time, caves are also an extension of the house (*banua*) into the forest (*talun*). Like houses, caves are subject to various degrees of renovation but, unlike houses, cannot be structurally modified. Being part of the forest (*talun*), caves remain partially 'untamed' and yet 'safer' and 'more social' than the forest itself.

Through an analysis of people's techno-symbolic practices (e.g. rock drawings), I intend to suggest that caves mediate between the forest world (the untamed domain) and the house space (the domestic domain), creating an inter-space between different but not mutually exclusive realms.

Elisabeth Luquin (National Institute of Oriental Languages and Societies (INALCO), Paris)

The Mangyan Patag representation of houses and the continuity of past and present

The Mangyan Patag (south of Mindoro, Philippines) are organized in houses - as a building and a social unit - which are in relation, and regroup part of the kindred. The houses (*balay*) are built in named places, attached to a territory in

reference to particular springs and therefore in relation to the ancestors. All the daily and ritual activities are organized around these houses, from birth to funerals, rice culture and specific rituals performed for the ancestors. Apart from the houses, there is no encompassing social unit which would represent the Mangyan Patag society as a whole. The house is not only the relevant social unit, but also a place to live in and to communicate, with the ancestors through the spring, which links the sky with the surface and the underworld. Another feature the Mangyan Patag share with other austronesian speaking societies is the idea of the house as a body.

I will show in this paper how Mangyan Patag houses are past and present entities from their rooting in the earth to their being remembered after destruction, and consider the main features of the ritual of building houses as well as different types of houses (like those for exhumed bones or offerings to the ancestors).

Session 4: Thursday, 13 September

11.10 – 13.00

Kaj Arhem (School of Global Studies, Göteborg University)

The revival of the community house (guol) among the Katu of Central Vietnam: empowerment or impoverishment?

Since the mid 1990-ies, in the wake of Vietnam's doi moi (economic renovation) policy, selective manifestations of culture among Vietnam's numerous ethnic minority groups have been promoted by the state. This paper deals with the social and cultural implications of this policy for the Katu people in the Annamite (Truong Son) mountains of central Vietnam. As it happens, the traditional guol (communal-house) institution among the Katu is strongly promoted by the state as a vehicle for strengthening community solidarity and a venue for the dissemination of national development policies. At the same time, practices related to funerals and the building of elaborate tomb houses for the dead – traditionally a significant cultural practice – is actively opposed. Both institutions are central to Katu collective identity. In particular, the paper discusses the transformation of the guol institution from a social and cultural centre-piece of Katu identity-construction, materialised in the magnificent and elaborately decorated communal house, into a political arena in the service of the state – a stage for promulgating the state's vision of cultural development and progress.

Punto Wijayanto (Center for Heritage Conservation, Gadjah Mada University (UGM), Yogyakarta)

The allegory of '36 Streets Quarter' tube house

The capital of The Socialist Republic of Vietnam, Hanoi, is a city with long history started in the 11th century. In the period of Do Moi, Hanoi is transformed into a developing city with a rapid economic growth indicated by number of major projects supported by foreign investments. Hanoi currently shows the tension between its strong dualistic characteristics; as a city developed over hundreds of years, but equally as a modern city built with the actual need of being modern. The best evidence is the 36 Old Streets Quarter which is a constitutive element of Hanoi. This quarter is inscribed as national heritage in 2004. In reality, landscape of this quarter is currently facing dramatic change and uncontrolled transformation because the problem of housing and economic in Hanoi is on the rise.

This paper will focus on the archetypal house of this quarter namely tube house and how it spatially evolves in order to be adaptable to current situation. This paper analyzes how the owners of tube houses can cope with the changing environment and its impacts on the spatial structure of the house. It concerns also change of a family structure as well as change in people's way of life due to progress in economic situation. In a broader discussion, this paper also attempts to evaluate the term of urban heritage in Hanoi relative to its changing urban environment.

Aurora Donzelli and Gonçalo Duro dos Santos (Institute of Social Sciences, University of Lisbon)

Rice intimacies: reflections on the 'house' in upland Sulawesi and rural South China

This paper compares ideas of the 'house' in rural Indonesia (Toraja, Sulawesi) and rural South China, focusing more specifically on how this social and material category is historically shaped by ecologically-situated representational practices, technologies, and changing politico-economic realities. What makes this comparison particularly thought-provoking is the fact that though kinship equally plays a key structuring role in the two regions in question, it does so

in very different ways. Whereas the Sulawesi highlands are usually associated with bilateral descent and with a 'house-centred' system of ritual and socio-political organization, rural South China is usually associated with patrilineal descent and with a 'lineage-centred' system of ritual and socio-political organization. However, is it really the case that the 'forms of life' of the Sulawesi highlands are as different from rural South China as these 'classic' kinship typologies would suggest? We believe that by focusing on the house as a living artefact of practical and affective realities intertwined with the surrounding environment (in both an ecological and a politico-economic sense), we will be able to go beyond these classic typologies and shed new light on the commonalities and differences between these two neighbouring regions that are thought to share deep historical and ecological connections. Our comparative adventure will lead us to draw attention to the long-term historical centrality of wet-rice farming and to the role played by 'rice-framed' idioms of commensality in the production of intimacy.

Session 5: Thursday, 13 September

14.30 – 16.20

Putri Suryandari (Department of Architecture, Budi Luhur University, Jakarta)

Sajjad Mubin (Faculty of Civil Engineering, University of Engineering and Technology, Lahore)

Mix and match traditional and modern technology, towards sustainable housing in the tropics

Nowadays environmental concerns have become more important at the local, regional, and global level. Looking cost and environmental factors, more attention need to be drawn on the development of sustainable buildings material and technologies. Sustainability encompasses a wide range of attributes like building orientation, site location and urban design, energy consumption, environmental pollution, material use, built environment, human comfort and productivity.

Traditional housing culture conserved resources, environment and natural ecosystem. The geographical condition gave birth to the housing forms that fit to the condition of regions. Modern trend in building construction is to provide durability and comfort at the cost of natural degradation. The development of new building technologies often push us to ignore the balance of nature which resulted in environmental degradation, global warming, ozone depletion and rapid growth in greenhouse gases.

This paper will analyze the principles of green architecture housing in the tropics like Indonesia which not only promote sustainability in building construction but also comfort to the occupant. Innovated mix and match techniques of traditional culture and modern technology of construction has discussed here to provide more safer, economical, sustainable and comfortable solution.

Gabriele Weichart and Jani Kuhnt-Saptodewo (Museum of Ethnology Vienna)

Building and living in times of change: two Indonesian examples

The paper will present an interdisciplinary research project (anthropology and architecture) which currently is in the planning stage and should be started in early 2008. Since the 2005 tsunami in North Sumatra and frequent earthquakes throughout the Indonesian archipelago in recent years, houses and other buildings have received considerable attention by scientists and other researchers, government institutions and NGOs as well as by local inhabitants. They will also be the main subject of investigation in the proposed research which shall be carried out in two geographic areas in Indonesia, namely in Central Java and West Timor. A main characteristic of both regions is the involvement of government and other organisations in the (re-)construction of houses and, hence, their impact on local conceptions, designs, styles as well as on patterns of usage and constructions of meanings in relation to those buildings. The project will combine in-depth studies in each area with a comparative cross-regional/cultural approach that should allow a wider and better understanding of translocal conditions, processes and developments.

Panel 23 – Les 'esclaves' dans l'épigraphie du Cambodge ancien/ 'Slaves' in the inscriptions of ancient Cambodia
(Panel convenors: *Eric Bourdonneau / Gerdi Gerschheimer*)

We need no more than a cursory glance at the corpus of Ancient Cambodia's inscriptions to notice one of their main features: innumerable lists of *kñu.ms* and *daasas*, two terms here translated by "slave". As is well known, the use of the word "slave", and the very concept of slavery, have been subjected to lengthy discussions. Many attempts to clarify the subject have been made, without putting an end to the debates and without always fully exploring the epigraphical material, which should be the focus of the present workshop. We hope that the close attention paid to the texts will give rise to new comments and insights on slavery, calling on a variety of approaches and on comparison with regions next to Cambodia, or with India.

Session 1: Wednesday, 12 September

15.00 – 16.50

Éric Bourdonneau (EFEO)

La question de l'esclavage dans l'historiographie récente sur le Cambodge ancien | Slavery in the recent historiography on ancient Cambodia

Le traitement réservé à la question de l'esclavage est probablement à l'image des grandes étapes et tendances de l'historiographie sur le Cambodge ancien. Dans une première phase de la recherche, le recours au concept d'esclave n'a guère semblé devoir poser problème. L'usage de traduire par « esclave » le terme *kñu.m* s'est ainsi imposé naturellement, mais sans s'accompagner d'une réflexion sur le statut des individus ainsi désignés.

Plus récemment, même si aucune étude d'ampleur n'a été menée jusqu'à présent sur le sujet, l'historiographie s'est efforcée de souligner la complexité d'une question rendue d'autant plus difficile que les sources n'autorisent guère de conclusions tranchées. D'un auteur à l'autre, les points de vue divergent assez nettement, mais une position commune semble s'être imposée: il ne serait désormais plus possible de considérer comme tels tous les « esclaves » mentionnés dans les premières traductions. L'enjeu des discussions serait alors de savoir quelle est la part des esclaves « proprement dits ». Comme on s'y attend, la littérature oscille entre deux pôles, selon la proportion plus ou moins importante qu'elle attribue à ces esclaves « proprement dits ». Là où le rôle historique de ces derniers est revu à la baisse, c'est alors la pertinence même du concept d'esclave qui est mise en doute. La thèse sous-jacente, sur laquelle on aura à revenir, est que le Cambodge ancien serait à l'image de ces sociétés sud-est asiatiques documentées par l'ethnologie (ou l'ethnohistoire) et caractérisées par une dépendance généralisée : tout ici serait affaire de gradation.

Quelle que soient les positions défendues, subsiste souvent une part d'imprécision dans la définition de ces « esclaves proprement dits ». L'évocation de l'esclavage dans les « occidents » de l'Asie du Sud-Est (l'Inde, la méditerranée antique ou l'Europe féodale) apparaît à cet égard comme une sorte de passage obligé, emprunté à des fins de comparaisons. Mais elle fait surtout office de repoussoir et sert aussi bien la thèse minimaliste que celle maximaliste de l'esclavage dans le Cambodge ancien. Dans la mesure où ce comparatisme, généralement esquissé à grands traits, nous semble surtout révélateur des postulats implicites adoptés au départ de chacune des thèses, il sera pour nous un point d'entrée privilégié pour aborder la question de l'esclavage dans la littérature sur le Cambodge ancien.

Sachchidananda Sahai (Indian Institute of Advanced Study, Simla)

'Slave' population in ancient Cambodia

The paper proposes to examine various Khmer and Sanskrit inscriptional contexts in which the term *dâsa* and its Khmer equivalent have been used. I wish to argue that the fixed Western categories like "slave" could not be used uniformly in all the Khmer contexts. A wide range of Khmer and Sanskrit inscriptions suggests that the entire task-force at the command of the pre-Angkor polity and Angkorian state was not "slave" in the Greek, Roman and Medieval European context. While examining the issue of "slave" population in ancient Cambodia, the paper would examine the process of man-power mobilization by the Angkor state.

Gerdi Gerschheimer (EPHE)

Donner les esclaves / Giving slaves

Les discussions sur le statut des *dâsa* / *kñu.m* de l'épigraphie du Cambodge ancien ont souvent été sous-tendues par des représentations de la catégorie des 'esclaves' étrangères au corpus. Or ils sont avant tout un bien, une richesse (*dravya*) offerte (*DĀ-*, 'oy, 'a.mnoy) à la divinité, principalement par le « sacrifiant » (*yajamâna*), le donateur. Ce transfert de propriété (*svatva*) a été théorisé en Inde, dans des termes proches de ceux rencontrés dans les inscriptions. L'examen de cette théorie peut utilement servir à déplacer et à recentrer le débat sur le 'statut' des esclaves dans le Cambodge ancien.

Dominique Soutif (doctorand, Paris-III)

Compter les esclaves / Counting slaves

De nombreuses inscriptions khmères sont dédiées à l'énumération des possessions des divinités. Ces biens sont de différentes natures : biens immobiliers, objets de culte, étoffes, etc. Cependant, une place importante est consacrée à préciser le personnel alloué au dieu afin d'assurer le bon fonctionnement du sanctuaire. Une grande partie de ce corpus ne consiste d'ailleurs qu'en de longues listes présentant tous les membres de ce personnel, regroupés par fonctions ou par villages en précisant leur sexe, leur classe d'âge et leur nom. Enfin, ces textes témoignent d'un soin évident d'en préciser le total. Au Cambodge coexistaient deux systèmes de numération. Alors que la numération décimale de position était réservée aux dates, le système de numération de superposition, utilisé pour le dénombrement des biens, témoigne d'une volonté comptable permettant d'évaluer facilement les possessions du dieu. La présentation de ce système de numération et du corpus du temple de Lolei (fin du IX^e siècle de notre ère) permettra d'illustrer la volonté de gérer ce personnel au même titre que les autres possessions du dieu.

Session 2: Wednesday, 12 September

17.10 – 19.00

Joseph Deth Thach (doctorand, Inalco)

Naming 'slaves': the semantics of /k/

In Khmer, /ka/ is a grammatical unit whose semantic and syntactical functions have never, owing to its very varied uses and statuses, been systematically studied. In the grammars and dictionaries it is defined as a word which does not have a specific meaning of its own, and it is associated with very different values. It is rendered by *also, too, then, therefore* in English and by "aussi, alors" in French. We find /ka/ in Thai, Lao, and Kui (a Mon-Khmer language spoken in north-east Thailand and northwest Cambodia) with syntactic functions and translations into English and into French which are very close to the Khmer word. In these three languages /ka/ is always placed in front of the predicative unit of the sequence or clause in which it appears.

Based upon a systematic inventory of the semantic values and uses, I would suggest the following characterization: /ka/ indicates that the selection of a value *p* is not direct but requires the taking into account of a value *p'* which is determined, contextually, as the referent value. To characterize /ka/ we will speak of *circuitous* semantics. Drawing upon this hypothesis, I will show that /ka/ as an independent unit is related to the semantics of /k/ prefixed to names in Khmer, which we can find in front of *kñu.m* names in Ancient Cambodia.

Dominic Goodall (EFEO)

Slaves and shaiva names

This paper is intended as a modest contribution to the study of "Shaiva onomasty in the inscriptions. A number of authors have commented on the forms of some slave names (Sanderson, Vickery, Griffiths). A few observations, clarifications and caveats may be added. Inevitably, the anthroponyms of non-slaves need to be taken into account. Some prefixes and suffixes are plainly used in Cambodia as markers of Paa"supata affiliation (Bhaa-, -raa"si) and can be found

so used in India; others appear to be so used, but clinching evidence is lacking (Vidyaa-, -bindu). Some name-endings, judging from Indian inscriptions and Indian prescriptive literature, often mark initiatory names of the Shaivasiddhânta, but are not invariably used in this way (-"siva, -ga.na, -"sakti). What factors can help us to determine what is signified by a given "Saiva name?

Julia Estève (doctorande, EPHE)

Ârâmika in ancient Cambodia? About the status of slaves in a Buddhist context

The attempts to clarify the use of the word 'slave' for the region of South-East Asia have been subjected to considerable discussion. Without putting an end to the debates, they have focused on the question of the validity of the very concept of slavery in this regional context. Those inquiries were conducted from the words *khñu.m* and *dâsa*, which were focal points at the time. By doing so, they have tended to put aside or neglect the specifically Buddhist vocabulary concerning this question, vocabulary of which we seem to have a particular exemple in one pre-angkorian inscription: K. 389. By employing the word *ârâmika*, the inscription places the reader within the Buddhist reality. Does this reality equally encompass the notion of slaves and slavery? And to which phenomena does it correspond? Lacking a concrete reality to study, could not a comparison of the research carried out within this Buddhist field so far with the corpus of Ancient Cambodia's inscriptions help us to shed some light upon this question?

Éric Bourdonneau (EFEO)

The titles te"n and loñ in the inscriptions of the 12th century

Up to the end of the 11th century the titles *loñ* and *te"n* denoted rather high-ranking persons, respectively males and females, often associated with or descends from the royal family. In the inscriptions of the 12th century, under the so-called Mahîdharapura dynasty, beginning with Jayavarman VI (1080-1107), however, the designations *loñ* and *te"n* were used for seeing personal (*khñu.m* or *pa.mre*) assigned to temples corresponding to the *si* and *tai* of the previous centuries or to the *vâ* and *ku* of the preangkorean period.

Illustrating a long-standing positivism in ancient Cambodia historiography, this evolution has been interpreted as the sign of a rather drastic political and social revolution. From such a point of view, one part of the former elite was downgraded following the rise of the new dynasty coming from beyond the Dangrek. The present paper suggest that it makes much more sense to suppose that titles, not people, were downgraded. Or, to put it in another way, it seems quite possible that former *khñu.m*, newly designated by the titles *loñ* and *te"n*, were upgraded during this long and famous 12th century of the Cambodia history.

Panel 24 - Crossing South East Asia

(Panel convenor: *Patrizia Carioti*)

The panel focuses on the fundamental role of bridge among different civilisations played by South East Asia, both connecting Europe and Far East Asia (Session 1) and acting as a very important partner and counterpart for China (Session 2). The panel is divided into the two following sessions.

Session 4: Thursday, 13 September

11.10 – 13.00

ENCOUNTERS AT SEA: MARITIME SOUTH EAST ASIA IN BETWEEN WEST AND EAST

Session 1 takes into examination the arrival and the settlement of the Europeans in the South and Far East Asia during the 16th and 17th Centuries. It concerns the very beginning of the relations between Europe and the so-called "East Indies" and focuses in particular on the international setting of Southern and Far Eastern seas, where the European navigators met and faced the Eastern counterparts, that is to say mainly the Chinese and Japanese sea-merchants, adventurers, pirates. With regard to this, South East Asia was the natural bridge for their meetings, providing with many stopping points the international sea-trade routes and networks connecting India, South East Asia, China, Japan. This session analyses those first encounters at sea: the economic, political and military relations and interactions among the Europeans and their Eastern partners.

Ubaldo Iaccarino (Assistant Teacher, History of East Asia, Oriental University Of Naples)

The Founding of Manila: The Spanish Policy of Expansion toward Japan and China

Following the first establishment of a Spanish garrison in Cebú, the contingent of the Basque adelantado Miguel López de Legazpi moved northward to Luzon where it granted to the Castilian Crown the insertion in the East Asian commercial contest, founding the city of Manila upon a pre-existing indigenous settlement.

Within few years Manila became an essential entrepôt for the exchange of American silver and Chinese silks.

During the 70's and 80's of the XVI century Manila tighten the contacts with the Japanese and Chinese communities living in the Philippines and tried to obtain a commercial base in the Asian mainland.

This paper proposes to examine the first political and commercial relations between Manila and the Japanese merchants of Ky sh, dealing with the Spanish attempts to establish a firm base in southern China and the correlated plans to conquer it by the force of arms.

Francesco Napolitano (Ph.D. Candidate, Oriental University of Naples),

Batavia: The Multiethnic and Multicultural Centre of the V.O.C. Commercial Empire

Batavia was founded in 1619 on the ashes of Jayakarta, a vassal city of Banten. In the intention of Jan Pieterszoon Coen, the man who burned Jayakarta to the ground and drove away its inhabitants, Batavia had to become a "pure" Dutch settlement. He repeatedly requested the Heeren XVII (Seventeen Gentlemen), the directory council of the VOC, to send Dutch colonists to Asia, but his plan was doomed to failure. A tiny minority of Dutch VOC administrators came to rule over thousands of Asian subjects: liberated slaves (*mardijkers*), Chinese immigrants, indigenous soldiers, slaves in service of the VOC or in service of private citizens.

I will examine the relationship of the Dutch with the "Other", inside the city walls – the Asian subjects – and outside the walls: the Javanese of Banten, the main commercial rival of the VOC and the Javanese of Mataram, the major threat to the existence of Batavia.

Patrizia Carioti (Associate Professor, Chair of History of East Asia, History and Civilisation of Far East Asia, Oriental University of Naples),

The Eastern Sea-trade Networks at the Arrival of the Europeans: China and Japan at Sea

Since ancient times, the maritime activities realised by the Chinese and the Japanese sea-merchants, adventurers, pirates have been the backbone of the international sea-trades networks of South and Far East Asia. When the Europeans reached East Asia, they met the Far Eastern sea-merchants -mainly Chinese-, all along the stopping points of the international sea-trade routes. Thanks to the Chinese inter-mediation, the Europeans could reach the Chinese coasts first, and then the Japanese archipelago as well; yet, the role of hidden investors played by the Japanese daimyo and sea-merchants was essential too in the policy of settlement pursued by the Europeans. Maritime South East Asia was the natural place for their first meetings and encounters at sea. The paper focuses on the essential function of privileged partners and inter-mediators for the European navigators and merchants attended by the Chinese and the Japanese.

Session 5: Thursday, 13 September

14.30 – 16.20

CULTURAL EXCHANGES: CHINA AND SOUTH EAST ASIA

Session 2 takes into consideration the long history of cultural relations and mutual exchanges between South East Asia and China, whose reciprocal influences were indeed essential and very significant part of their histories as common share of knowledge. South East Asia was in fact the natural recipient of the Chinese culture, at the same time enriching the Chinese civilisation as well. As it is well known, since ancient times till present days, on several respects, South East Asia and China have been important partners, as they have originated an uninterrupted flux of mutual influences in linguistic, literary, ideological, philosophical ambits and in the economic, political, commercial fields as well: Session 2 presents and examines some of the most representative exchanges, focusing the analysis on the cultural aspects in particular.

Giorgio Casacchia (Full Professor, Chair of Chinese Philology, Oriental University of Naples)

Mutual Influence among Far Eastern Languages: The Chinese and Vietnamese Writing Systems

In these recent years, an attempt has been made at Naples University "L'Orientale", together with INALCO in Paris, to start a section of vietnamese studies in Italy.

In this section, a certain room has been given, among many other research fields, to linguistics and philology.

One example of the kind of philological researches the section will be entitled to carry on is the analyses of mutual influences among the Far East languages studied in Naples, in particular, Chinese, Japanese, Indonesian and Tibetan.

This paper will give a brief account, first, of the above-mentioned attempt; secondly, it will sketch the nowadays situation in the researches about the relationship between Chinese writing system and vietnamese chu han and chu nô, taking also into account the influence of the crisis of Chinese confucianism over the naissance of nô in Vietnam.

S.Faizah Soenoto (Associate Professor, Chair of Indonesian Language and Literature, Oriental University of Naples)

Sino-Malay and Indonesian Literature: Cultural Exchange

The summon to the overseas Chinese to return to China in 1717 had not been fully implemented for many reasons. In 1726, the Imperial Decree, formally prohibited Chinese from leaving and re-entering China. Thousands of them had to remain in the Malay Peninsula or the (now) archipelago of Indonesia.

They lived spread out all over the archipelago and formed a small transitory group and continued to be rapidly assimilated into local people. And soon the cultural exchange took place.

The Sino-Malay literature in Indonesia is an interesting phenomenon, especially following the Presidential Decision (Keppres) no. 6/2000, issued on Tuesday 18 January 2000, which abrogates the Presidential Instruction (Inpres) no. 14/1967, whereby the society of Chinese Peranakan (descendants of Chinese in Indonesia) are declared to be allowed to perform the rituals of their religion, beliefs, customs and traditions.

Soon after, three volumes of *Kesastraan Melayu Tionghoa dan Kebangsaan Indonesia* were published, in January, April and October of 2001. They were soon followed by 6 in 2002 and so on, since the plan was to eventually end up with 25 volumes.

These books are a historical contribution towards the completion of the history of Indonesian literature. Today there are many new theories and analyses regarding the presence of this category of literature with relations to Indonesian Modern Literature.

This paper will talk about the contribution of Sino-Malay literature in Indonesian Literature.

In particular, a comprehensive sociological study on this subject would inevitably reveal the socio-cultural characteristics of the individual components of the society living in the specific period of pre-war Indonesian literature.

This study will benefit in enriching the theory of developmental trends of novels as a contribution in completing the history of Indonesian Literature- when it comes to the history of literature of the Chinese abroad.

Donatella Guida (Researcher, History of China, Oriental University of Naples) *Southeast Asian Women: Images from Late Imperial China*

Probably due to their much greater "visibility" in social and commercial activities, compared to Chinese women, who were well secluded in their homes, Southeast Asian ladies have often attracted Chinese travellers' attention. This paper aims to present some images, drawn from several sources of the Ming and Qing dynasties, of these foreign women, together with the observer's comments and judgement. A few examples from contemporary literature will be juxtaposed to these historiographical materials, to show how some characteristics highlighted there have become a consistent part of the most common and standardized representation of Southeast Asian women in Chinese eyes.

Massimo Sarappa (Ph. D. Candidate, Oriental University of Naples)

Confucianism, Chinese Buddhism and Taoism in Indonesia: Their Characteristics and Relations with the Indonesian Government

In Indonesia in the past the religions of Chinese origin, principally professed by the ethnic Chinese, have for a long time experienced discriminations and restrictions. Strict prohibitions affected other expressions of Chinese culture as well (use and teaching of Chinese language, Chinese writing, Chinese names, lion and dragon dances, and so on). This especially happened under Soeharto's long dictatorship (1965-1998). After the fall of Soeharto in 1998, however, the following governments have radically changed their policy in this field (at least from a formal point of view), so that, for example, Confucianism has recently been recognized as a religion by the government, and Chinese New Year (in Indonesian *Imlek*) is now celebrated as a national holiday (in the past its celebrations in a public place were strictly prohibited). This paper will try to deal with the main features of the relationship between the religions of Chinese origin and the Indonesian authorities. My purpose is, in addition, try to describe and analyse the main peculiarities of Confucianism, Chinese Buddhism and Taoism in Indonesia, concerning both doctrine and ritual practice. These religions, in fact, have adapted themselves to the socio-cultural environments in which they have been professed and, of course, they have also been influenced by many elements of those environments (for example, by other religions spread in Indonesia, such as Islam and Balinese Hinduism, the different policies of the Indonesian governments, and so on).

Panel 25 - The Cold War in Southeast Asia 1945-1990: New Sources and Interpretations

(Panel convenors: *Anthony Reid and Geoff Wade*)

The goal of this Panel is to bring together scholars working of diverse aspects of the history of the Cold War in Southeast Asia so as to explore new resources, new perceptions and new possibilities in this area. In the light of the emergence of hitherto closed archival materials in China, Russia and in Southeast Asia itself, the appearance of new memoirs by revolutionary strategists and fighters, and a willingness on all sides to examine anew the history of the years 1945-90, it is hoped that through new interpretations of the period it will be possible to better address and overcome the cleavages which emerged in Southeast Asia during those years.

Papers could address any of the following areas of investigation:

The collection, translation and analysis of the fast-disappearing memories of key members of the Communist Party of Malaya and the Sarawak Communist Party, analogous figures in the labour movement and various fronts, and of the key figures involved in their suppression. We are looking particularly for hitherto obscure evidence of connections between Southeast Asia and China, and among SE Asian peoples. International relations between parties will also be of key interest. Ditto for communist and united front movements in Thailand, Laos, Indonesia and Burma and perhaps the Philippines, Laos, Cambodia and Vietnam

Accessing the newly-opening archives of Beijing, and those of Taiwan, on the relations of the two Chinas to Southeast Asian movements on both sides of the Cold War.

Documenting the cultural expressions of both the political left and the right in the 1950s-1970s, including the Southeast Asian expressions of socialist realism and the Cultural Revolution, and the invasion of US popular culture and its local adaptations. The battle for history, in terms of the textbook constructions of the new states on both sides of the bamboo curtain of their respective histories and identities.

Analysis of the way in which the Cold War affected the longer-term adjustments of Asian states to modernity, including the international diplomatic and security systems, national integration and majority-minority relations, national culture, and the viability of the new states in themselves.

Session 6: Friday, 14 September 9.00 – 10.50

L. M. Efimova

Stalin and the revival of the PKI in 1950-1953

At the end of 1940s – beginning of 1950s Indonesian communist leaders were trying not only to maintain and restore CPI structure after the Madiun disaster but also to work out a new program of action in drastically changed conditions. In this connection one of the most intriguing and important question for scholars was whether Moscow participated in the organizational and ideological revival of the Communist Party in Indonesia.

Some western authors were of the opinion, that Moscow showed the apparent lack of interest in PKI for some years after the Madiun rebellion. Hindley wrote: "It is probable that after the fiasco of Madiun, Moscow wrote off the Indonesian Communists as a lost cause. That is, Moscow considered the distant PKI no longer worthy of attention. Only after 1954, when the success of the Aidit leadership's form of the national united front had become amply apparent, did the interest of Moscow focus anew on PKI." (Indonesian abbreviation for CPI). The author underlined that the previous Moscow interference into PKI affairs was disastrous for the party and that the definition of the new party strategy and tactics was effected by the Indonesian Communists independently from either Moscow or Peking. (1) Van der Kroef spoke about probable material support on the side of CPC to PKI. (2) The loss of interest toward the Indonesian Communist Party by Moscow was echoed by later researchers.

Some authors believe that the Indonesian Communists defined the new party strategy and tactics independently from either Moscow or Peking. Scholars have been eager to know whether Moscow participated directly in the promulgation of the new PKI line.

Newly released documents show that the Communist Party of the Soviet Union and Stalin personally played a very active role in revival of PKI, in the process of discussing and refining a new program for the PKI. The main ideas Stalin expressed during his discussions with the Indonesian Communists were incorporated into the new PKI program adopted in 1954, as well as in articles and speeches of PKI General Secretary Aidit.

Moisés Silva Fernandes

Permissive Attitudes: How a Western Cold War Posture from the 1960s Facilitated Indonesia's Invasion of East Timor in 1975

The invasion of East-Timor by Indonesia in the last quarter of 1975 has been squarely attributed to utter Portuguese abandonment. The decolonisation plan presented by Portugal to the different East-Timorese political parties and to Australia and Indonesia, in the second and third quarters of 1975, was at best neglected by Australia, the UK, and the USA. This behaviour coincided with these three countries Cold War policy posture towards the East-Timorese question since the 1963 secret Quadripartite Washington Talks on Indonesia. A thorough analysis of British and Australian official documents reveals that these three powers perceived as a natural and logical outcome the incorporation of East-Timor in Indonesia. For this reason, Indonesia's invasion of East-Timor did not meet with any major political obstacles from key decision-makers in the three above-mentioned Western powers.

Gabriele Sinigoj

The Captured as a Bargaining Counter? Cold War Barter on Indonesian Turf

Session 7: Friday, 14 September 11.10 – 13.00

Rolando G. Talampas

Revisionism Revisited: Filipino Communist Biographies during the Cold War

Philippine "re-established" Communist Party Chairman Amado Guerrero's critiques of the leadership of the old merger party Partido Komunista ng Pilipinas came largely in the form of two volumes, namely, *On Lavaite Propaganda for Revisionism and Fascism (Omnibus Reply)* (1971) and *Pomeroy's Portrait: Revisionist Renegade* (1972). Simply dubbed *OR* and *PP:RR*, respectively, these major texts became the scriptural bases for the analyses of the Filipino forms of Marxist revisionism in the unfolding years of postwar and cold war Philippines.

Amado Guerrero, whose identity has since been admitted by Jose Ma. Sison who has remained in self-exile for about two decades now in The Netherlands, has singularly guided the definition of revisionism using the mainly Maoist texts and experiences. In so doing, the scathing attacks etched in the minds of youthful activists in the 1970s were not only uncritical but also ahistorical readings of errors committed by the Jose and Jesus Lava brothers, Luis Taruc and William Pomeroy (a.k.a. Jorge Maravilla), among others.

This paper submits that a re-reading of the major autobiographical texts of Jesus Lava, Taruc and Pomeroy via a reconstruction of their larger contexts may help place the left-wing ideological contest in its clearer and less emotional environment. Jesus B. Lava's *Memoirs of a communist* (2002), Luis Taruc's *Born of the people* (1953) and *He who rides the tiger: the story of an Asian guerrilla leader* (1967), William Pomeroy's *The forest: a personal record of the Huk guerilla struggle in the Philippines* (1963) and *Guerilla and counter-guerilla warfare, liberation and suppression in the present period* (1964) shall be mined for useful determination of Guerrero's examination of the concept of Filipino revisionism of Marxism.

By revisiting alleged Filipino revisionism, this paper interrogates the misplaced utility, if at all, of asynchronous experiences of Philippine and Chinese revolutionary experiences and the untested "theories" set forth in Guerrero's *OR* and *PP:RR*.

Kullada Kesboonchoo

1973: The 'annus horibilis' in Thai-US relations

The paper examines the difficulties that afflicted Thai-US relationships in 1973, and is based on recently declassified documents.

Thailand served as the unsinkable aircraft carrier upon which the US based its military efforts. Conventionally, it has been claimed that the process of Vietnamization (starting in 1969) and the Paris Peace Agreement (1973), triggered a progressive American disengagement. This paper argues the contrary case, that a low level of disengagement occurred immediately, but that this was quickly interrupted by American moves to expand the conflict into Laos and Cambodia, which led to an increase in military aid and Thai participation.

Previous literature has underestimated the role that Thailand played in the Paris Peace Agreement. The US Administration was determined that America should continue as an Asia-Pacific power with the air-force based in Guam and Thailand, and almost all aircraft operations were removed from Saigon to Nakhon Phanom, a Thai town on the border with Laos.

President Nixon's trip to China and the subsequent Paris Peace Agreement had shaken the confidence of the Thai military elite. They had benefited from the continuation of the war; this guaranteed Thai security had also brought increase in military assistance. Now, not only had the conflict moved closer to the borders with Laos and Cambodia, but the US Congress voted to reduce the Military Assistance Plan. Further, unknown to the Thais, American resources were about to be shifted to the friendly regimes in Laos and Cambodia.

Thai-US relationships had entered a new phase. The US Administration was determined not to give away more dollars. Yet it depended on Thai airbases in order to extend operations into Cambodia and to deter North Vietnamese action, and the Administration was determined to keep most of American forces in place until after the 1974 dry season when North Vietnamese intentions would become clear. So although the relationship was being adjusted, the claims of a continual withdrawal were false.

This charade was played out against a backdrop of developing political instability in Thailand. The opposition to the American presence was led by the media, intellectuals, the Foreign Ministry (which had been bypassed by the Supreme Command), and to a much lesser extent by the student movement. It triggered general opposition to the military regime, which culminated in the fall of the regime on October 14, 1973.

Although both the Bangkok Embassy and the Administration in Washington initially concluded that the events of October would not affect US foreign policy and Thai politics remained stable, new factors arose in the relationship. These subsequently contributed to the total withdrawal of American forces from Thailand.

Anthony Reid

Forgetting Traditions in a Time of (Cold) War: High Modernism and the Cultural Revolutions of Asia.

Looking back from the 21st Century, the quarter-century after 1950 appears a lost period of wasted opportunities in Asia. The economies of almost all of South and Southeast Asia stagnated, and the attempts to erect stable democracies seemed doomed by political squabbling, military impatience, and foreign interference. In comparison with the rapid economic growth and 'second wave' of democratization at the end of the century this looked a shabby record. In cultural terms, however, the changes wrought in this period were truly revolutionary. Looking specifically at Southeast Asia in the same hindsight, we might have to say that only the period of colonial conquest at the end of the 19th century comes close in importance to the third quarter of the 20th century as a transformation of identities, cultures and societies. If the first period saw the destruction and disempowerment and discrediting of ancient monarchies and their cultural systems (in Burma, Vietnam, Cambodia, Aceh, Lombok, Bali), as well as the incorporation into colonial states of hitherto stateless societies, the second saw the negation of traditional cultures altogether in favour of new national and international norms of extraordinary power. Architecture, dress, religion, history, literature, music, and dance were all refashioned in an essentially western style, packaged as the new national cultures of progressive states. This paper will make some initial steps at seeking to understand the cultural dynamics of this process.

QUESTIONS AND DISCUSSION

Session 8: Friday, 14 September 14.30 – 16.20

Karl Hack

Mainstreaming and Marginalising New Cold War Sources: Chin Peng and the Malayan Examples

Since the end of the Cold War in 1989 various types of new sources have emerged for the Cold War as it affected Malaya/Malaysia and Singapore. In particular, members of the broad left have begun to stake a claim to have their versions of history heard, and researchers have simultaneously gone in search of them. In particular, Chin Peng, Secretary-

General of the Malayan Communist Party, launched a campaign to have his version of history heard, culminating in a series of oral history sessions in Canberra in 1999, and his 'memoirs' in 2003.. However, there have been attempts, by the Singapore Government and by academics, to marginalise and tame these accounts, so as to avoid disturbing existing paradigms. Anthony Stockwell in the journal of the Royal Asiatic Society, for instance, largely dismisses Chin Peng's words in terms of significance. This paper examines these processes, and also suggests ways in which Chin Peng's words, and other new sources, can and should lead to changes in interpretations both of particular events and processes, and perhaps also of the way we view the Cold War in Asia as well.

Ong Weichong

War As They Knew it: Revolutionary War and Counterinsurgency in Southeast Asia

*('Easy. Battalion on the left, battalion on the right, battalion blocking the end, and then a fourth battalion to drive through. Can't miss, old boy' In Richard Clutterbuck's *The Long Long War*)*

Since the end of the Second World War, Maoist inspired revolutions based on the People's War model have swept through Southeast Asia like a raging prairie fire. The two most carefully studied of all the Southeast Asian revolutionary struggles are those of the MCP against the British in Malaya, and that of the Vietminh, Vietcong and Democratic Republic of Vietnam (DVRN) in Vietnam. With good reason, these two case studies have become 'meta-models' in the art of revolutionary war and COIN. The successful containment of the Malayan Emergency spelt the only victory won by a Western democracy against practitioners of revolutionary warfare, while Vietnam stood out as the first case of People's War to have succeeded in defeating two major Western powers in succession. This paper shall thus rely on the above two paradigms to explain the COIN approaches of the Americans (dominated by military annihilation), and the British (shaped by decades of imperial policing) in Southeast Asia. By examining the British Experience in the Malayan Emergency, and that of the Americans in the Vietnam War, this paper will explore the two distinctively different trajectories that British and American military cultures took which ultimately determined their respective response to Revolutionary War in Southeast Asia. The focus will be on the British and American approaches in the following four key components of COIN strategy, utility of military force, civil-military relations, population security, and propaganda; for it is in these four crucial areas that the battle for hearts and minds takes place. The state's performance within this interconnected quadrant ultimately dictates the success or failure in countering revolutionary war; simply because it is through them that the power of the word and deed is most keenly felt by the population and the revolutionary.

Geoff Wade

Suppression of the Left in Singapore 1945-1963: Domestic and Regional Contexts in the Southeast Asian Cold War

Rather than viewing the Cold War in Singapore through the same lens as those who write of this Left-Right contention as being centred on domestic (or at least local) rivalries, this paper tries to position the successive repressions of the Leftists in Singapore through the late 1940s to the early 1960s – but paying most attention to the arrests in 1951, 1954, 1956/57 and 1963 – in a broader regional, if not global, context. That is to say, in an effort to understand some of the political evolution of Singapore from its status as Crown Colony post-World War II to the eve of the creation of a Malaysia which incorporated Singapore, this essay addresses both the local processes of contention between the colony/state and the Left, as well as the larger political forces at work, both regionally and globally.

It is intended to show the larger regional context in which the suppression of the Left in Singapore during the British period was carried out, and suggests that the creation of Malaysia was as much a Western effort to create a bulwark against "the southward march of Communism" as anything else, and that the British-inspired incorporation of Singapore (and the Borneo territories) into Malaysia in 1963 in order to create a polity where the Chinese of Singapore were outnumbered and politically subordinated to the Malay of the Federation – and thus less likely to become a 'third China' – had as its precondition the suppression of the Left through Operation Coldstore in both Singapore and Malaya.

QUESTIONS AND DISCUSSION

Session 9: Friday, 14 September 16.40 – 18.30**Kevin King***Out with the old - in with the new: How Indochina went from being one of the final battlefields of the Cold War during the 1980s to a land of regionalization in the 1990s*

The Vietnamese invasion of Cambodia in December 1978, following a series of border skirmishes between the two countries, and the subsequent 10 year occupation in support of the new Cambodian government presented a number of unprecedented challenges to the countries in the immediate region and to The Association of Southeast Asian Nations (ASEAN). In confronting these challenges, ASEAN (then consisting of Thailand, Indonesia, Malaysia, Singapore and the Philippines) became more visible and a more autonomous player on the world stage and was strengthened enough to become a genuine voice for the Governments of Southeast Asia with the confidence to expand into Indo-China.

While much of the crisis was diplomatic in nature, i.e. who should have Cambodia's seat at the UN, there was also armed conflict pitting the Cambodian forces resisting the Vietnamese backed government in Phnom Penh against the Vietnamese army and their Cambodian allies. With the US backing the Cambodian resistance and the Soviet Union supporting Vietnam and their client government in Phnom Penh, it was often referred to as one of the last battlefields of the cold war.

Ironically, almost as soon as the crisis was resolved in the late 1980's and early 1990's, the countries directly involved began joining together in a number of regional organizations. Vietnam, the country that began the crisis, became a member of ASEAN in 1995. That same year Thailand, Laos, Cambodia and Vietnam signed the agreement to form the Mekong River Commission (MRC) and the same four countries along with Myanmar and Yunnan Province of China created the Greater Mekong Subregion development project in 1992.

Looked at this way – one might argue that one of the Cold War's final battlefields evolved, almost overnight, into a test case for one of the salient features of the post cold war era – regional integration. As the Vietnamese withdrew, and UN sponsored elections were held in Cambodia, the rivalries and animosities of the past were soon left behind as ASEAN enlarged and became a more viable voice for the governments of Southeast Asia. Other regional grouping took hold are still together. In short, the bi-polar world gave way to a world of regions.

This analysis of the Cambodia Crisis will consist of 4 sections. The first will look at the events leading up to the Vietnamese invasion and the immediate aftermath. Much recent scholarship has deepened and in some ways altered the standard interpretations of this event. Next I will look at the principle players in the drama and their outside backers. This will involve their interests and their capacity to influence events. The third section will look at the negotiations that brought about the resolution to the conflict. Special attention will be paid to the Jakarta Informal Meetings (JIM) which gave parties that did not recognize each other the chance to meet face to face. The final section will be a process tracing of the negotiations and will look for the seeds of the regionalism that occurred so soon after the crisis was resolved.

GENERAL ROUNDTABLE DISCUSSION

Panel 26 – Cultural Politics in the ASEAN Region

(Panel convenors: *Felicia Hughes-Freeland and Nora Taylor*)

This panel invites papers that present original case materials from particular ASEAN states to explain and analyse how globally originated policies on cultural diversity and cultural management affect national and local practices. In particular we are interested in UNESCO's policies associated with world heritage sites and intangible heritage, and the World Intellectual Property Organization (WIPO) which aims to protect Traditional Knowledge, Traditional Cultural Expression, and Genetic Resources. We particularly welcome papers that address different aspects of cultural production, including the plastic and performing arts, "folk" performance, musical composition, and film, but papers about intellectual property and genetic resources which consider the uses of plants and medical traditions would also be welcome.

The object of the panel is to consider the issues from the perspective of particular situated practices and cases, and not just from the macro, top-down perspective.

Session 8: Friday, 14 September 14.30 – 16.20

Prof. Dr. TAN Sooi Beng (Professor, Department of Music, School of Arts, Universiti Sains Malaysia, 11800 Pulau Pinang)
Debating Cultural Identity and Diversity Through the Performing Arts in Malaysia

Since the 1969 racial riots, the Malaysian State has tried to centralize and intervene in cultural production in an attempt to promote national unity among the diverse ethnic communities. Cultural administrators attempted to create a national culture based on the culture of the indigenous Malays in the 1970s and 1980s. However, since the 1990s, it has been realized that unity cannot be imposed through the creation of one national culture. There has to be a degree of social consensus. In line with the UNESCO Universal Declaration on Cultural Diversity, there seems to be a movement towards the creation of a Bangsa Malaysia (Malaysian Race) that rests on the cultural identities of the various ethnic communities. The multiethnic spectacles organized by the State represent the recent dominant discourse on multiculturalism.

At the local level, however, a variety of discourses including those that have been excluded or marginalized by official ones are being created. By investigating specific performance projects organized by selected ethnic groups, NGO's and independent artists, this paper shows that Malaysians are actively creating their own competing visions of identity and cultural diversity at the turn of the millennium. Through cultural mixing, some groups contest the officially performed national identity which maintains racial categorization.

Keiko Miura (Part-time lecturer, School of Letters, Arts and Sciences, Waseda University, 1-24-1, Toyama, Shinjuku-ku, Tokyo, 162-8644, Japan)

Cultural Politics over the Nomination of World Heritage Sites in South-East Asia and Local Responses

This paper discusses how UNESCO's cultural policies on the World Heritage Site has fomented a new way to view local and national heritage by diverse groups of people in various heritage sites in South-East Asia, some designated as World Heritage Sites, while others are to be nominated shortly or candidates. It also examines local responses from negotiation, contestation to active local protests against such nominations or community archaeology that is leading the site to be nominated for the World Heritage Site. Some local responses, in particular, where negative contestations having taken place, are in turn affecting the direction of UNESCO's cultural policies which at times help the democratization of the country with such a Site. The World Heritage programme has certainly helped the ASEAN region to reconsider their heritage and identity related to it as well as fomented the discussions. Regionally, SPAFA or SEAMEO Regional Centre for Archaeology and Fine Arts has been playing a significant role as a partner of UNESCO and ICCROM. The role of SPAFA in cultural politics will also be discussed. Case studies include Angkor in Cambodia, Vat Phou-Champassak in Laos, Nan province in Thailand, Besakih Temple and Jatiluwih in Bali, Indonesia among other sites.

Fiorella Allio (Research fellow, French National Center for Scientific Research (Institute for Research on South-East Asia, Marseille) (anthropology & history)).

Cultural Politics in Democratic Taiwan: From Past Neglect to Universal Concept

In Taiwan, cultural politics is not dissociable from the general issue of national identity, due to the particular situation of the country. Taiwan has no direct relations with its closest neighbor, the Peoples' Republic of China (PRC), who considers the island as an inalienable part of its own territory, although it never applied any authority on the 23 millions inhabitants living there. By reason of a reversal of history, the locals found themselves under Chiang Kai-shek's heel in 1949, when he lost the civil war against Mao Zedong and left the mainland with his army, the nationalist party (KMT) and the central government of the Republic of China (ROC). Having been excluded from the United Nations' assembly in 1971, the ROC suffers now from a diplomatic marginalization. It is not a member of the ASEAN but, under the name of "Chinese Taipei", along with several South-East Asian countries, it participates in the APEC. Taiwan is currently proposing to the APEC members a digital preservation program for cultural assets, which it successfully managed to implement at home. Cultural policy in Taiwan has always been a pivotal concern, especially during the authoritarian KMT era (1945-1987), when culture became the instrument of government's propaganda for its objective of China's re-conquest. Taiwan's specificities, including the invaluable indigenous austronesian heritage, were then denied and so was the freedom of expression of the population. Instead, Chinese history and geography, Chinese literati culture, were highly praised and put at the center of any educative and cultural program. In the mean time the intense industrialization of the island led to the alteration of traditional knowledge and assets. The democratization of the regime (1987-today) accelerated the Taiwanization of the institutions and politics: the idea of a specific Taiwanese identity spread out and Taiwanese local culture acquired a new status. The opposition, at a time opposed to the Mainlanders, won the presidential elections in 2000 and opened a new era for cultural politics. Facing the double challenge of rescuing a neglected heritage and of promoting a new cultural vision, public agencies and private initiatives engaged in unprecedented initiatives at every corner of the island. The public and authorities started to be particularly sensitive to the ideas conveyed by UNESCO's conventions such as that aiming at protecting the diversity of cultural expression or at safeguarding the intangible cultural heritage. The experience of Taiwan – one of the rare democracies of Asia – is also interesting because the meaning of cultural property is spontaneously understood within a framework taking into consideration individual and collective human rights.

Session 9: Friday, 14 September 16.40 – 18.30

Anna-Katharina Hornidge (Senior Researcher (Project on Cultural and Biological diversity in the Straits of Malacca region), Centre for Development Research, Zentrum für Entwicklungsforschung (ZEF), University of Bonn)

The Creative Economy of Singapore

This paper assesses the impact of the global hype of the construction of k-societies¹ on cultural politics in Singapore. The main argument emphasises that a long-term cultural policy is precondition for the construction of a k-society. Since the early 1980s the government of Singapore takes enormous action towards the construction of a Singaporean k-society. While in the early years these government activities nearly exclusively focused on technological and economic aspects, they increasingly emphasise local knowledge production and the fostering of creativity among Singapore's citizens since the 1990s. This shift in focus is clearly economically driven: The aim to assure long-term sustainable economic growth leads in Singapore, a one-party-ruled system with restricted freedom of opinion, speech and press, to its first long-term cultural policy, 'The Ong Teng Cheong Report', published in 1989, the development of a high-class cultural scene on 'The Esplanade' and a 'Creative Industries Development Strategy' in 2002. But, as put by the permanent secretary of the Ministry on Information, Communications and the Arts (MICA), not 'arts for arts' sake' are fostered. Instead – as suggested by the data – arts for (a) raising the level of local knowledge production by increasing the level of creativity in Singapore's society, (b) developing creative industries as an economic sector, as well as (c) reinventing Singapore as a metropolitan, global city that is attractive for 'foreign talents' to come and stay as well as for tourists passing through.

In order to shed further light on this I will assess the government's activities towards k-society with respect to their definitions of cultural politics inherent to them, meaning which kind of cultural politics are implemented, focusing on

which aspects and for what purpose? Here a constructivist approach is chosen, based on Berger and Luckmann's theory on the social construction of reality. How is cultural politics used as a means to construct a certain reality and therewith a certain type of social identity?

Annabel Vallard (Doctoral candidate in Social Anthropology, Anthropology and Comparative Sociology Research Centre (LESC) – UMR 7186, University of Paris X)

From markets to politics of culture: textiles between commodity and 'traditional cultural expressions'

In the Lao P.D.R weaving and its products are linked to a long history of practices and representations that recently have undergone considerable transformations. This paper discusses changing practices and discourses in textile production in the context of various 'workshops' that aim at enhancing marketing and production strategies. This change has become most apparent in the capital Vientiane, where the reform process has shown its clearest impact. Taking as a starting point the display of boutiques related to well-known workshops, I shall consider the way their scenography emphasizes the value of textiles as commodities, but shall also focus on the 'traditionalization' they are undergoing as objects in an international market. Some certifications, for example by Unesco and other international agencies want "to ensure the perpetuation of traditional knowledge and to preserve cultural diversity". I shall discuss the uses and values assigned locally to those certifications of excellence elaborated abroad by international agencies. By employing a comparative approach, I will furthermore discuss the Laotian textiles' 'labelisation' project, 'Chai Lao', initiated by Jetro – *Japan External Trade Organization* – and the local demand for the establishment of intellectual property laws. As Laotian textiles are now entangled in various contexts and spheres of circulation, they experiment shifts regarding their use, value and status. Through their displacement between 'traditional cultural expressions', brand names and markets they participate in partially complementary, but also potentially contradictory discourses. The latter argument has implications for understanding the emergence of Laotian textiles as stakeholders of national and international cultural politics lead by an elite made of entrepreneurs, traders and international agencies officials. However, these mostly imposed meanings are now also being re-appropriated by their producers who thereby undermine for example the Laotian state's cultural apparatus vision of a 'national' culture.

ROUND TABLE DISCUSSION

Panel 27 - Women's Movements in Southeast Asia

(Panel convenor: *Mina Roces*)

The phenomenal growth in the number of non-government organizations (NGOs) in Asia reflected the similar growth of civil society. A significant number of these organizations were led by women activists from the middle and lower classes who have seized on the opening up of political spaces for women in order to pressure for social and political change. The papers in this session examine the dynamics of these social movements in local and/or transnational contexts and/or concentrate on the historical development of women's activism in one Southeast Asian country. How do women activists build a following and lobby governments both democratic and authoritarian? This session's focus is on the processes through which these women champion their rights and translate their own 'home grown' versions of feminisms or activism. Our presenters offer interdisciplinary analyses of women's activism in both theory and practice. Although these case studies are grounded in country-specific contexts, they offer insights on the tenor of 21st century social movements.

Session 3: Thursday, 13 September

9.00 – 10.50

Sigrid Skålnes (Norwegian Institute for Urban and Regional Research)

Practice & Politics—Women's Organizations in Fishery Communities in Vietnam

The women's movement can be understood as a form for collective action to pursue common goals, and create opportunities for developing the potential of women.

In Vietnam, women's organizations have been operating for many years, working on different levels to change policy as well as practice. They have been engaged both in questions like rights and laws, economy and the situation for households and children.

Vietnam Women's Union (VWU) is a mass organization, and is represented nearly in every commune in the country. As an organization connected to the state and the party, the VWU like everybody else, must follow the party's resolutions for a new society and the government policies, e.g. the slogans and decisions on various reforms. The government needs mass organizations to implement laws and policies. As relevant examples for the VWU are the areas related to women, children and the family, such as family planning and maternal and child health. This government's need for support also implies the willingness to support the VWU and the government's dependence on the VWU.

This paper will focus on how the VWU is working on the local level, in communes in Khanh Hoa Province in the south of Vietnam. These communes are fishing villages, characterized by low-income families, rather high birth rates, and few job opportunities outside the fishery sector. VWU has prioritized different questions like raising the knowledge and capacity of women, job creation to increase women's income, family planning and health care for women and children, and renewal of the organizational apparatus.

Poverty reduction is an important issue in these communes, as it is for the VWU, and the local branches of the organization have prioritized efforts to improve the economically situation for the families. This comprises issues like creating saving groups, arranging loan opportunities for women or offering practical training, e.g. in cultivating vegetables, mussels or raising pigs or chicken.

Analyzing the efforts and priorities of the local branches of the VWU will provide new knowledge on areas important for the development of women in Vietnam. The data will give a background for a discussion on the central government's changing policy towards women and the local level's implementation of it. Embedded in this policy is also an image of the independent woman. The article seeks to analyze what specific image of an independent woman the VWU is trying to realize.

Mina Roces (The University of New South Wales)

Women's Studies on the Air: Radio, Television and Women's Movements in the Philippines, 1985-2006

Women activists were acutely aware of the connections between media and "people power" in Philippine politics. The two "people power revolutions" in recent history—People Power 1, which overthrew President Marcos in 1986, and

People Power 2, which ousted Joseph Estrada in 2001—were indebted to radio and the cellphone. This paper will focus on the use of radio and television for feminist advocacy. How did women's organizations use radio and television to introduce the new vocabulary of the feminist movement to listeners? I will argue that radio and television shows were like classrooms intending to give listeners a basic women's studies course while giving practical tips on how women could empower themselves (through advertising various services available to them—eg counseling victims of domestic violence and health clinics for check-ups). The talk show format allowed resource persons to be brought in as experts to demystify and define new feminist vocabularies such as "trafficking", "sexuality", "lesbianism", "sexual harassment" and "reproductive health". I will explore how women have been imagined as agents capable of empowering themselves, and discuss the impacts of radio and television in lifting the cultural ban on sensitive topics (like "abortion", "rape", "sexuality", and "domestic violence"), and in presenting alternative role models for women. Sources include five radio shows: Babae Ka, May Say Ka!, (You are Woman you have a say!), Okay Ka Mare! (You are Okay, Sister!), Tinig ng Nursia (Voice of Nursia), Kape at Chika (Coffee and Chat), and XYZone, and two television shows: XYZ and Womanwatch.

Saskia Weiringa (The University of Amsterdam)

Confronting Islamic fundamentalism in Indonesia; trends and feminist discourses

Indonesia's New Order government (1966-1998) suppressed not only all forms of women's activism, following the destruction of the communist women's mass organization Gerwani, but also radical Islam. The Reformasi period (after 1998) saw a revival of women's (mass) organizations and feminist discourses. Due to the process of regionalization that followed in the wake of political liberalism, several regions legitimized their claims for autonomy in a revival of so-called Islamic values which mostly related to the control over women's bodies. This paper analyses these trends and discusses what counter discourses women's groups develop. What scope is there for Muslim feminism?

Session 4: Thursday, 13 September

11.10 – 13.00

Monica Lindberg Falk (Ph.D. Social Anthropology, Centre for East- and Southeast Asian Studies, Lund University, Sweden)
Buddhism and women's movements in Thailand

This paper will address processes of change and deal with the intersection between gender, Buddhist monasteries as a masculine preserve and women's movements in Thailand. During the recent decades the socio-economic situation of most Thai women has improved. Thai women constitute nearly half of the economically employed population and women form the majority of workers in the export and tourism industries. However, women's participation in politics and administration is remarkably low and women are denied entry into the formal Buddhist congregation, sangha. Even though Thai women have had political rights since 1932 they have largely been excluded from political leadership. Efforts have been made by NGOs to strengthen women leaders and NGOs have made efforts to uplift the status of women and encouraged them to be politically engaged. Consequently, politics and religion form male strongholds in Thai society and the invisibility of women as political and religious leaders is striking. Thai researchers and women's movements in Thailand address the gender inequality in Thai politics, however they are seldom tackling women's exclusion from the Buddhist sangha or the denial of women as religious specialists. This paper will give an overview of women's movements in Thailand and focus on women's agency for change in the religious realm. It will discuss the importance of networking and the significance of creating a following. The paper will explore gendered meanings of chastity and celibacy and analyses that in relation to men and women as religious specialists and leaders.

Penny Edwards (University of California Berkeley)

Rethinking Women's Movements in British Burma

Focusing on the role of women in philanthropic and social movements related to health, labour rights and social welfare in particular, as well as in nationalist movements, this paper examines the recent history of women's movements in Burma from the early twentieth century to the start of military rule in Burma in 1962.

The paper will examine the impact in Burma of such western movements as the Mothers Union, the Maternal Welfare Movement, and the Temperance Society and such forums as the Rangoon Vigilance Society. It will explore the participation of Burmese women in such movements, and the corollary emergence and elaboration of discourses of 'Burmese women'. The paper will situate these developments vis-à-vis international and transnational movements related to the rights of women in India, in Asia, and globally, during the late colonial era and the first decades of Independence. Against this historical framework, the paper will also briefly assess the role of women and the state's prescribed parameters for female political action and social activism during the past 45 years of military rule.

Trude Jacobsen

'Riding a buffalo to cross a muddy field': Heuristic approaches to feminism in Cambodia

Historically, feminism and women's movements have been met with deep suspicion in Cambodia. Women unafraid to articulate their opposition to existing social mores were thought to be 'un-Khmer'. Thus the early Cambodian nationalist agenda developed a peculiar genre of feminism based upon the idea that the natural role of Cambodian women was supportive rather than complementary or equal. All subsequent postcolonial governments, including the Khmer Rouge regime (1975-1979), perpetuated this view in the official state organisation for women's issues, until the People's Republic of Kampuchea (1979-1991). After the signing of the Paris Peace Accords in 1991, successive waves of Cambodians returning from the west and from refugee camps expected their reconstructed society to embody the values of a Cambodia many barely remembered, including male privilege. Yet Cambodia's fledgling civil society is working hard to compensate for the chauvinistic views of many of its male members, and many Cambodian women have developed strategies for agency and advocacy without contravening Cambodian social boundaries. This paper traces the development of 'Cambodian feminism' in the twentieth century and the obstacles facing women's movements in Cambodia today.

Session 5: Thursday, 13 September

14.30 – 16.20

Associate Professor Lenore Lyons (Director of Centre for Asia-Pacific Social Transformation Studies (CAPSTRANS), University of Wollongong, AUSTRALIA)

Fighting for a common cause? Women's rights activism and the plight of female labour migrants in Singapore

The feminization of international labour migration has been accompanied by increasing levels of activism by a range of groups, including local and transnational NGOs, religious organizations, trade unions, and international agencies. Working in both national as well as transnational settings, these groups seek to bring about changes in the conditions under which female labour migrants work. Despite the significant role that gender plays in shaping the experiences of female labour migrants, women's rights organizations have played a relatively limited role in the international movement to advocate for the rights of women migrant workers. Drawing on in-depth interviews with migrant advocacy groups and women's rights organizations in Singapore, this paper examines the reasons for this absence. The study reveals that different groups place varying degrees of emphasis on labour migrants' status as 'women', 'workers' and 'migrants', and that this in turn shapes their understanding of female labour migrants as a relevant constituency for their advocacy efforts. By considering the factors that support or inhibit activist engagements with migrant worker issues, this paper seeks to develop an understanding of the role that class, gender and nationality play in shaping feminist activism.

Dr. Alessandra Chiricosta (Phd Researcher – University RomaTre, Italy)

Gender issues in Vietnam: the Women's Union and the new challenges of Đổi mới

This presentation wants to introduce the present status of Gender studies and Gender perspectives in Vietnam. After a brief historical overview at the female role in traditional Vietnamese culture, during the Chinese occupation period and after the wars of liberation against French colonialism and USA imperialism, attention will be focused on the difficulties being met by Vietnamese women after the Đổi mới, with the starting of a new market economy and on Gender

policy in contemporary Vietnam, making particular references to the Women's Union activities. Young Vietnamese women seem now to have be in observance of three different codes: Confucian culture, whose prejudices still survive, mainly inside the family; Communist ideology, that preserves the concept of equality, but not the specificity of difference; free market structures that rather than aiding women, as in other "developed" countries, are actually clashing with gender rights. In the workplace, Vietnamese women are keeping up with men, continuing, however, to be expected to fulfil their traditional domestic roles in the home. The situation gets worse in the countryside and in areas inhabited by ethnic minorities, where the effects of *Dôi mới* are less perceived. Finally, there is still no real Gender education in Vietnam, and many prejudices are absorbed by women, unconsciously.

Michele Ford

Contending with Class: Feminism and Women's Labour Activism in Indonesia

Labour activism became a strong focus for middle-class feminists in Indonesia in the early 1990s, when women's groups began to organise around issues concerning female international labour migrants and industrial workers. These organisations ran advocacy campaigns, which were highly successful in raising national and international awareness of the problems women workers faced, promoted community organising and provided services for working-class women. More recently, however, there has been a dramatic increase in women workers' activism on their own behalf. This new wave of activism presents a dilemma for feminists, as it is not always framed in explicitly feminist terms. This paper describes the circumstances surrounding this development and its implications for women's labour activism in Indonesia.

Panel 28 - Timor Leste: How to Build a New Nation in Southeast Asia in the 21st Century?

(Panel convenors: *Christine Cabasset-Semedo and Frédéric Durand*)

At the crossroads of Asia and the Pacific, East-Timor has a very special place in Southeast Asia and presents many contrasts, or even paradoxes. Although not a vast country (a little bigger than Lebanon), East-Timor shows a high level of diversity with regards to culture (20 ethnolinguistic groups) as well as to geography. Qualified of "poorest country of Asia", it has important agricultural and mineral resources. "New" country rebuilt by the UN after twenty-five years of Indonesian military occupation, it shares more than four centuries of history with Portugal. Presented like a success story of UN administration in 2002, the country underwent since then several crisis that question this success.

These particularities call analyses in all the fields of research from anthropology to economy, history and politics, in order to understand the parameters that explain the difficulties for the first nation of the third millennium to elaborate a real project of society and to find its place in Southeast Asia: tradition versus modernity; economical and the political institutions; interactions between the components of the society (religion, political parties, traditional leaders...); role of charismatic personalities, national unity and cultural diversity; official languages; reconciliation process; relations with Indonesia, Australia and other countries of the region...

Established researchers as well as young scholars, from all the fields of social sciences, are welcomed to participate in this panel.

Session 4: Thursday, 13 September

11.10 – 13.00

TRADITION AND IDENTITY IN CONTEMPORARY PERSPECTIVE

Alexander Loch (Psychologist and anthropologist)

Imagined modern communities, traditional structures and a powerful church

During an extended fieldwork period in Timor-Leste between 2002 and 2005, processes of psychosocial reconstruction were analysed, which are understandable only with regard to concepts of 'person' and 'intervention'.

It emerged that three dimensions are most important in determining everyday life, as well as the reconstruction of its social networks, systems of meaning and finally processes of nation building: first; tradition, second; modern and global influences - even on local communities - and third; Catholicism.

The still highly relevant traditional concepts, for example *lia moris* (life affairs) and *lia mate* (death affairs), offer an initial insight to understand how the East Timorese succeeded in regaining after 1999 a sense of primal condition and healing, particularly through the reconstruction of their *uma lulik* (sacred houses) and via the translocation of bones from their ancestors to their places of origin. The reconstruction of sacred houses in the central regions constitutes a form of indigenous group therapy that re-establishes harmony between the living and the dead (ancestors).

A second effect on the lives of East Timorese is marked by the influences of modern education, media, communication and information technologies, as well as the presence of *malae* (foreigners - especially the employees of the UNTAET and foreign aid agencies). The transformation of the capital Dili is shaped by various interventions of international organisations. Workshops on psychotrauma are discussed as an example for identity reconstruction. On the basis of a survey of all existing psycho-social programs, their underlying principles for reconstruction (as well as their side-effects) were identified and described with regard to their psycho-traumatological implications. In this context the integration of traditional, economical and religious aspects proved to be contextually appropriate and necessary.

A third factor of reconstruction included the impact of the influential Catholic Church. Over 400 sisters and priests are involved in socio-pastoral and quasi-political work in Timor-Leste. They contribute particularly to the reconstruction of the educational sector. However, these psychosocial processes do not take place without disruptions and resistances. Old, as well as new experiences with violence, fears, self-concepts, imagined communities and stereotypes (for example regarding the *firaku* - inhabitants of the east - and the *kaladi* - inhabitants of the west) need to be re-negotiated within the strained relationship between tradition, modernity and Catholicism.

Henriette Sachse (PhD-Student Humboldt-University of Berlin)

Reconciliation in Timor-Leste and the Role of the Media: The Casa de Produção Audiovisual

In my paper I argue that in Timor-Leste there are a range of actors within the broader media sector who have contributed and are still contributing to the process of reconciliation while searching for a common perception of the country's brutal past.

I especially focus on the 50 called "intended outcome programming" media activities and analyse their potential for post-conflict peace building and reconciliation in Timor-Leste as part of the broader concept of Transitional Justice, I especially focus on the integration of local traditions and customs in the media programming in order to distinguish between uniquely East Timorese and universal elements.

The basis of my paper is a case study of the Casa de Produção Audiovisual (CPA), This audiovisual production house was founded in 2002 and belongs to the Jesuits. Since February 2004 the programmes produced by CPA have been shown on Television in Timor-Leste on a weekly basis. Each programme consists of a Timorese legend, original local music, a historical story of Timor and explanatory dialogues. At the end of each half-hour programme, there is a question addressed to the audience. Some of the more interesting or controversial answers are read in subsequent programmes. Both the programmes and the readings of the letters are available on DVDs and are distributed {on demand} throughout Timor-Leste. As an outlook and possible comparison to other past-conflict countries I summarize the lessons learnt from Timor-Leste's intended outcome programming media regarding their Impact on reconciliation.

Kar Yen Leong (PhD Candidate Southeast Asian Studies Programme, National University of Singapore)

Of Sacred Houses and Reconciliation: The Politics of Memory in contemporary Timor Leste

In 2001 Timor Leste's Commission for Reception, Truth and Reconciliation (CAVR) was formed to exorcise the ghosts of 25 years of Indonesian military occupation. The commission was tasked with truth-seeking and more importantly to reconcile those who had fought against the occupation and those seeking a Timor which would remain Indonesia's 27th province. My paper will investigate the dynamics of the reconciliation process through the ethnographic study of local histories and contesting memories of two villages, Cassa and Alas, located to the south of the Timorese capital, Dili. Timor Leste, the world's newest democracy, was granted its independence in 1999 through a UN sponsored referendum. The consequences though were horrific as local militias, pursued a scorched-earth campaign leaving deep psychological scars and wide spread trauma. Reconciliation through commissions such as the UN-sponsored CAVR sought to 'heal' these scars but no study has yet to be conducted on its impact when its mandate was completed at the end of 2005 with the publication of a 2500-page report.

My paper will present an account of its impact at the local and national level and how the CAVR and local human rights organisations have sought to create reconciliation amongst the Timorese. The villages of Cassa and Alas were chosen as my field site because during the 25 years of Indonesian military occupation, these two sites were focal points of pro-Indonesian militia activities deeply dividing its peoples of Cassa and Alas along either pro-Independence or pro-Indonesia lines. Despite the efforts of the CAVR and local human rights in these two villages, the people of these villages continue to apply an 'us-others' binary through these labels to violently justify their claims to land and other resources in an impoverished nation.

I will posit in my paper that reconciliation efforts were inadequate in dealing with this divide, as they did not take into consideration contesting notions of local history and memories. I will investigate in my paper how these memories were formed, through contesting local histories, and how the violence in the past continues still continue to haunt Alas and Cassa.

In relating my study to the current crisis in Timor Leste I will also show how elites within the current administration to promote economic development by forgetting the past and ignoring the need for justice. This has created unmet expectations amongst those who have gone through the reconciliation processes. I will state in my paper that impunity and a lack of will on the current administration's behalf have also given rise to the recent violence in Dili thus linking dynamics at the local to the national level.

Truth and reconciliation commissions are part of a greater global human rights campaign to rectify abuses in post-conflict societies often using legalistic procedures. What is the impact of these procedures on the local and how much of this has been used for political gains amongst local elites? What effects would this study have on the future of such commissions in Timor, Southeast Asia and also globally? These are some of the issues I will address in my paper.

Stoil Tzitzelkov (PhD candidate Charles Darwin University, Australia)

East Timor: Identity, traditional power sharing and the recent climax of power struggle

The constitution of Timor-Leste is a mixture of UN, Portuguese, Indonesian and Australian legislation. It is approved late March 2002 without proper consultations, two month before the independence and one month before the presidential elections. The parliamentary democracy, known in Dili from Portugal, is given preference. The successful local practice of electing a figure to unify the people (tribe or bigger) is not discussed with public and presidential model is not given consideration. Following the approval of the constitution Xanana is overwhelmingly elected but few (even now) understand where is the divide between the executive (till last year dominantly Fretilin) and the presidential (largely unifying popular vote).

Is it a personal that ever since 2002 there is a tension between the Fretilin cabinet and the president? Or, alternatively, the cultural settings are in favour of other model of power sharing. The fact which is not given enough light is the quality of the democratic process applied. Number of vernaculars in use, large illiteracy rate, lack of media or any other access to independent information for informed opinion and decision, poses challenges for any democratic process. But once designed, the political model could have been discussed, as done for the popular consultation, and the links and relationships between legislation, executive, president and judiciary clearly explained. No matter who the next president would be, the institutional tension will remain as the culture of discussing and accepting decisions in Timor is far from concurrent with the norm of the constitution. Should changes be made to the constitution or large scale civic education be mounted? 2500 foreign police is not solution; it is peace at loan only.

Lúcio Sousa (Universidade Aberta, Portugal)

Denying peripheral status, claiming a role in the nation: sacred words and ritual practices as legitimating identity of a local community in the context of the new nation

East Timor mountains have been for long time portrayed has the greatest stronghold of the spiritual and active resistance towards invaders in East Timor past. Today, although mountains and its inhabitants still make great number of East Timor population, they tend to be neglected and inaccessible and their communities depicted as peripheral and passive in opposition to the active role played by the centred State and the Church.

This paper pretends to discuss the place and role of traditional political-ritual officialdom in relation with the State and the Church in the context of the new nation. It relies on ethnographic fieldwork made among the Bunak of East Timor in a small village in the mountains of Bobonaro, near the boarder with Indonesia. It presents the way local identity is constructed trough a preserved tradition of oral history that depict their region as centre and origin of the world and the renewed practice of community rituals.

Session 5: Thursday, 13 September

14.30 – 16.20

SOCIO-ECONOMIC ISSUES

Christine Schenk (Center for Development Research (ZEF) Germany)

Reconstruction in Timor-Leste: the Process, Outcomes and Impacts of the Needs Assessment Mission for the Nation Building Process

Since April 2006 Timor-Leste has hit the headlines as the young nation is in turmoil again. The security and justice sector are in severe disorder, unemployment among young people has reached 24 % (Census 2004). This underlines the crises of the nation. In 1999, briefly after the referendum on the political order, needs assessment missions laid the foundations for emergency assistance as well as reconstruction and nation-building. While the UN led mission following the Consolidated Appeal Process (CAP) focused more on immediate intervention in the situation of crisis, the World Bank assessment (Joint Assessment Mission – JAM) relied on its early preparation and fulfilled its role in designing the programme for reconstruction and development with focus on short-term priorities, with some of the outlined activities having a link to a midterm and long term perspective.

Looking back at the findings of both needs assessment missions, which followed a sectoral approach, this paper will compare the outcomes and recommendations provided by the two missions and the implications for today's crisis. Moreover, the paper will argue that some of the outcomes and recommendations have been neglected or scarcely considered, particularly in the field of vocational training, education, capacity building in the administration and security sector reform, whereas other sectors such as infrastructure and foreign affairs have received much attention. Looking at the methodology of the two missions a sectoral approach might need more attention for cross-cutting topics such as conflict mitigation.

David Casassas, (Centre for the Study of Social Justice, University of Oxford)

Daniel Raventós (University of Barcelona)

Julie Wark (Researcher on Human Rights)

Basic Income and the right to existence in Timor-Leste?

The Basic Income proposal – an unconditional cash payment, ideally above the poverty line, to every member of the population – has attracted increasing attention in recent years as a real possibility for dealing with a wide range of poverty-related problems in rich and poor countries alike. Until relatively recently the main focus of Basic Income studies has been rich countries, mainly because of questions of financing. However, we have found that the money spent on rice imports alone in Timor-Leste would finance two thirds of a Basic Income of forty dollars per month per inhabitant. In a hamlet of 20 families of eight people per family, this would represent 6,400 dollars a month.

While large quantities of aid money have been poured into Timor-Leste, donors have focused mostly on establishing large-scale western-style institutions without taking into account the fact that the traditional economy was overwhelmingly agrarian and that it was this sector of the economy that needed most help: a very high percentage of the population is concentrated in urban centres with the associated problems of widespread unemployment. The violence of 2006 highlighted these problems. Although the Constitution urges full citizen participation in the country's development, this is impossible when most members of its population do not have access to the material means of existence that would give them the freedom to participate as true citizens. We shall discuss the social, political and economic implications a Basic Income might have if it were introduced in Timor-Leste, illustrating our arguments with the experience of a pilot project of rice cultivation with buffaloes in the Uatulari district in the eastern part of the island.

Jenny Drysdale (PhD about Timor-Leste's petroleum revenue management, Australian National University, Canberra, Australia)

Petroleum revenue management in Timor-Leste: a fork in the road

Until recently, the Timorese people imagined a better future in which the riches from the Timor Sea would reduce poverty. Timor-Leste now has over \$1 billion worth of revenue in its Petroleum Fund but life is not better. The 2006 crisis and the ongoing violence rocked the weak foundations of state and the world wonders whether Timor-Leste is yet another victim of the resource curse that has destroyed countries such as Nigeria and Nauru. The resource curse is traditionally seen as an economic problem. This research explores how natural resource wealth can wreak havoc with a country's institutions (resource cursed) and further, that institutions that are already weak (cursed) can make it impossible for countries to manage petroleum revenue wisely. In particular, this paper explores the role of government and civil society in avoiding the resource curse in Timor-Leste.

An institutional analysis reveals that Timor-Leste may be cursed but not yet resource cursed. Independent Timor-Leste's formal institutions of state are relatively new. The destructive informal institutions bear the burdens of the past ensuring that conflict and corruption are alive and well in Timor-Leste. Social capital is in short supply with poor relations between state institutions, and problems between government and civil society. In contrast, the Petroleum Fund is a strong institution, with mechanisms to manage the revenue sustainably. But if the weaknesses in the state are not addressed, the strength of the destructive institutions may wear down the good intentions of the Fund. The path to the resource curse is short, but the path to sustainable development is long and hard work.

Christine Cabasset-Semedo (Doctorate in Geography (Tourism) at Sorbonne-Paris IV University, Researcher on tourism)
Tourism in Timor Leste: a tourism policy emerging from the grass roots level?

Like territories marked by an absence of classic tourist infrastructures and with the arrival of a small number of tourists, Timor Leste's reconnection to tourism is, outside the capital, directly linked to local initiatives. The arrival of thousands of international peacekeepers, civil servants, NGO employees..., mostly between 1999 and 2002, and their demand for leisure facilities, has encouraged, in sea and mountain areas, the development of a tourist network. Small-scale accommodation, tourism and ecotourism agencies, local guides, the promotion of craftsmen and women, local initiatives are numerous. For a country who has known military occupation and remained isolated for so long a period, this dynamism can be seen as remarkable. The present tourism trend is linked to the presence of a network of Timorese aware of environmental, cultural, and tourist issues, and to the influence of transnational and international networks involved in tourism. The fact that Timor Leste is emerging on the international tourism stage in the "Poverty reduction", "Environment care" and "Responsible tourism" era changes the deal. Although Timor Leste has, in the present situation, little chance to attract a significant number of tourists and foreign investments in the very near future, tourist planning is underway and a number of local projects are supported by international networks. This is, particularly, but not only, the case of NGO led community-based tourism projects, seen by UNWTO as the core of its "pro-poor tourism strategy". By various examples, I will focus my paper on the building of tourist territories, seen as dynamic spaces where cultural specificities, cultural identity, local resources, tourism education, people participation... are under discussion. Further, the question is how the timorese government can handle current local projects to boost local economies and the internal private sector, and how it can use local experience to elaborate an original and attractive tourism policy.

Session 6: Friday, 14 September 9.00 – 10.50

YOUNG, EDUCATION AND DEMOCRACY

Noemia Amaral (Researcher, Dili)

Natalie Grove (Chief Investigator, UNSW, Sydney)

"Like stepping stones in the river": Youth perspectives from Timor Leste

Timor Leste made international headlines last year with media reporting youth rioting in the streets, houses burning and violent gang battles against a backdrop of a bitterly divided government unable to maintain law and order. Today as the crisis continues, young people across the country are struggling to understand the violence and the involvement of youth in this conflict.

From November 2006 to February 2007, the Youth in Action Project⁷ has conducted over 50 participatory focus groups with 15-25yr olds in Dili, Alieu and Lautem, documenting how young people are experiencing the crisis and making sense of it. This qualitative project has encouraged adolescents and youth in schools, IDP camps, bairros and youth organisations to express their opinions about why the crisis occurred, how it has impacted the lives of young people and what they think might happen in the future.

This paper presents some of the key findings concerning youth perspectives on the causes and consequences of the crisis including how the ethnic divisions of Iorosa'e and Ioromonu were manipulated, why some youth were easily influenced to participate in violence and how revenge and payback for past injustices are fueling the ongoing problems in Dili. It also provides some hope. Young people in Timor know they will have to fight for peace – and for development – and despite having been let down by their leaders, despite feeling they have been lied to and ignored, they are still looking for ways to work together for an end to this crisis. They tell us that their schooling, their livelihoods and their futures depend on it.

⁷ The Youth in Action Project is supported by Plan, Timor Leste.

Angie Bexley (PhD candidate Research School of Pacific and Asian Studies, Australian National University)
Performing Politics: The 2007 Parliamentary Elections and the Youth in East Timor

The 2007 National Parliamentary elections in East Timor attracted high voter participation and was widely and favourably reported, but when the successful poll flared into violent post-election conflict, the possibility of realizing political stability and national unity is now once again called in question. Despite the emergence of new political parties and a growing population of young aspirational Timorese voters who are shifting the grounds of political representation and rhetoric, the nation remains mired in unresolved enmities and leadership failings. This paper will reflect on some of the cultural and social features of the campaign and electioneering, with a special focus on youth political involvement, in a divided contemporary East Timor.

Michael Patrick Leach (Institute for Citizenship and Globalisation, Faculty of Arts, Deakin University, Australia)
Surveying East Timorese youth attitudes toward national identity: 2002–2007

This paper examines some key intergenerational debates in Timor-Leste, using the findings of a survey investigating East Timorese tertiary students' attitudes toward national identity. Longitudinal survey data obtained by conducting the International Social Survey Programme 'National Identity' module (Dili, 2002 and 2007) is presented, along with some personal interviews with East Timorese political figures and young people. The findings suggest that a younger generation of East Timorese conceive of national identity in ways which partially contest the 'official' cultural affiliations of the nation-state, while strongly supporting other core narratives of national identity and history. In so doing, they highlight the difficult cultural legacies of consecutive colonial eras. The paper also highlights some significant changes in these youth attitudes since independence in 2002.

Jean A. Berlie (CAS Hong Kong University)
Reconstruction of the Timorese State. Languages and Education

East Timorese culture is related to the Pacific and Southeast Asian civilizations but is also linked to Portuguese culture and colonial history. More than thirty percent of the Tetum vocabulary is Portuguese. Tetum is the national language and an official language. Portuguese is also an official language (Section 13, *Constitution of the Democratic Republic of East Timor*). Tetum is a valuable and venerated language, that was mainly oral until the late 1980's. The New Testament was edited in Tetum in 2000 and in 2002 the Constitution was written in Portuguese and translated into the national language. Timor Leste has many languages; there are more than 30 recognized dialects and some 17 languages, so it seems logic to find a modern solution to develop the education system which already uses Tetum and Portuguese as teaching languages. From the diversity of these local languages comes the problem of the reconstruction of the education system. Even if there were recent punctual essays such as a book on physics in Tetum, the national language cannot be developed yet to become a teaching language except in primary education. However, to improve the education system, English and Indonesian-Malay languages must gain a new status. Between 2000 and 2006, the UN and the government of the new State used these two languages, currently called "working languages", but the progresses in education are too slow. It will be difficult to revise the Constitution. So, in 2007, it is suggested to the new elected government to debate on a fresh law on education. If it is approved by the Parliament, it is strongly recommended to introduce, jointly with Portuguese, English and Bahasa Indonesian-Malayu as teaching languages for secondary and tertiary education. Opening and reform of the education system will certainly attract international cooperation, investments, and academic exchanges to upgrade education in Timor Leste.

Rui Graça Feijó (Unaffiliated researcher, Former advisor to the President of the Republic of Timor Leste)
Elections and the Social Dimensions of Democracy - Lessons from Timor Leste

The construction of a Democratic State in Timor Leste following the (re)declaration of Independence on May 20, 2002, came to a brutal halt in the weeks leading up to the 4th anniversary of said date. The Timorese authorities, however, managed to steer the country through one year of reasonably contained violence.

In the second quarter of 2007, elections were held – first the Presidential elections of April 9 and May 9, later the Parliamentary elections of June 30. The result of this far-reaching process were (at present) a sound defeat of the previously ruling party, the Fretilin, and its leader Mari Alkatiri, in spite of remaining the single most voted party; the election of a President proposing to follow the line towed by his predecessor; and a Parliament with a majority in favour of changing the course followed by the previous Prime Minister, which had often clashed with the views of the President.

The scope of change brought about by the long and inclusive electoral process helps to understand the nature of the turmoil that broke out in April 2006 and the ensuing high level instability and violence. On the other hand, it calls for a debate on the social dimensions – as articulated with the formal mechanisms – of Democracy regimes, namely in emerging Democratic States. This paper proposes to address these issues, based on local experience both as a resident, a worker in high levels of the administration and as international electoral observer.

Session 7: Friday, 14 September 11.10 – 13.00

2006-2007 CRISIS ANALYSIS

Sara Gonzales (MSc Forced Migration in the Refugee Studies Centre in Oxford University)

Nation-building and societal meltdown: Interpretations of violence and displacement in the Dili Crisis 2006-2007

This paper suggests some elements that have not been addressed in three reports that have either shaped or reflect the dominant narrative of the emergency: the International Crisis Group, the UN Commission of Experts, and a report for USAID Timor-Leste. I suggest that the international community takes an institutional approach to conflict in developing countries.

The pragmatic, 'problem-solving approach' grows out of a nation-building literature that informs and dominates explanatory narratives of violence. This is why the recent events have been accounted for in isolation from the massive displacement and violence in 1999. As a result the way that the international community 'makes sense' of the emergency is far removed from the 'Timorese experience' of the violence. I shall examine and challenge institutional approach and labels such as 'low-level violence', 'crisis' and even 'emergency'. Such categories suggest a clinical description while obscuring that labelling is itself a political act.

I shall contrast the standard account with an examination of the dynamics of violence and displacement through what Christopher Cramer calls a 'spectrum of violence': "a continuum along which events easily shade into one another and the grand categories mark rather artificial breaks".. I shall do this by exploring the technologies of violence, displacement as a form of violence in the South-East Asian context and of the history of the country. Violence is multiple, ideological, personal and historically rooted as well as institutional.

David Hicks (Department of Anthropology, Stony Brook University U.S.A.)

Easterners' and 'Westerners' in Timor-Leste: An Authentic Problem or A Fantasy in Current Political Rhetoric?

Since attaining independence on 20 May 2002 the nation-state of Timor-Leste has been beset by a complex of problems that challenge its very viability. In March 2006 Prime Minister Mari Alkatiri, dismissed nearly one half of the 1,400 soldiers in the Timorese army a decision that set off a chain of violence that eventually resulted in his resignation and replacement by José Ramos-Horta in July. Nevertheless, the problems that cloud the country's future remain. Certain of these problems are obvious enough: they include the disjunction between the capital and its hinterland; alienated gangs of young men; unemployment; and an inadequate infrastructure. Whether this catalogue should also incorporate an alleged categorical and mutually antagonistic contrast between 'easterners' (loro sa'e) and 'westerners' (loro monu), however, as some observers allege is another matter. This paper assesses whether this contrast constitutes an authentic problem or whether it should be regarded as a fantasy deployed for the purposes of political rhetoric. It concludes the opposition is largely a rhetorically-driven fantasy.

Paulo Castro Seixas (Fernando Pessoa University – Porto)

Complementary Dualism, Mimetic Violence and Culture of Translation: Nation, State and Nationalism in Timor-Leste

The main purpose of this paper is to analyze the 2006–2007 crises in Timor-Leste. My main proposal is, on one hand, to follow ideas of Professor James Fox and his school of thought on Complementary Dualism and division between Authority and Power (and, of course the ritual centre element), as well as the power pattern of the Outsider Inside, as a framework to analyze the crisis. Present and regional (comparison with Melanesia and Indonesia) relevance of these concepts to cultural, social and political structures in post-colonial Timor-Leste will be tackled. On the other hand, René Girard's theory on Violence and Culture will be used to understand the main myths in TL, like the ones on Timor as the world, the Crocodile and the Two brothers' myths and how the power of tradition (the return to the rituals) in post-independence period (since 2002) creates the need to understand present social mechanisms through myths reading. The main hypothesis is that tradition is central to understand 2006 crisis and that TL is in a Returning to Myth period in which violence must be understood as a ritual process for status changing. The main corpus of analysis will be, specifically, both the traditional myths and the incredible amount of texts from blogs and reports, (internal and external), on the crisis, with some incursions into the field.

A paper that elaborates on the main ideas presented in this abstract was already completed and is being published in a book edited by University of Brasilia.

Rumiana Decheva

East Timor: National Identity Throughout the Political Transition. Crisis or Legitimate Evolution?

Typical for a country coming out of a colonial rule, the East Timor frontiers do not reflect local struggles and political alliances. Till recently out there Portugal bordered the Netherlands. The colonial rule seemed to be over for a short while in 1975, only to be overridden by a new, even more oppressive, occupation. What 'we are not' has been the unifying factor in the sentiments of the Timorese during the Resistance. The real first chance for openly expressed, free of intimidation individual and collective stance on 'who we are' is only after the withdrawal of the Indonesian army in late 1999 when land and lives are devastated and international army and UN civilians little by little start setting national institutions and skeleton administration.

CNRT - indigenous Timorese umbrella agency built on the sense for national identity and reliable UN partner is discarded from the list with strategic partners in October 1999. Placing the stress on not being bias, technocrats from diverse cultures apply successful models they know from Europe, Australia, Africa. Billions of US dollars are spent in the country but nothing is invested in opening fora where people whose life is undergoing change could discuss these changes, identify their shared values and lineup means to conduct the change. Remarkable exception is the CNRT development conference in Tibar in 2000 and the national priorities consultation in 2002 – both purely national initiatives, although financial assistance has been provided to the latter.

The current state of the country signatory to the most HR conventions but with population deprived from basic social services is a grotesque snapshot after centuries of exploitation of land and people. The traditional divide between east and west, north and south and mountain-warriors and seafarers does not suggest unbearable differences. It is just another indication that peace building and development has started without education on the civics, institutions have come into life without public understanding of their purpose and the administration has not yet established tools to monitor the progress.

Session 8: Friday, 14 September 14.30 – 16.20

FROM A UN MODEL TO AN EAST TIMORESE IDENTITY/PROJECT OF SOCIETY

Bernard Collaery

A Nation in Waiting: The Future of East Timor under a New UN Mandate

On 10 May 2002, the late Sergio Vieira de Mello, Special Representative of the United Nations Secretary-General (SRSG) and Transitional Administrator of East Timor, declared:

We are on the cusp of an extraordinary event – only ten days from now the sun will rise on the new nation of East Timor. Just over two and one-half years ago this country suffered through the terrible destruction wrought after the Popular Consultation. Yet amid this devastation existed one vital element – hope. The hope of freedom, the hope of a new dawn – hope for the future of an independent East Timor. This hope will become reality on 20 May.⁸

After East Timor once again spiralled into chaos in May 2006, the world began to wonder if this hope could ever become a reality.

Drawing on both research and the authors' first-hand experience, this paper suggests ways in which a continued and meaningful international presence in East Timor can ensure that the United Nations mandate is fulfilled by seeing East Timor the rest of the way on its path to democracy. However, the first step in this journey must be backwards. This paper asserts that the UN did not "get it right the first time"⁹ and that therefore East Timor must begin its rebuilding process with an understanding of the mistakes made by previous UN and Timorese administrations.

Frédéric Durand (Toulouse II-Le Mirail University and CNRS - Centre Asie du Sud-Est/LASEMA)

Crises and uncertainties as sign of a lack of Timorese project of society

In 2002, at the time of the accession to independence, the Democratic Republic of Timor Leste was regularly presented as the "poorest country of Asia" and as a State that the United Nations had to construct "from scratch". These formulations lead in mistakes. Timor Leste is rich of resources in hydrocarbons, but also of a real agricultural potential. Furthermore, the Timorese have deep and strong traditions that constitute a very rich culture.

In this context, the numerous crises on political and economical basis, that the country faced during its five first years of independence can be analysed like a deficit of specific project society. In other terms, they could be regarded more precisely as a lack of consultation and as a sign of inadequacy between what is proposed to the population, the traditional political and economic values and the expectations in term of "development".

Indeed, although occupied during almost 25 years by Indonesia, East Timor has not been completely isolated. It was influenced especially from the end of the years 1980 by the "developmentalist" mental representations of Indonesia and the hope to gain comfort and modernity along with freedom. Since 1999, international experts reinforced these aspirations, notably through the National Development Plan, draft in 2002 and supposed to present the future of the country on the horizon 2020. Yet to the analysis, this type of document shows a lack of reflection on what could be Timorese values.

Kelly Silva (Universidade de Brasília, Brasil)

Suffering, dignity and recognition.

Sources of political legitimacy in the independent East Timor.

The text discusses the dispute for political legitimacy in the East Timorese state-building process. This subject is analyzed in the context of the dynamics of the presidential pools in 2007. The paper presents the sociological and moral principles under which political authority is sought by different local political elites in East Timor. This is achieved mainly by ethnographic observations of the electoral rituals – rallies, radio and television broadcasts, newspaper coverage. Moreover, the ex-Falintil central position into the process is highlighted. This, as well as the analysis of the public performance of various political parties during the campaign and the social conflicts in 2006, is interpreted as a sign of the prevalence that value-ideas such as suffering, dignity and recognition have in the repertoire of East Timorese contemporary political culture.

⁸Sergio Vieira de Mello, 'Presentation to the Constituent Assembly' (Speech delivered at the East Timor Constituent Assembly, Dili, East Timor, 10 May 2002) <<http://www.un.org/peace/etimor/DB/SRSG10052002.pdf>> at 15 January 2007. A career UN diplomat, Sergio Vieira de Mello died on 19 August 2003 when the UN Headquarters in Baghdad was destroyed in a bomb explosion.

⁹Rees, Edward, "Security-sector reform and transitional administrations", *Conflict, Security & Development* 2:1, 2002 at 151.

Nuno Canas Mendes (Instituto Superior de Ciências Sociais e Políticas, Universidade Técnica de Lisboa)
Multidimensional identity construction in East Timor: Searching for Nationalism, State and National Identity

The main goal of this paper is to demonstrate that identity construction of one State is a structured and multi-dimensional process, with no hegemonic bases and single explanations, which – in the case of East Timor – must be understood in the context of the post-Cold War new and uncertain configuration of forces and actors. In addition to this framework, it will also taken into account the East Timor's historical scenario, in which cultural roots are juxtaposed by colonial influences (Portuguese and Indonesian) and by the UN international administration. These were the structures and forces that led to the formation of nationalism and to the willing of building a State and a national identity.

Following a constructivist approach, a reflection on identity matters will be developed having in mind the inputs of colonial history and international relations changes will be analysed and connected in order to explain the creation of East Timor. This explanation will be tried in a proposal for describing the constituting project of this State's identity, highlighting the following issues:

- boundaries and cultural roots, especially the traditional concept of sacred house and its socio-political influence has a key to understand what is happening today in East Timor;
- ways and means of collective mobilization in which we can include the following points: mythology, nationalist propaganda and the Resistance, the role of Catholic Church, national language choice, youth movements, "heros" and personality cult, formation of people's stereotypes, like "Povo Maubere" or the distinction between "Kaladi"westerners native and "Firaku"easterners native. All this points have ambivalent effects, simultaneously uniting and fracturing;
- diffusion and inculcation of the representations of a national project: it will be taken into account the following aspects in which were being tested – often with frustration – the efforts of inculcating a national project: the movement of national unity – CNRT, building up a very weak education system and armed forces (police and army, including the unsolved problem of the "Veteranos de Guerra"), elections and system of government (and the effects of semi-presidentialism), foreign policy and regional relationships with Australia and Indonesia. Economic aspects, such oil dossier or unemployment are also important issues to understand the present situation in East Timor.

A special attention will be given to the period after 2002 has a test to the fragilities of a state-building process with the contingencies named above.

Peter Carey (Trinity College, Oxford)

'We have made East Timor now we must make East Timorese': The challenge of nation building in the World's Youngest State

Building a successful state after centuries of colonialism and the destruction wrought by a quarter century of foreign occupation is a daunting task. In East Timor's case it has been made especially difficult by the political legacy of its mid-1970s civil war and the persistence of deep-seated ethnic and regional loyalties. During visits to East Timor in 2002-5 in the period when the United Nations presence was being gradually wound down, it became clear that the country's transition to statehood was still incomplete. It was said by those close to the Chinese temple in the Bairro Formosa in Dili that the country would have to pass through three tides of blood before it would find a measure of stability. If the first tide was the civil war of 1975 and the second the Indonesian occupation of 1975-99, the third tide has now begun to manifest. This has taken the form of destructive sectarian violence first unleashed by the mutiny of soldiers recruited from the western districts in March 2006. Following the implosion of East Timor's security forces the following May, this has now broadened out into endemic social dislocation and violence which threatens a new civil war.

In April and August this year, new presidential and legislative assembly elections are due to take place under UN auspices. But with Fretilin remaining by far the largest and best organised political party and Alkatiri still its secretary-general, the prospect of further Fretilin victories remain on the cards. What then for East Timor? Wits have opined that what East Timor now faces is 'Democratura' (Democrasi and Dictatura – an East Timorese version of Guided Democracy under single party rule). Peter Carey's paper will explore the challenges and opportunities which now lie ahead for East Timor as it attempts to make the transition to statehood.

Session 9: Friday, 14 September

16.40 – 18.30

FINAL DEBATE/DISCUSSION

University of Naples "L'Orientale"

Panel 29 – Memory: Social creation and Transmission

(Panel convenors: *Geneviève Duggan and Mary-Louise Totton*)

The processes of transmission of knowledge in societies that do not use written forms of languages have too often been looked down by literate societies, as having no history. But recent theories in social memory as well as the popular memory approach in Western societies have challenged well-established methods of historians, recognizing specific roles of social frameworks in the processes of collective remembering. This opens then more ways in the study of memory and social transmissions in traditional societies. In this panel we want to focus mainly on island communities of Southeast Asia, on cases where the means of knowledge transmission depart from written texts.

Papers are sought that explore how communities are linked to their pasts, how and what they remember and care to transmit to the next generations, for example through oral texts, objects, sites, symbols and practices. The panel offers the opportunity of an interdisciplinary approach and an exchange of views on this issue.

Session 1 – Wednesday 12 September, h15.00 – 16.50

Jennifer L. Gaynor (Department of History, University at Buffalo, State University of New York)

Sama memory and practice, with and without manuscripts

This paper considers Bugis-language manuscripts about the Sama (or Bajo) past, but does not draw on them as the sole focus of analysis. Instead, departing from them, I discuss the role of lontara manuscripts generally as objects in Sama social relations, and analyze how differences between textualized and oral versions of the Sama past reveal a long-term process of narrative transformation. In this process, I argue, stories of the capture of a high status Sama woman have been refigured as stories of accidental relocation and affiliation with royals from other descent groups. Here, what is "forgotten" is as important as what Sama people care to remember and transmit.

Daniel Vermonden (Université libre de Bruxelles)

Cukulano 'Story, Myth, Fable': examination of a local genre (South Buton, Indonesia)

Cukulano, a vernacular term in cia-cia language based on the root cula 'story', is a mixed local genre. I was introduced to it at the very start of my fieldwork in Buton as they were proposed to me in the framework of my first steps in the local language. Cukulano as a genre hardly fits within our own, pre-conceived categories like myth, fable, etc. A cuculano explaining how the stars got their present position in the sky would be easily classified as cosmogonic myth; another cuculano staging the Monkey and the Tortoise would rather be considered as a fable. But in cia-cia, all are gathered under the same label, cuculano (and there is no other vernacular terms equivalent to our terms 'myths', 'fables', etc.) This hybrid nature is an opportunity to question our interpretations about such stories. The category 'myth' for instance is associated with the question of beliefs. It conducted Veyne to explore if the Greeks were really believing in their myths. A more recent approach, the cognitive one, consists in looking at the answer to this question in the way the mind works. However, from the cia-cia case, it appears that the question of 'belief' for cuculano is not relevant. Therefore, I propose to engage in another direction, more phenomenological and ecological, inspired by Ingold's concept of 'poetics of dwelling' and Merleau-Ponty's approach of learning as 'co-naissance'. Within this perspective, cuculano can be considered as tools (what Vygotsky calls 'signs') for the reproduction of a perception; cuculano are actors in the process of transmission of a particular 'being-in-the-world'. In this paper, I will develop this perspective based on the cia-cia case study.

Nguyen Hong Nhung Peace (Conflict Studies Tokyo University of Foreign Studies)

Politics and Memory of War in Vietnamese-American Reconciliation

Memory refers to the recollection of personal past experiences. However, memory works forward as well as backward; the past is shaped by the future as much as the future is shaped by the past. The politics of memory reflect that. The

struggles in post-war Vietnamese society over the losses and trauma from the war are central to the post-war reconstruction process. My thesis seeks to explore the connotation of memory and examine its value in constructing a past that promotes reconciliation.

To appreciate the broader meanings and uses of *narrative*, I want to explore two different stories that focus on the human dimensions of war, quite different from the more familiar diplomatic, political and strictly military narratives of the war. The first one is the diary of a Vietnamese woman doctor who was killed in the course of battle and which has just recently become popular in Vietnam after the diary was returned to her mother by a former American soldier. This narrative is known as "The Diary of Dang Thuy Tram." The second is an award-winning documentary film made by a Vietnamese director about American veterans' returning to Vietnam 30 years after war. The film is titled "The Sound of the Violin in My Lai".

Recognizing and giving voice to one's suffering is a necessary stage in the process of moving beyond suffering. The honesty of Dang's diaries creates new awareness for the soldier who returned the diary and for many Vietnamese and Americans today. Her simple and elegant account of the daily sufferings of life on the battle front is itself part of the healing process, both for herself and for the reader.

The second narrative is about the film "Sound of Violin in My Lai" which creates healing through awareness. Mike Boehm, a Vietnam veteran himself, is now president of the My Lai Peace Park Project where he has been creating two peace parks in My Lai to honor war victims and offer hope for the future. Through playing the violin himself in the film, Boehm gives expression to both his sorrow and the inspiration in gains from Vietnamese forgiveness and understanding. The effects of reconciliation from both sides come together through the symbolism of the My Lai Peace Park. In the middle of that tragic place where the massacre happened 30 years ago there is now a green monument of peace. These two narratives create new levels of awareness about war in general, which in turn promotes reconciliation on all sides. Since Vietnam and the U.S. have reestablished relations with each other, Vietnamese society has been changing dramatically economically and politically. Still, many wounds remain unhealed, while many issues remain to be addressed. My purpose is to show how an appreciation of these two narratives will promote that healing process.

Violeta S. Ignacio (University of the Philippines, Pampanga)

American Guerillas in the Philippines: survival tactics

This paper is a study of survival tactics of American guerillas in the Philippines during the Japanese Occupation of the Second World War. When the Americans in the Philippines surrendered to the Japanese, not all American soldiers obeyed the surrender order. Others evaded escape, took off before reaching prison, fled from prison or jumped off from prison ships leaving the Philippine waters. They organized or joined guerilla movements scattered throughout the archipelago. The Europe-first policy of the United States left the Americans to rely on their own ingenuity in order to survive and to effect successful resistance against the enemy.

This study heavily depends on oral interviews and written narrations of events recollected from memory of American guerillas upon arrival in Washington conducted or ordered by US intelligence during the war. These evidences of the past through oral or written narrations of personal experiences from memory, formerly confidential, are revelations of how these guerillas survived when faced with scarcity of food, weapons, clothing and other basic necessities. How they lived off the land, fight jungle warfare, develop strategies to sabotage, ambush and outwit the Japanese are revealed and analyzed in this paper. Memory is utilized in this study to recreate important events neglected or absent in conventional Philippine history sources due to inaccessibility of sources. Memoirs are also consulted to further show how stories told by American guerillas are linked to Philippine communities' past so as to give a comprehensive portrayal of what life was during the World War II. Knowledge of survival tactics in the Philippines can be transmitted to American soldiers who may be caught in the same situation in other parts of the world.

Necessity and instinct to survive served as stimulus to invent and create. Success of tactics served as valuable morale booster while waiting for the return of General Douglas MacArthur. Survival is essential not only for personal reasons but also for the ability to participate and contribute to the final victory.

Session 2: Wednesday, 12 September**17.10 – 19.00****Anne Katherine Larsen** (The Norwegian University of Science and Technology (NTNU))*Muted Knowledge on a Malay Island: ontological and epistemological challenges*

The roots of the cosmology of the fishermen of Tuba Island (Langkawi, Malaysia) can be traced back to two main sources, the Islamic religion and traditional magic. Although these two knowledge systems cannot be seen as completely separated, I will nevertheless make this distinction for certain analytical purposes. The Islamic religion is rooted in common written sources, is taught formally through religious teachers, and is learned and practiced collectively through Qur'an-classes and

joint prayers. Knowledge on traditional magic is on the other hand normally acquired informally in bits and pieces in everyday contextual situations, and is moreover practiced in much the same way. This belief-system is therefore not so visible for people themselves, which is reflected in their denial of the existence of magical practices on the island. Instead their Islamic orthodoxy and modern outlook is emphasized in their discourses. This situation created methodological challenges for the researcher. During my fieldwork on the island 15–20 years ago, I first had to grasp the nature of this spirit-world which I sensed was there although people avoided discussions on the topic. After a year in the field I discovered that I nevertheless "knew" roughly the constitution of the local cosmology, which was highly tied up with the socio-economic landscape and history of the island and its maritime surroundings. The location of spirits, of whom some were village ancestors, indicated an idea of the community as a bounded entity that needed protection through ritual observances. This notion both expressed and reinforced a sense of community, belonging and local identity. At the same time a certain informal hierarchy was created through the belief in and sacrifices to the apparition of the village founder, from whom only some of the families pleaded descent. Only towards the end of my fieldwork period was this cosmology verified and further elaborated upon by singular persons, some of whom had been trained as magicians and were able and willing to talk about their expertise. This presentation will discuss the relationship between the nature and role of the traditional cosmology, and how it is transmitted through subtle and muted actions.

Geneviève Duggan (National University of Singapore (NUS))*'To eat or not to eat....chicken; commensality and food prohibition as memory processes on the island of Savu, eastern Indonesia'*

On the island of Savu (Eastern Indonesia) which has no written traditions, genealogical ties within the maternal line are remembered on one hand through the prohibition of certain food which starts for a woman at marriage, and on the other hand through food prescription, both conducts being inherited by the descendants. For example a newly married woman is no longer allowed to share a meal of chicken with her mother's brother (MBD) who received a large part of her bridewealth. This proscription extends to their descendants and lasts for generations.

A ceremony coupled with this food prohibition takes place once in the life of a woman when her marriage no longer produces children. Called "The matter of the chicken's head" it is one of the mechanisms used in Savu for building social memories across generations as well as at one generational level. The paper will deal with this particular ceremony, during which processes of knowledge and memory transmission through ceremonial practices will be analysed. The question whether one can correctly remember something that happens only once in a lifetime is legitimate. However it is well known that a society does remember what is relevant to its members.

In reality the ceremony comprises a four year cycle of rituals whose repetition during this period helps to memorize the names of ancestors, the genealogical links within the maternal line, and allows participants to discover the relatives of the youngest generation. The precedence among the generations as well as at one generational level is visually demonstrated. The exchange of gifts, as well as the sharing of food at each meeting, an essentially incorporating practice, contributes also to remembering the events. No special ritual text is uttered during such a ceremony. Messages are conveyed in a visual way: the place of the ceremony, the number and gender of gifts exchanged are prescribed; the blessing, the cooking techniques, the food baskets, all are images 'carved' in participants' memories. "The matter of the chicken's head" (*manu kētu lai*) plays again a role at funeral when descendants are looking for 'the head of the chicken' (*kale manu kētu*). The paper will also show that the ultimate purpose of this group of ceremonies is not simply to remember genealogical links.

Mary-Louise Totton (Western Michigan University, Kalamazoo USA)

Visualizing Memorials: Transmission of multiple messages in Central Javanese Candi

Historical visual and material artifacts are tremendously important "documents," which must be considered on their own terms. This paper aims to discuss a particular visual literacy demonstrated by the narrative reliefs of Candi Loro Jonggrang. The ninth-century Hindu complex stands (thankfully—despite the best efforts of the 2006 earthquakes) as a powerful testament to the complexities of this period. Moreover, the reliefs reveal that their artists—in a carefully crafted visual language—conveyed both elite and common concerns about religion, politics, commerce, social customs, and foreign relations. I will discuss the inclusive meta-narrative of the relief program and touch upon embedded messages within the art to be "read" by differing audiences.

Kiyoko Yamaguchi (The Chinese University of Hong Kong)

Philippines's Histories described on maps and architecture

Panel 30 – Localities of Value: Ambiguous Strategies of Access to Land and Natural Resources in Southeast Asia

(Panel convenors: *Laurens Bakker, Gerben Nooteboom, Gerard Persoon*)

Lack of empty lands as well as an increased demand for natural resources such as land, forests, fossil fuels and minerals make gaining or maintaining access to land or forests increasingly difficult for the poorer part of populations in Southeast Asia. Nonetheless attempts to gain access are continuously being made at the grassroots level, not always without success. These attempts are often marked by conflicting, self-destructive and paradoxical stratagems. In this panel we like to look at the peculiarities and ambiguities behind these strategic attempts.

The economic value of resources such as land, forests, coal deposits and minerals is considerable, yet, unlike other resources, they are immovable and constitute localities of value which, in case of conflict, cannot be relocated to more favourable areas. However, to cash in the economic value of natural resources they need to be moved to the market first; an ambiguous process as well that is often surrounded by conflicts and illegal or illicit practices, and usually diminishes the locality's value for other users. A counter idea is of course the economic value contained in the environmental services a locality can provide, once a market demand for such value is created. Nearly always, one party in such a conflict consists of poor land users.

Our focus is on how local groups such as poor land users deal with these conflicts and employ ambiguous ways of access, and whether shifts in strategies can be distinguished. Adas (1981), discussing peasants, describes how strategies of conflict avoidance were replaced by unobtrusive occupations or direct confrontation when unclaimed lands ran out early in the twentieth century. Today, peasants are a diverse category including migrants looking for land, indigenous peoples claiming land, and urban poor occupying land. All share in the same predicament: how do they maintain or gain access to the land (or what is on or under it)? Recent years have seen an increased emancipation of these groups. Rights are claimed on the basis of indigeneity while others creatively use (what is perceived as) government law or influential contacts to sustain claims. Clearly, such approaches are frequently ambiguous from a formal legal perspective, but they may be more effective on the local level than national law. Simultaneously, the first beginnings of international networks of NGOs and other civil organizations with a grassroots background have been established. Are the grassroots becoming globalized as has been suggested (cf. Appadurai, 2001), and are global notions adapted to become practically implemented in conflicts at the grassroots level (Tsing, 2005)?

The aim of this panel is to bring together research experiences from across Southeast Asia on ambiguous strategies of local populations in order to gain insight into changing contestations and claims to localities of value in various national contexts.

Session 1: Wednesday, 12 September

15.00 – 16.50

Laurens Bakker (Radboud University in Nijmegen)

Introduction to the panel

Hugo Valenzuela Garcia (Part-time lecturer, Researcher, Department of Social Anthropology, University Autonomous of Barcelona)

Moral Economy versus Rational Economic Strategies and Survival? An anthropological reflection on contemporary Malay peasants under capitalism influence

Land access is a major problem among rural communities in Southeast Asia: population growth, privatization and land speculation, property's fragmentation due to Islamic inheritance system, etc., are well-known causes of land shortage. However, illegal access to land and plundering of communal resources in peasant societies like Malaysia, Vietnam, Burma or Indonesia have been widely documented by historians. In anthropology and political sciences there are two rival interpretations of this fact: the thesis of the moral economists (well represented by Scott, 1976, 1985) and its opposite, the political economy approach posed by Popkin (1979) and others. Both views evoke a revival of the old dispute between substantivism and formalism in economic anthropology.

Briefly, the theses of the Moral Economy (Cf. Thompson 1976; Scott, 1976, 1985; Adas 1981, 1986; Migdal 1974,

Kerkvliet 1977...) consider that predatory acts and plundering are peasant ways to exert passive resistance against the oppression and exploitation of the powerful landowners, State servants, shopkeepers or rich neighbours. Moral economists affirm that Capitalism irreversibly transforms previous social institutions and socioeconomic structures of the peasants, which are more moral than the new ones created by the logic of Capitalism. Furthermore, moral economists consider that peasant communities share a few principles: First, the principle of "institutional morality", by which economic interchanges are not motivated by the profit or the avarice but by moral obligations of reciprocity (i.e., kinship). Second, the principle of community and the ethics of subsistence: the peasant community is described as a collective, functional unit for the sake of the ethics of the subsistence, a mechanism that guarantees the subsistence of the whole group by means of sacrificing the accumulation of the few (i.e., redistribution). Third, the principle of security and risk-aversion, by which, the moral economists affirm, the peasant prefers minimum risk to maximization of benefits and profit. Fourth, the moral principle underlying traditional hierarchies, which considers that the traditional socioeconomic hierarchy between patrons (rich individual) and clients (poor individuals) was fairer than the relationships imposed by Capitalism. Finally, fifth, the principle of resistance to change: it is assumed that the peasants are anti-market and that they prefer communal property to private property. Scott's *Weapons of the Weak. Everyday Forms of Peasant Resistance* (1986) sustains that peasants are involved in daily and persistent resistance against those who try to take control over their work or goods. Those acts of passive resistance, vandalism or predatory acts against common resources are considered the weapons of the weak, a subtle way to struggle against the injustices of Capitalism and the destruction of their old social institutions.

Empirical data obtained through extensive anthropological fieldwork in a Malay traditional fishermen (State of Kedah) between 2002–2005 offers an alternative interpretation of land's pillage and communal spoil among peasant communities. In order to understand the nature of the illegal appropriation of land by peasants it is necessary a wider view, a dialectical approach which takes into account all the actors involved (peasantry, rich men, State, other ethnic groups...) and the political and ethnical context. Though this approach illegal appropriation of land is less a consequence of the impact of Capitalism than a direct consequence both of the policies of bumiputera positive marginalization and of inter-ethnic and intra-ethnic struggle for limited goods and resources. I will try to show, through historical and ethnographic data, that Capitalism penetration did not provoke socioeconomic inequality, but that socioeconomic inequality was already present in the traditional socioeconomic Malay structure (i.e., patron-client ties) - though Capitalism could have done these inequalities more apparent.

Dr. Sikko Visscher (University of Amsterdam)

Development, land access and social unrest; the case of George Town, Penang before the 1960's.

Development, land access and social unrest; the case of George Town, Penang Before the 1960's, George Town, Penang in Malaysia, did not know suburbanization on a significant scale. Most of the island of Penang was still forested or in use as agricultural land. Informal land use, and undocumented agreements were rife.

However, with industrialization and active, state-led economic development, this pattern changed considerably. From the early 1970's, industrial zones were developed, and sub-urbanization started at an ever increasing pace. Land became a much vied for commodity and land owners started to become involved in real estate development while the state was also actively acquiring land. Due to steep rises in land prices, these land owners, whether state or private, were no longer interested in squatters or any other informal use of their land by third parties. A wave of expulsions and clearing operations swept over the island, displacing a considerable amount of communities. In my paper, a case study of one area under redevelopment in the early 1980's will be presented to illuminate the wider context indicated above. Thean Teik was traditionally an area where squatters were involved in market gardening, thereby providing the majority of the vegetables for the city of George Town. When a local developer consolidated ownership of the area and had plans to build an entire neighborhood approved, the area was forcibly cleared after protracted negotiations and protests. During the clearing operation a woman was killed by a police bullet. Her death was later ruled to be accidental. Having interviewed the daughter of the developer in question, I have a good insight in the process of acquisition, collusion with the government and negotiation with the squatters. The case will highlight the force with which the modernization paradigm and the developmental state introduced images of modernity, as well as, practices and lifestyles.

John Kleinen (University of Amsterdam)
The tragedy of the margins (Vietnam)

Land has always played an important role in Vietnamese history as is among other factors illustrated by the March to the South (Nam Tien) which started in the fifteenth century. Patrilineal groups held rights over land but individuals, even women, were entitled to property. Collective arrangements were upheld by village institutions but served also as instruments for elite appropriation of rice fields.

State land was differentiated from common land. Land registration was well developed and reached its height in the nineteenth century. The main focus of the paper deals with the role and use of marginal lands (called "bai") along rivers and coastal zones which became the target of state or local land policies and developed into buffer zones for the poor but also served as ecological niches for later environmental protection. The situation of these former marginal lands during the emergence of a transitional economy will be discussed at some detail in a case study. The regional focus is on northern and central Vietnam.

Session 2: Wednesday, 12 September 17.10 – 19.00

Gerard A. Persoon (Institute of Environmental Sciences, Leiden University)
Agarwood or the value of a wounded tree

Agarwood is the resinous and fragrant heartwood of a number of tree species of the *Aquilaria* genus. It is highly valuable because of the products that can be made of the wood or the oil that is distilled from it. Agarwood, also known as eaglewood, aloeswood, gaharu or oudh is found in all Southeast Asian countries. The *Aquilaria* trees grow at lower altitudes up to about 800 meters. The resinous heartwood develops as a result of pathological or, wounding processes. It is also assumed that fungal infection might stimulate the production of agarwood.

Agarwood is usually harvested from the wild by cutting down the trees and looking for the infected pieces in the stem. Throughout history, agarwood production has often developed a kind of 'gold fever' among the forest dwelling communities, bringing instant new wealth and commodities among them. Intense conflicts over access to the *Aquilaria* trees between local land-owning communities and commercial hunter/gatherers are reported from all agarwood frontiers. Usually however this fever, the wealth and the conflicts are not long lasting as the resources are rapidly depleted and the agarwood frontier moves to new localities.

A wide range of products is made from agarwood: incense, perfume and other cosmetic products, and various kinds of medicines. In addition solid pieces of agarwood are also used making wooded statues, or other ornamental objects. The markets that demand these products are mainly located outside the producing areas. While Indonesia, Cambodia, Laos, Thailand, Malaysia and Papua New Guinea are the main producers of agarwood, Japan, Taiwan, India and the Arab world are by far the most important markets for its finished products. Singapore and Hong Kong function as the transition harbours.

Because of the very high price of agarwood, various species *Aquilaria* are almost extinct in the wild. That is why CITES has put the species on Appendix II which implies that all trade should be closely monitored. This is one of the reasons why numerous efforts are undertaken to cultivate agarwood through artificial methods, like the wounding of the trees, or through inoculation. The establishment of plantations is getting popular not only within the traditional producing countries but also in other places like Western Australia. In other words, the localities of agarwood value are transferred to new places while still serving the same consumer markets. At the same time however the demand for high quality agarwood still needs to be satisfied by agarwood harvested from the wild as the quality of cultivated agarwood is as yet insufficient. This imbalance between supply and demand gives rise to complex networks of illegal trade in combination of an interesting lexical confusion of the products of the wounded tree.

Dipl. Forstw. Stefanie Steinebach (Georg-August University Göttingen, Germany)
"Ambiguous Strategy: Global Value and Local Identity in a Sumatran Rainforest"

Today's struggles for access to limited natural resources take place in a global political space in which competing con-

cepts of natural resources and their intended uses are negotiated within power relations. Limited or even denied access to natural resources for local populations is not always the effect of nature destruction, e.g. deforestation, but can also have its cause in nature conservation activities like the establishment of conservation areas, which restrict the activities of local populations inside these areas.

In my paper I will focus on the Orang Rimba (also known as "Kubu") in Central Sumatra and their struggle for an independent life as semi-nomadic forest dwellers. The Orang Rimba live inside a national park, whose borders are constantly under siege by landless migrants and illegal logging. I will show that environmental struggles are intimately connected with the production of meanings and identity politics and local actions cannot be separated from global economics, politics and discourses.

The Orang Rimba's 'traditional' way of life is threatened by the ongoing deforestation as well as the forest's status of a conservation area. I will analyse how competing conceptualisations on a local, national and global level generate the tropical rainforest as a 'locality of value' in cultural and/or economic perspective in different cultural contexts. Within this complex framework of competing 'discourses' constructing the tropical rainforest as habitat or economic resource, the position of the Orang Rimba is socially and politically marginalised due to their lifestyle inside the forest.

I will analyse how the Orang Rimba, acting on grassroots level, strategically identify with a dominant global nature conservation discourse to overcome their socially and politically marginalised position on the local and national level. This strategy, however, is deeply ambiguous in regard to the Orang Rimba's ethnic identity and their survival as an ethnic group.

Dario Novellino, (PhD. Department of Anthropology, University of Kent, UK)

Devolution or Involution? Ambiguous Policies and Ambiguous Strategies of Land Management on Palawan Island (The Philippines)

In the Philippines, decentralisation of central state functions has taken place in the absence of a receptive and genuinely reformist periphery. Overall, the implementation of progressive laws (e.g. The Indigenous Peoples Rights Act of 1997) has brought little benefits to indigenous communities. The latter have been exposed to new bureaucratic demands and 'high-profile' participation procedures, which they have great difficulties to cope with. Remarkably, the new 'rhetorical' discourse of 'civil participation' has brought more consultations, more interactions between local communities and external agencies, more duties than rights and, ultimately, increasing surveillance of indigenous land management strategies (e.g. swidden cultivation). This article examines how the enactment of progressive legislation, coupled by lack of political will, has increased ambiguity in the relationship between state and local communities. At the community level, such ambiguity has resulted into a multiplicity of opportunistic strategies and paradoxical stratagems for gaining access to land and resources. Recently, such strategies are becoming more household-centred rather than community-oriented and thus more fragmented and unpredictable. Apparently, the general shift in indigenous livelihood strategies seems to display some elements of the transition from shifting to sedentary upland agriculture, as well as an orientation towards household-level agricultural specialisation. On the other hand, evidence indicates that most indigenous communities are not managing such changes successfully. For instance, peoples' attempts to adjust their farming practices to government demands (e.g. reforestation and stable agriculture) is having crucial repercussions for the sustainability of their own swiddens, and for the way in which environmental knowledge is rethought and transmitted. Overall, traditional agricultural practices are being modified in a form of 'dependency' to state demands and political contingencies. To gain access to their natural resources, several communities are learning new ways for exploiting legal ambiguity, institutional weakness, clientship and administrative inefficiency. Such strategies may serve to counter domination by central authorities, but – on the other hand – they also foster socio-political stagnation and ecological degradation.

Session 3: Thursday, 13 September

9.00 – 10.50

Franz and Keebet von Benda-Beckmann

Max Planck (Institute for Social Anthropology, Halle)

Property struggles in many rooms: Minangkabau property relations during reformasi

Contemporary changes in the governance of natural resources lead to changes in property and authority relations

throughout Southeast Asia. Privatization and devolution, whether driven by government programs or taking place for other reasons, tend to modify both kinds of rights to resources as well as the constellations of the rights and obligations of actual private and public actors on concrete natural resources. They also modify the significance of legal orders that define natural resources as property and the rights to control and exploit them. This concerns changing significances between regulations of the state itself, national, provincial, district and village regulations. It also concerns shifts in the significance of the major different legal orders in plural legal orders. Especially the ethnic based local laws (usually referred to as adat law) are increasingly mobilised to rationalize and justify claims to resources against state agencies or enterprises deriving their rights from state agencies. These changes, however, affect different kinds of resources having a different legal status differently. This is also reflected in the fact that struggles over resources are pushed by different actors in different arenas, in villages, courts, village and provincial politics and the media. In our paper we shall illustrate these processes with the example of West Sumatra.

Laurens Bakker (Radboud University in Nijmegen) & **Sandra Moniaga** (Leiden University)

Land Claims and the Law in Indonesia. An Assessment of the Impact of Reformation in an ambiguous legal field.

When president Suharto of Indonesia retired in 1998 after more than three decades of authoritarian rule, Indonesians were looking forward to the fulfilment of their demands for reform. Among others, these included a more democratic government and a better legal protection of land rights for the nation's masses.

The decentralization of considerable administrative powers in Indonesia's governmental structure caused an upsurge of local land claims at all lower levels of government: from the village and the sub-district to the district. The lines of argumentations, the nature of disputed lands and rights, and the identities of parties differ greatly throughout the nation, yet recurring themes include appeals to ignored indigenous rights, claims of dispossession and insufficient compensation. All of these claims have a legal foundation in Indonesian land law and thus appear to be safe choices. However, much legislation is less than specific in meaning (lack of definition is common), subject, or derivable rights within that law's context. Many authors predicted that administrative decentralization would lead to an emancipation of the districts, which would include an upsurge in local land claims to be settled by lower level of legislation. As we will show in our paper this assumption proved correct. Yet confusion stemming from new national legislation, confusion about the new administrative authorities of the district governments and the lack of a well-defined legal methodology to assess land claims has led to highly diverse results throughout the nation.

In this paper we discuss a variety of claims to land, including forest land, that occurred throughout Indonesia between 1998 and 2007. These cases provide a diverse overview of interpretations and solutions of claims from numerous areas and different administrative levels. From this overview we attempt to determine the relation between the rules of formal national law and the circumstances of local reality, and discern various other factors which are of influence in the process. The paper is largely based on fieldwork conducted by the authors in Java (Lebak district) East Kalimantan (Pasir and Nunukan district), and Mentawai (West Sumatra), while additional material has been collected through colleagues in the Netherlands and Indonesia.

Prof. Abe Padilla (University of the Philippines, Manilla)

Securing Ancestral Territories through a Modern Law

The Indigenous Peoples Rights Act or IPRA (Republic Act 8371) is the prevailing land titling program for indigenous peoples in the Philippines. IPRA which became law in 1997, took effect a month later on 22 November 1997. The law is the legislature's interpretation of the constitutional provisions governing indigenous peoples rights. This legislation was also seen as an attempt to finally correct the centuries of oppression against the indigenous peoples that led to their marginalization, dispossession and discrimination.

Earlier, the Department of Environment and Natural Resources (DENR) made a bold step and issued the Department Administrative Order No. 2 (DAO 2), series of 1993 that allows indigenous peoples communities to map and delineate their ancestral territories. The communities by providing documentary proofs outlined in DAO-2 such as anthropological and historical data of occupation and utilization of their territories were able to secure for the first time state recognition on their ancestral territories as guaranteed by the 1987 Philippine Constitution. There were 181 CADCs issued

all over the country amounting to more than 2 million hectares.

The paper will try to assess the process that IP communities undergoes to secure such title and the overall outcome of the government efforts in providing security of tenure in alleviating the marginality and poverty of the Philippine indigenous populations.

Tim Bending (International Fund for Agricultural Development)

From defined relationships to defined boundaries: Penan, state and forest resources in Sarawak, Malaysia

Natural resources governance in Sarawak has undergone a transition from defined patron-client type relationships and ambiguity over ownership rights towards a system that seeks to make property rights unambiguous but is *laissez-faire* as regards relationships, allowing them to emerge from market interaction. However, this transition has not, as might be expected, simply involved state-led land tenure reform, formalising property rights and allowing marketisation. The nature of this transition is explored with reference to the case of the Eastern Penan. Pre-colonial patron-client relations governing trade in forest products between the Penan (forest nomads) and agriculturalist communities were taken-over by the colonial and post colonial state. Access to these forest resources required the co-operation of the Penan, for practical, geographical reasons. Overlapping and ambiguous claims to land and resource ownership were of little consequence, a fact reflected in the ambiguity of upriver tenure under the 1958 Sarawak Land Code. This legal ambiguity facilitated the elite capture of formal tenure rights (logging concessions) when the advent of industrial timber harvesting rendered the cooperation of the Penan disposable. Penan reactions to logging have vacillated between employment in the industry as a way to participate in the accessing of timber resources using industrial technology, and protest. Protests have chiefly been conceptualised in terms of appealing for the re-establishment of patronage norms, with timber companies, the state government and foreign governments being successively constructed as patrons. As these appeals have failed, however, the Penan have increasingly abandoned attempts to assert norms for relationships and have adopted strategies aimed at defining boundaries and securing formal land tenure.

Session 4: Thursday, 13 September

11.10 – 13.00

Greg Acciaioli (Anthropology and Sociology M255, School of Social and Cultural Studies, The University of Western Australia)
Indigeneity, Settlement and Access to Resources in Protected Areas: Contestations in the Lore Lindu National Park, Central Sulawesi (Indonesia)

Since the early 1990s the indigenous peoples' movement (*gerakan masyarakat adat*) in Indonesia has been one of the major vehicles for the assertion of local rights in the Indonesian context. These have included demands to revive access rights (*hak ulayat*) to customary land (*tanah adat*) that had been unilaterally declared State Land (*tanah negara*) by the New Order. Since the expansion of protected areas declared by the Indonesian government in the wake of the Third World National Parks Congress held in Bali in 1982 with the theme 'Parks for Development', national parks and other reserves have been major arenas of contestation for the revival of such rights. However, one of the major problems facing this movement has been its neglect of the multi-ethnic composition of most all rural villages in contemporary Indonesia; under such conditions, just whose custom (*adat*) is to hold sway? This problem has been particularly acute in regard to the re-activation of *adat* rights to land and other resources, as migrant groups have often felt disadvantaged and indeed disenfranchised by the resurgent claims to these resources made by representatives of those local groups claiming indigeneity as the warrant for their resource claims. This paper examines various strategies that have been used by settler populations found around the Lore Lindu National Park in their attempts to gain access to land and resources within the protected area. It contrasts the failures of many of these strategies with the more successful gaining of control over access to resources of communities claiming indigeneity – To Lindu, To Kulawi, To Napu, To Katu, To Sedoa, and others – in the vicinity of and within the borders of the park. Particular attention is paid to the disputes arising over the occupation of DongiDongi by resettlers resident in villages of the Palolo Valley. The ways in which they have assimilated their claims to those of the surrounding *masyarakat adat* in order to seek legitimacy for their occupation of this core zone of the national park are given particular attention. These failures of agency on the part of settlers are contrasted with the initial success they have found in gaining some recognition as co-stakeholders in some of the conservation agreements brokered by TNC around the park. The paper then presents some conclusions

regarding these cases in the context of other contestations regarding national parks throughout the archipelago.

Gerben Nooteboom (University of Amsterdam) & Edwin de Jong (Radboud University Nijmegen)

Conflicting Values – Economic and ecological concerns on East Kalimantan's shallow lakes

The middle Mahakam lake area is located in East Kalimantan and constitutes the largest freshwater system of East Kalimantan. The three largest lakes are Danau Jempang (about 15,000 ha), Danau Melintang (11,000 ha) and Danau Semayang (13,000). Due to alternating water levels the size of the lakes's water surface ranges from almost zero to more than 60,000 ha. Annual fluctuations can reach more than 6m. Previously vast swamp forests have been severely affected by forest fires. The swamp area of the lakes is surrounded by freshwater swamp forests, peat swamp forests and lowland dipterocarp rain forests – largely damaged by logging and fires.

The Middle Mahakam Lakes area is an area of high socio-economic value for the fishing industry and a water-catch and river regulatory system. The lakeside lands are used for foodcrop production in the dry season. Despite destruction, this area still has a high biodiversity potential and also hosts the symbol species of East Kalimantan, the Critically Endangered Irrawaddy dolphin. Major identified threats involve sedimentation and species habitat loss through logging, (coal)mining and forest fires, pollution by pesticides, land conversion (oil palm plantations) and over-fishing through unsustainable fishing techniques.

Besides local populations, settlers and older immigrant groups, a large numbers of logging, mining and plantation companies operate – or are planning to operate – in the area. Local ngo's, interest groups, university personnel and government bodies partly oppose and partly favour these activities.

Conflicts occur between established populations and perceived outsiders such as migrants, settlers, companies, ngo's, and the local and regional government. Interests and stakes of these groups are ambiguous and often paradoxical as economic gains and conservation concerns oscillate. Especially among local populations and government bodies short-term economic gains and long-term conservation concerns fight for priority. Local and regional ngo's are strongly opposed to any further exploitation of the area – but they remain weak players. On a regional level, international conservation agencies and powerful environmental discourses are important and influential fuelling ecological concerns among local populations and government agencies.

The paper will deal with the ambiguous concerns and strategies of exploitation and conservation through a study of local livelihoods, illegal practices and resource management strategies vis a vis perceived outsiders interests such as those from logging and mining companies and the regional and national governments.

Nakashima Narihisa (Hosei University, Tokyo, Japan)

State and Local Conflicting Interests and Discourses on the Communal Land Struggle in West Sumatra

In previous studies I have analyzed the "intra" nagari (village based on customary law) conflict as well as that between the people and the state in order to understand the process of communal land struggle in West Sumatra. In this study I want to emphasize the "inter"nagari conflict in the struggle.

After Suharto's fall in 1998, the Mungo people of Limapuluh (50) Kota Regency have been very active to claim their right of the 250 ha of the communal land which was seized by the BPT-HMT (Bureau of Raising Cattle, BH) for a cattle ranch, in 1974, and in which they have been prohibited from cultivating crops since then. Countering the demonstrations and intentional cultivation of their communal land, the state arrested many Mungo people, and destroyed their crops in the fields, even a dam to water the Mungo field was blocked with basis that the land already belonged to the state.

The Mungo people are not only fighting against the state. The neighboring nagari, Sungai Kamunyang (SK), have denied the Mungo's communal land ownership rights, insisting that the land has historically belonged to SK. As there is a spring in SK, the Water Supply Company of 50 Kota Regency started to take water from the spring in 1974, however, no compensation was paid until 1998. The SK people also have been fighting against the state, but they are very hostile to the Mungo people's struggle. Some BH workers in SK even participated in the destruction of the fields and dam. In the past there have been conflicts between nagaris disputing borders. The Kings of Pagaruyun played the role of mediator when such issues arose, but they lost their authority after Independence. The Mungo people do not trust the Kings' descendants pointing out that they are close to the state. As long as the people continue fighting each other, the state and the military are safe, and can be very brutal in suppressing the peoples' struggle.

Session 5: Thursday, 13 September**14.30 – 16.20**

Rosanne Rutten (Dept. of Sociology and Anthropology, University of Amsterdam)

After land reform: conflicts about defining the "rightful beneficiaries" in Philippine plantation communities

What happens after a successful struggle of peasants and rural workers to gain ownership of the land? In the Philippine plantation region of Negros Occidental, a new struggle unfolds that pits plantation workers against one another in the implementation of the state's agrarian reform law. The conflict revolves around the question: "who are the rightful beneficiaries in this particular community"? Who can rightfully claim ownership of land that has already been placed under land reform? The law is clear, the reality is otherwise.

This paper (based on recent fieldwork) explores reasons, forms, and outcomes of such conflicts in various communities. It focuses on (former) plantation workers, but includes the role of outsiders in the discussion (planters, labor/peasant unions, NGOs, and government personnel).

Oetami Dewi (Ministry of Social Affairs of the Republic of Indonesia)

Resistance of Indigenous People on Oil-Palm Plantation in West Kalimantan

Oil palm plantation has been a major role as a foreign exchange of state income since the Dutch occupation. The government has an economical reason to boost the foreign and private investment in oil-palm plantation which expands a new foreign exchange after the petroleum export is fading.

The government assumes that oil-palm plantation is an important factor in economical structure of a state, so the government gives facilities to the oil-palm plantation in order to get inexpensive land, labour, and political protection that is given by the government to the investors.

Economical consideration is not just enough to develop the oil-palm plantation in Indonesia which is in truth the plantation is not only a production system, yet it is a unit of community. The existence of oil-palm plantation community depends on a unit of production. The structure of people and person to person relationship in the community reflect from economic organization that manage the production system. As the result, the research on social-political influences of the plantation on society needs the research on the dimension of the oil-palm plantation as a social system. Government efforts that boost the plantation growth by giving the facility on obtaining the cheap land which is realized by the Departement of Forest and Plantation. The department has issued SK Menhutbun (The ministry decree) no. 367/Kpts-11/1998 that changes the forest-convention into the oil-palm plantation areas. By 1998, the total area of plantation in Indonesia was 2.633.899 ha. The government policy on the plantation development helps the forest conversion area and capital privatization. On the other hand, the policy tends to ignore the existence of indigenous people. The implication of this causes some agrarian conflicts which are hardly unsolved. This social problem also is triggered by the social structure of rigid society of the plantation, the difference in materialistic life-style which is different among the employers, the workers. In addition, exaggeration of political protection given by the government towards the plantaion investor, it causes the plantation society of internal and external conflict.

The existence of PTPN XIII (State-owned Plantation) in West Kalimantan involves the conflict above. The exertion pattern is developed by the core-plantation and the Nucleus Estate Smallholder. The indigenous-people resistance or slash and burn cultivation peasant on the existence of PTPN XIII is realized in form land-claiming, the oil-palm destruction, the oil-palm looting, traditional sanction on PTPN XIII employees, facility-damaging of the plantation areas, demanding of indigenous people on the occupation or strategical position at the plantation.

This research is interded to answer the problems such as:

How is the process of forest conversion or the farm area which is disputed between PTPN XIII and the indigenous people who earn the living through slash and burn cultivation peasant?

How is the process of disappointment and unreliableness of the Nucleus Estate Smallholder members and the indigenious people on PTPN XIII?

How is the reaction of the Nucleus Estate Smallholder member and the peasant that against the existence of PTPN XIII in West Kalimantan?

As the reference studies on the peasant disobedient movement, it has been found that the previous studies in Indonesia

were in form of the peasant in rice cultivation not slash and burn cultivation. The research on the slash and burn cultivation peasant resistance against the oil-palm plantation in West Kalimantan is original contribution on peasant resistance studies in Indonesia.

SUMMING UP, ANALYSIS AND GENERAL DISCUSSION ON THE PAPER'S THEME, AND ON PLANS FOR PUBLICATION

Panel 32 - The Politics of Post-Conflict Aceh: In-depth Analysis and Comparative Perspectives

(Panel convenors: Antje Missbach, Paul Zeccola)

History indicates that transformations from war to peace carry inherent risks for igniting old and new conflicts. Post-conflict situations often face problems of elite power struggles, reintegrating former combatants, rebuilding state and civic institutions, economic and social development, and dealing with truth and reconciliation at the grass-roots level. The international community, the state, local civil society and the business community are all crucial players in consolidating the peace. This panel focuses on the post-conflict dynamics in Aceh and draws attention to regional conflicts and other forms of power struggle for comparative purposes.

There are a range of new and old challenges to deal with in Aceh since the signing of the peace deal in August 2005. They include transforming former guerrillas into formal politics, reintegrating guerrillas into civilian life, the role of Shariah Law in the province, electoral politics and revenue sharing with Jakarta, ongoing tsunami reconstruction and peace-building, state, international and local civil society relations in development, and issues of reconciliation, compensation and justice. The panel aims to explore implications of the political transformation in Aceh for other parts of Indonesia in the context of decentralisation policies, as well as regional comparisons of (post)-conflict situations such as East Timor, southern Philippines, Cambodia, southern Thailand, Burma and Sri Lanka.

Session 6: Friday, 14 September 9.00 – 10.50

Olle Törnquist (University of Oslo/Demo, The Indonesian Centre for Democracy and Human Rights Studies)

The role of democracy in Aceh

The remarkably peaceful political development and socio-economic reconstruction in post-tsunami Aceh as compared to Sri Lanka, as well as its potentials for the future, calls for an understanding of the political transformation of the conflict and the related management of the economic and military matters. All these factors in turn must be analysed as parts of the larger Indonesian dynamics, which remarkably enough served as the main framework, albeit with international support, as well as in comparative perspective. The paper will draw on the insights from an anthology in progress with the preliminary title "A Democratic Future for Aceh?". Having sketched the importance of the Indonesian decentralisation and democratisation in transforming a number of the conflicts in Aceh, the current challenges will be introduced by an analysis of the shallow character of the first local elections in December 2006. This is substituted by results on the transformation of the structural base of GAM. Similarly the paper will discuss the importance of private and state sponsored business in the process of reconstruction; a tendency which were carried from the previous peace deals in Ambon and Poso and combined with the largely World Bank and USAID managed development in Aceh. So what are the potentials, then, for a more solid democratic transition of Aceh? This final question will be addressed by drawing on the major results from participatory mapping of the political problems and options in most of the districts in Aceh as well as a study of the current attempts at forming more or less grounded new political movements and parties.

Leena Avonius (University of Helsinki)

Perceptions and Practices of Reintegration in Aceh

The Memorandum of Understanding between the Indonesian government and the Free Aceh movement (GAM) provided that the Indonesian government and Aceh authorities would facilitate the reintegration of persons who had participated in GAM activities into the civilian society. In practice, reintegration has turned out to be one of the most difficult processes in post-conflict Aceh. The reintegration assistance to GAM ex-combatants has repeatedly been slowed down by political struggles and distrust between the two parties. Reintegration has to a large extent turned out to be a tussle over cash assistance, while a deeper understanding of the importance of reintegration seems to be lacking. This paper will examine particularly two aspects of reintegration in Aceh: the idea of return to home communities, and the question of money. On the one hand, the paper will discuss how these two aspects are perceived in the context of Acehnese culture and society. On the other hand, the paper will examine how the history of conflict and Indonesian socio-political practices can be observed in the reintegration process in Aceh.

Henri Myrntinen, (University of KwaZulu-Natal and Nicole Stolze, Konstanz University of Applied Sciences)
Aceh, Timor Leste and the Big 'G'

Among the diverse social and political reconfigurations of post-conflict, post-tsunami Aceh the formal implementation of Islamic law has been one of the most oft-mentioned, if least understood. The complex, and changing, constellations of major players involved in these developments comprise significant elements within broader post-conflict dynamics of institution building as new governmental, semi-, and non-governmental organizations are formed and establish new models of interaction with previously established bodies. Given the dramatic contemporary contexts in which this is being carried out, developments in Aceh are attracting the attention not only of Southeast Asian area specialists, but also of international scholars of Islamic law and society who are looking comparatively at Aceh as one of the most complex experiments with the implementation of Shari'a in modern times. This paper presents discussions of three major points of contact between new and previously extant institutions: the creation of contemporary qanun legislation, mechanisms of enforcement, and judicial processes. Synoptically examined and analyzed, these interactions between ulama councils, provincial legislatures, religious and secular police departments, the public prosecutor's office, and multiple court systems reveal some of the heretofore unrecognized issues that hold significant implications for understanding contemporary social and political transformations in Aceh.

Session 7: Friday, 14 September 11.10 – 13.00

Karla Fallon (University of British Columbia/ Northeast Asia Economic Forum and Antje Missbach Australian, National University)

From Conflict to Peace? Tracing the Diaspora Politics of Aceh and East Timor

This paper examines the conflict and post-conflict transnational political role and activities of two new diasporas: the Acehnese and East Timorese in Australia, North America, and Scandinavia. Sociology and political science research theorizes that diasporas are international actors with a capacity for political action in their country of origin. This paper first traces the making of the Acehnese and East Timorese diasporas (the reasons for migration and return), and then analyses their long-distance influence on self-determination conflicts as well as their role in the transition to 'potential peace'. It examines how diaspora goals, strategies and repertoires of political action change over time through a fusion of national identities and adopted transnational ideas, values and norms and the implications of this change. This analysis of diaspora agency gives special attention to the role of returning diaspora leaders both as potential peace spoilers and peace consolidators and the continuing role of diasporas post-conflict. In so doing, it also seeks to explain why returning leaders of the East Timor diaspora were able to assume political power post-conflict while Acehnese diaspora leaders faced challenges to their post-conflict claims to political power.

Arno Waizenegger (Universität zu Köln)

Aceh: Peace in the Wake of Tsunami?

There was much hope that the devastation resulting from the 26 December 2004 tsunami in the Indian Ocean would bring about an end to hostilities in Aceh and Sri Lanka. The few studies of the political impact of 'natural' disasters cast a pessimistic light on such prospect, however, which the escalation of hostilities in Sri Lanka following the disaster confirmed. Focusing on the case of Aceh where hostilities ended less than a year after the tsunami, we suggest that the tsunami and disaster-related activities did create a 'window of opportunity' for a negotiated end to the conflict, notably by consolidating a moral and political space for peace. These diverging outcomes in Aceh and Sri Lanka also demonstrate that there was nothing 'natural' in disasters bringing about war or peace. Rather than a 'natural' catastrophic event imposing a political outcome, the fallout of the disaster was influenced by representations of the disaster and the calculations of belligerent parties, which in turn were partly shaped by the spatial contexts and impacts of the disaster and its politicization.

Sri Lestari Wahyuningroem (University of Indonesia)
Motherhood and Women's Resilience in Aceh and Timor Leste

Aceh and Timor Leste suffered decades of conflicts with the Government of Indonesia. Both are now in the process of reconciliation as peaces were gained eventually. But peace is no easy talk, nor is reconciliation. Some things are still marginalized in the discourse of peace and reconciliation. Women, in this case, are still marginalized. Their lives, experiences, interests and needs are still not visible within such discourses. In times of nationalist fervor and war women's role as mother can be exploited. This happened during conflict in Aceh and Timor Leste. In these two respective areas, women's roles were central to their roles as "mother" to the nation, thus traditionally constructed as what Nira Yuval Davis said as *the symbolic bearers of the collectivity's identity and honors*. (Yuval-Davis, 1997: 45). In many occasions most people suggested that it is their motherhood that bring women to their survival and resilient after the conflict ended. But relying solely on motherhood to justify women's interest in peace can be a poor organizing tool and a mislead one. This may lead to preserve existed social relationship where women have been oppressed by the gender categories constructed within their society. Thus, the study tries to analyze the relevance of motherhood to explain the resilient of women in after conflict situation in Aceh and Timor Leste. By comparing the social political structure and gender construction in the two areas, the study intended to explore women's perspective on peace which, because of their different fates in times of war, is different and marginalized from malestream perspective of peace and reconciliation.

Jordi Urgell Garcia (Autonomous University of Barcelona)
Minorities within minorities in South East Asia: Spoiling Peace or Seeking for Justice? A qualitative and comparative analysis of the cases of Aceh, Mindanao, Burma and Southern Thailand

The legitimacy of the political and territorial aspirations of certain national minorities, as well as the viability of some of the peace and post-conflict processes in South East Asia, can be seriously jeopardised by the action of some 'minorities within minorities' that claim being repressed and discriminated by these groups, such as the Moro in Mindanao, the Malay-Muslim in Southern Thailand, the Acehnese in Aceh and the Shan (or any other of the biggest ethnic minorities) in Burma. This paper addresses two main issues. First, the often conflictual relationship between certain minorities looking for self-determination and some 'trapped' groups that fear that independence or autonomy will lead to the violation of their rights by a different ethno-political community. Second, how this relationship –a clash of fears and 'ethnic dilemmas'- can undermine both post-conflict processes and regimes of autonomy through which normally are settled or contained the conflicts for self-determination, by far the principal source of violence in South East Asia. This paper uses a qualitative data collected during a field research work in the four contexts (specially Aceh), which included the visit to areas of conflict, the collaboration with local research institutions or the conduction of around 350 interviews to politicians, scholars, representatives of the civil society and the international community, as well as the leaders of some of the armed groups of the region.

Session 8: Friday, 14 September 14.30 – 16.20

Paul Zeccola (Australian National University)
The power and perils of human rights activism in Aceh

During the conflict, Acehnese human rights organisations faced extrajudicial execution, imprisonment, threats and restriction on activities. Human rights activists in Aceh received three additional heavy blows in recent times. First, the Government of Indonesia isolated local NGOs from the international partners during Martial Law (2003–2004). Second, the deterioration of the security situation and deliberate targeting of human rights workers by the Indonesian security forces during the Martial Law period forced many activists to flee Aceh. Third, the 2004 tsunami claimed the lives of several leading activists, destroyed many human rights organisations offices, data and equipment, and had a detrimental psychosocial impact on individual activists. The influx of the international aid machinery after the tsunami created opportunities and challenges for human rights organisations in Aceh. International aid increased support for local NGOs, however, it also undermined local capacity. This paper explores the opportunities and challenges for human rights organisations in Aceh in the transition to the post-conflict situation in Aceh. I examine how Acehnese activists

navigate through this shifting political landscape, from developing a new human rights agenda, to negotiating with international NGOs and dealing with former guerrillas now holding political office.

Jesse Grayman (Harvard University)

No Nightmares in Aceh: A Study of Conflict-Related Dreams and Traumatic Experience

Throughout 2006, a team of anthropologists and social survey researchers from the International Organization for Migration (IOM) and the Department of Social Medicine at Harvard Medical School carried out a Psychosocial Needs Assessment in formerly high conflict areas throughout Aceh. The data primarily documents past traumatic experience during the conflict and current levels of psychiatric symptoms indicative of depression, anxiety and post traumatic stress disorders. This presentation summarizes the main findings and then focuses on a small subset of the data from this research—nightmares and other dreams associated with conflict experience that were reported by respondents in the sample. Repetitive nightmares that replay the seminal traumatic moment are a signature symptom of PTSD. For the individual patient, examination of PTSD nightmares are an integral part of the therapeutic process. For the Acehnese populations subjected to generations of traumatic violence, a collective *political* nightmare is elaborated in respondent narratives that bears a direct relationship to the way power has been distributed and exercised historically in the region. The political nightmares recounted here are all the more extraordinary and foreign when situated in the context of ordinary Acehnese dreamlife where there is no word for “nightmare” in the Acehnese language. These dream narratives—laden with the fear, humiliation, despair, and anger that trauma necessarily engenders—draw out implicitly the challenges for reconciliation in the communities most deeply affected by the conflict violence in Aceh. If dreams enjoyed in law the status they occupy in psychology, they would constitute a principal piece of evidence in Aceh’s post-conflict pursuit of justice and legal sanction against the perpetrators of violence during the war.

Melina Nathan, (UNDP)

Peaceful Pilkada, Disputed Democracy

After decades of GAM-led struggle against the Indonesian authorities, the Helsinki peace agreement (MoU) signed in August 2005 laid the foundation for Aceh’s first free democratic provincial and district executive elections (*pilkada*). These were held across the province on December 11, 2006. The paper examines these elections in terms of institutional implementation, campaigning and mobilization, election-related conflicts, and village-level voter dynamics, across both GAM and non-GAM regions. Two important findings emerge. First, although the elections proceeded in a largely orderly and superficially democratic fashion, the dynamics of voter behaviour at the village level reveal that the requirements that underpin a strong and accountable democracy are largely missing in Aceh. Thus while in some ways the Aceh *pilkada* can serve as an example of a successful post-conflict election, in other ways it reproduces many weaknesses of Indonesian political life, including shady patronage deals, illegitimate use of funds, passive reliance on village leaders, intimidation of officials, and unclear institutional roles and dispute resolution mechanisms. Second, while the gubernatorial results enjoyed a high degree of acceptance, results for 14 (of 19) district elections were contested to varying degrees of intensity. A closer look at these disputes reveal significant political fault lines that are likely to continue to provoke conflict. The paper then uses these findings to spell out some of the connections between politics, governance and conflict in post-MoU Aceh. The paper is based on research completed for the World Bank/UNDP Aceh Elections Study. It draws on both a newspaper dataset of election-related conflict and the results of fieldwork conducted before, during, and after the *pilkada*.

Ed Aspinall (Australian National University)

Aceh’s politics in the wake of peace

This paper will review the state of Aceh’s internal politics, in the wake of the August 2005 Helsinki Accord and the December 2006 election of the former GAM leader, Irwandi Yusuf, as Aceh’s governor. It will focus on three issues: 1) relations between the new provincial government and the central government in Jakarta; 2) relations between the new provincial government and GAM, and other political players in Aceh (bureaucracy, political parties, ulama, etc) and 3) how former combatants of GAM are adjusting to their new political circumstances.

Panel 33 - Why Cultivate? Understandings of past and present adoption, abandonment, and commitment to agriculture in Southeast Asia

(Panel convenors: *Graeme Barker, Monica Janowski*)

There has been debate about the origins of agriculture in Southeast Asia in recent years, relating both to the history of rice and to the role of root and tree crops, of minor grains and of the management/'cultivation' of 'wild' resources such as the sago palm. In the panel we want to focus on reasons for cultivating (or not cultivating) different crops, focusing on such factors as their role as items of trade, their role in structuring local social and political relations and/or their cultural/cosmological significance. We welcome papers which draw on data from current and recent studies within all relevant disciplines including anthropology, economics, archaeology, history, politics, sociology and botany. Our intended focus is on evidence for present-day and recent dynamics of change as well as for historical change.

Session 6: Friday, 14 September 9.00 – 10.50

WHY CULTIVATE?

G. Barker

Archaeological perspectives on transitions to farming in Southeast Asia

Signe Howell

The uneasy move from hunting, gathering and shifting cultivating to settled agriculture: the case of Chewong

Over a period of thirty years' engagement with Chewong, an orang asli group of the rainforest of Peninsular Malaysia, I have witnessed a slow, fluctuating, but nevertheless steady move towards settled agriculture. Several factors can account for this – both external and internal – and I shall examine these from the point of view of the challenges that they represent to Chewong ontology, traditional practice and morality. Chewong are extremely ambivalent about the changes that are taking place in their midst. Despite many returns to a traditional way of life inside the forest, the combined pull of the requirements of the nation state and the push of desiring shop goods, is resulting in more and more opting for partial settled agriculture. Today, many cultivate a mixture of crops for sale and for own consumption on relatively stable plots of land. However, they continue to rely heavily on harvesting the forest – for food, as well as for items for sale and own use. An ethos characteristic of "immediate return societies" with an accompanying practice of "immediate spending" persists, giving rise to a number of ambivalent attitudes. Theirs is a highly egalitarian social order and, so far, Chewong are resisting engaging in practices that may result in the rise of social inequalities (whether gender, political or economic).

Brian Hayden

Wet, Dry, or Sticky: The Reasons for Cultivating Rice in Southeast Asia

While most archaeologists, economists, and botanists view the domestication of rice as the outcome of needs to expand the staple food supply among Holocene hunters and gatherers, such views are difficult to reconcile with the unusually elevated prestige, role, and ideology surrounding the growth and consumption of rice today in Southeast Asia. Rice is a highly prestigious traditional food and sticky rice generally features as the most sacred type of rice. However traditional tribal societies have difficulty producing enough rice for daily caloric needs; only rich families can do so. Other starches are used to fill this gap and rice is often saved for special feasting events. I suggest that this situation was even more extreme when rice was first being domesticated given lower yields of earlier varieties. In this respect swidden rice cultivation is probably a better production model for the earliest rice cultivation than paddy rice cultivation and yields. Paddy rice cultivation appears to have been a very recent introduction in many parts of Southeast Asia, and evidence from the domestication of the water buffalo indicates that paddy cultivation may have occurred significantly after initial rice cultivation. Whether dry or wet rice was the first domesticate is an important issue that requires more research.

R.D. Hill

Writing the Histories of 'Traditional' Agriculture in Southeast Asia

After a brief definition of agriculture appropriate to the region and a definition of the region itself, the paper first reviews major works on traditional agriculture, including a number whose focus is prehistorical. Major gaps in research and writing, both regional and topical, are identified. These also include the history of the impacts of agriculture upon the environment. Sources of various kinds are identified and discussed. Published materials multiply in the 19th and 20th centuries. After a brief discussion of some problems in the interpretation of sources, the paper concludes by suggesting that there is considerable scope for region-wide analyses, for agriculture transcends political boundaries.

DISCUSSION

Session 7: Friday, 14 September 11.10 – 13.00

MANAGING THE FOREST

Huw Barton

The Origins of (Taro?) Agriculture in Lowland Papua New Guinea

In a series of important regional studies, Pamela Swadling (2004; Swadling and Hide 2005) proposed a controversial hypothesis about the origins and history of agriculture in the New Guinea lowlands. In this argument, Swadling noted the spatial association of stone mortars and pestles, including those with the distinctive bird head and wing motif, with areas characterised by taro (*Colocasia esculenta*) agriculture and their absence in places that were either underwater in the past or associated with other crops in recent times. On this basis Swadling (2004) argued that taro agriculture was present during the time when these distinctive artefacts were made. While many of these implements do not derive from dated contexts there is some evidence that these distinctive food processing tools, may date as early as 7,000BP. If they can be linked to the processing of taro, this may be the earliest direct evidence of an agricultural practice in the lowland region, at least one involving the use of root crops.

This paper reports on the results of an analysis of organic residues from a collection stone mortars and pestles from the highlands and lowlands of PNG housed in the Australian Museum, Sydney. The specific aim of this was to test for the presence of taro and other plant materials preserved on the surface, cracks and pits of these artefacts. The results of this study recovered a wide range of plant starch and other plant tissues showing widespread use of palms and members of the aroid family, though so far, without any evidence of taro starch (*Colocasia esculenta*). The implications of these findings are discussed in light of additional hypothesis about plant use in New Guinea prehistory.

Roy Ellen

Metroxylon sagu as a buffer against subsistence stress and as a currency of interisland trade networks in eastern Indonesia

This paper reviews the food properties, yields and the costs of processing *Metroxylon sagu* (sago) amongst the Nuaulu people of south central Seram, eastern Indonesia. The context is a long-term history of apparent ecological stability with little significant variation in the availability of basic starch foods. Although there are local factors that prevent sago from being evenly available to people living in different parts of the central Moluccas, institutionalised exchange relations between sago-surplus and sago-deficient areas, and a history of occasional environmental and political disturbances that have interfered with production; for the most part sago has been widely available and abundant. However, the progressive historical erosion of sago as a commodity in interisland trade during the twentieth century, recent ecological instability linked to the 1997 El Niño and its aftermath, associated evidence for long-term climatic unpredictability, and the interwoven civil disturbances between 1998 and 2003, all invite a reconsideration of the idea that sago has the potential to act as a buffer in hard and uncertain times.

A. Carlos

Reconstructing plant use from macrobotanical remains at Ille Cave, Palawan

DISCUSSION

Session 8: Friday, 14 September 14.30 – 16.20

CROPS AND COSMOLOGIES

Dario Novellino

Planting Rice and 'Caring for the Child': Eco-Cosmologies and the Transformation of Swidden Farming amongst the Pälawan of the Philippines

The Pälawan live in the southern portion of Palawan Island, in the Philippines; they have a heterogeneous mode of food procurement centred on swidden cultivation and integrated with hunting, gathering and commercial collection of non-timber forest products. This paper examines the overlap between the 'functional' and the 'significant', the 'ecological' and the 'social' in Pälawan swidden practices. Moreover, it highlights how cosmological views and traditional farming techniques are being eroded due to unpredictable weather patterns and various forms of external pressure. Pälawan commentaries on declining agricultural productivity shed new light on the emic understanding of 'risk' and 'change'. To begin with, I provide a general overview of Pälawan perceptions of plants, introducing the local notions of ginawa (the vital breath) and kuruduwa (the 'life force'). Secondly, I analyse how Pälawan swidden cultivation, from forest clearing to harvesting, is characterised by a complex process of socialisation, involving human and non-human agents, across overlapping ontological domains. With reference to this, I describe a number of techno-symbolic devices used by the people for 'curing' crops and making them 'healthy'. To conclude, I explore how the swidden is perceived as a 'human body', with rice and other crops being its constitutive elements. This view is presently being abandoned but, until recently, it played an important role for both the preservation and transmission of landraces.

M. Janowski, J. Langub

Footprints and marks in the forest: the Penan and Kelabit of Borneo

Dianne van Oosterhout

A Cosmological Renaissance at the Javanese Countryside. Urban ideologies of nature, rural crisis and the development of technologies of regret

Recent crop changes in West-Java involve the reintroduction of local rice varieties and 'green' cultivation technologies such as natural fertilizers and pesticides. These changes are largely based on altering perceptions of nature and cosmology. Urban ideologies of nature and natural life-styles increasingly affect the design of agrarian space. The booming urban leisure business, such as country clubs and health clubs, transform the remaining agrarian areas into lush resorts where the urban elite can experience 'natural life' to refresh and heal of the stressed urban body and mind. This space- and water consuming urban nostalgia contributes to the de-ruralization of the countryside. It also provides a niche for farmers to experiment with 'green technologies' such as a return to old seed varieties and pesticide-free rice cultivation. Along the flow of urban interest in 'natural life', the market for nature-friendly products and technologies has grown significantly. Although economic factors are import to explain farmers' interest, several long-term effects of the Green Revolution also motivate these changes. According local farmers, pesticides, fertilisers and the intensive use of the land, affected the quality of the soil and crops negatively. In addition, the use of these new technologies meant a break with traditional cultivation patterns and rituals, decreasing solidarity and the influence of ritual specialists. As a result, the balance between people, the environment and the spiritual world was disturbed, leading to cosmological imbalance. Natural disasters such as draughts and pests, but also overpopulation and aids are stated to be some of the ways in which this imbalance is expressed. This paper deals with farmer's efforts to restore cosmological balance and

to support urban life styles by (re-)introducing specific agrarian 'traditions'. These traditions are however drawn from a wide variety of sources, images and perceptions. The result is a hybrid set of authentic-, invented- and incorporated traditions that are best classified as 'technologies of regret'.

Koji Tanaka

Origin of Rice Cultivation: A View from Crop-Raising Techniques in Asian Rice Culture

Although initiated by seeding, some rice is actually grown by techniques more closely resembling those practiced in "vegeculture," such as root and tuber crop cultivation. This suggests that rice cultivation may have originated under the influence of root and tuber crop cultivation and may be considered to occupy an intermediate position between seed-propagation and vegetative-propagation agricultural systems.

As rice is the most prominent staple in Asia, farming practices and rice-growing techniques such as land tilling, seeding and planting, weeding, harvesting and post-harvest processing exhibit great variation in accordance with their geographical distribution and historical background.

The regional variation of farming practices and rice-growing techniques can be classified typologically into three major types, namely, the Indian type, the Chinese type, and the Malayan type. As this indicates, the Chinese and Malayan types of rice culture can be distinguished from the Indian type by their limited dependency on draft animals and the absence of direct sowing or broadcasting. In other words, in contrast to the Indian type of rice culture, whose farming practices are similar to those of wheat cultivation in India and the Middle East, both Chinese and Malayan rice culture are characterized by their high dependence on manual operations and individual plant arrangement, such as transplanting and dibbling, respectively.

It is very common for rice growers in Asia to distinguish particular rice hills as sacred "mother" rice. Certain plants are dibbled or transplanted in a particular part (a corner) of the field before the operations for ordinary rice are practiced. At the tillering stage, careful weeding is manually practiced in order to assist crop growth and to induce the emergence of tillers, which are often compared to children of the rice. As the booting stage is recognized as the most sensitive and serious stage for assuring good production, various taboos are imposed, such as making noise or loud sounds or going into the fields and receiving outsiders into the village, in order to protect the rice spirit from being startled. Harvesting is also an important period to ensure the succession of "mother" rice and rice spirits in the next generation. Particular harvest practices are observed: people have to cut the panicles (ears) in a careful manner using a reaping knife so that they do not frighten the mother rice or the spirits, and they have to keep silent when they carry the bundles of mother rice to the granary from the fields.

Such personification of rice and individual-oriented farming practices in rice growing suggest that rice cultivation, a typical seed-propagation agricultural system in East Asia, originated under the influence of root and tuber crop cultivation, although the original place of domestication is not revealed yet.

DISCUSSION

Session 9: Friday, 14 September 16.40 – 18.30

CONTEXTS OF CHANGE

Michael Dove and Bambang Hudayana

Eruption, Disruption and Agricultural Evolution on Mt. Merapi, Central Java

Villagers on the slopes of Merapi volcano in Central Java traditionally cultivated maize and tubers in permanent fields, the productivity of which was maintained through the application of cattle manure. The cattle, in turn, were fed by daily harvesting of grasslands high up on the volcano for fodder. Following a major eruption in November 1994, and in the context of the collapse of the 33-year long military dictatorship of President Soeharto in 1998 and the regional monetary crisis in 1997-1998, there was a radical transformation of this agro-ecological system, involving a shift in balance between subsistence-oriented and market-oriented activities. Whereas the villagers had previously cultivated

annual food crops for their own consumption, now they concentrate on the production of products for market sale. These include fodder grasses, fruit, volcanic sands, fuelwood and, of most importance, milk and meat from dairy cattle. The market proceeds from these products are used to buy rice which has replaced maize as their staple food grain. Analysis of this case study will contribute to the literature on agricultural intensification and de-intensification, and to the relationship therein between agriculture and animal husbandry. It will add to our understanding of agricultural development and the capacity of farmers for independent innovation; it will enhance our appreciation of farmer agency, especially during periods of crisis in global capitalism. Finally, this study will illuminate the way that natural and cultural factors can interact in transforming agriculture, in particular how they can push an agro-ecological system to the point of 'flipping' from one state to another.

Rupert Friederichsen

Frayed Margins: A political ecology of farming in the Northern uplands of Vietnam

The ethnic groups living in today's Vietnamese Northern uplands have been connected to changing external centres of power since pre-colonial times. The flows of people, commodities and genetic resources in the uplands can best be understood against this background of only incompletely penetrating centres of power.

This paper presents a political ecology of the Northern uplands with a particular focus on farming innovations. The paper first surveys the literature on the histories of uplands/outside relations to substantiate and specify the notion of external centres of power. It then engages with Patricia Pelley's (1998) account of post-revolutionary ethnic Vietnamese (Kinh)/minority relations. Pelley's account of the postcolonial uplands geography in which minority ethnic groups became rearranged around the Kinh 'civilizing' centre, and the way in which she problematises its homogenising and suppressive effects remain highly topical. While acknowledging the hegemonic role assumed by the Kinh ethnic group in the postcolonial era, the proposed paper argues that this line of analysis is likely to overestimate the capacity of the postcolonial party state to penetrate and control the uplands, and to overlook important dynamics that cross-cut ethnic divisions.

Empirically, this paper presents recent developments in Hmong, Black Thai and Kinh villages in Son La province, particularly the political ecology of farm innovations such as the introduction of high yielding crop varieties. It gives an overview of recently introduced genetic resources/new crops, traces the partly transnational paths of innovation spread, and the coalitions of actors involved, and discusses some of the innovations' consequences. The dichotomy of external colonising power versus local colonial subject is thereby undermined, and agency is distributed more widely. The paper concludes that contestations over access to land, infrastructure and market access, and a diversity of networks need to be considered to account for contemporary rural dynamics and the diversity of locally available paths for development. Hence, the lowland centre of power has to be understood as remaining partial in its penetration, itself delimited by local as well as transnational forces.

Denyse J. Snelder

Tree growing on farms in Northeast Luzon (Philippines): smallholders? motivations under changing market and land-use conditions

The Philippines have been confronted with substantial land use intensification over the past decades. Population growth, land shortage and lagging economic development have caused migration streams to settle in and cultivate marginal areas. This trend has led to the emergence of the 'upland debate' since the early 1980s, in which the quest for environmentally sustainable and economically profitable land use systems is an important element in this discussion. Despite the amount of research attention paid to the subject in the terms of agroforestry systems, the integration of trees in agricultural areas has been limited. The present study sets out to understand this perceived lack of agroforestry adoption by studying the underlying factors influencing farmers to integrate trees in their farm fields based on a survey of 151 farmer cultivators. The results indicate that over the past 30 years tree integration in farm fields seems to be, though marginally, increasing due to, among others, shifting market imperatives in favor of tree products, decreasing competitiveness of alternative seasonal cash crops (mainly yellow corn) and decreasing availability of natural tree product supply. At the household-level on-farm tree growing is influenced by age, lack of extension, total farm

area, low or no capital, and non-farm labor time and at the farm plot-level, by soil texture, size of farm field, insecure land tenure and distance of field to house. Extension of agroforestry and tree growing technology can benefit from this information by more effectively targeting efforts and limited resources. Policies could be oriented at removing constraints to tree integration or focusing on resource-poor farmers particularly vulnerable to using unsustainable farming technologies.

DISCUSSION

ROUND-UP: PUBLICATION - THEMES FOR VOLUME, TIMETABLE ETC

Panel 34 - Enduring Conflicts - Opposition to autocratic centers and resilience of ethnic-minority societies in South-East Asia

(Panel convenor: *Maran La Raw*)

Colonization and political fate

The postcolonial era began in South-East Asia after World War II ended, over sixty years ago. Rampant political conflicts that ensued have been extensively studied and conceptualized against the fate of colonization, and a substantial body of knowledge and tradition exists today as result. The role-players of these conflicts have been autocratic governments at the center, and ethnic national minorities in the peripheries. Regardless of whether we consider the Philippines, Indonesia, Malaysia, Cambodia, Vietnam or Burma, the problems of enduring center-to-periphery conflicts have occurred.

Enduring conflicts and resilience

How many minority societies have managed to maintain an armed-conflict relationship spanning several generations has become a compelling question in itself. Ethnic minorities? societies in Burma, for example, have been subjected to massive forced relocation and relentless intimidation. How have these societies in the periphery handled the problem of continuing to function as political communities? Ultimately, why have some societies in the periphery been able to persevere, while some others have not? Our panel?s goal is to ask straightforwardly analytical-scientific questions.

The questions for the panel

Aside from the question about the ontogeny of postcolonial conflict relationships, there is a second, equally compelling question today, and it is concerned with the cost to societies engaged in enduring conflicts. The core issues concern how political agendas are transmitted culturally from generation to generation; how integrative institutions of society cope with premium demands for (armed) resilience, the role of traditional culture as collective memory; group identity, nationalism, accommodation and resistance, etc.

The purpose of this panel is to explore the broad range of issues that bear upon the topic of resilience of ethnic minority social structure and organization in the context of protracted and contentious political conflicts in South-East Asia.

Session 1: Wednesday, 12 September

15.00 – 16.50

Ganda Upaya

Struggle for Independence in "Footsteps"

This paper attempts to expose struggles for independence in Netherlands Indies, as written in a novel—Footsteps by Pramoedya Ananta Toer. The historical setting of Footsteps depicts the political, economic, social, and cultural aspects of the society under Dutch colonial rule in early twentieth century in the Netherlands Indies. Interestingly, all aspects of society under Dutch colonial rule in the Netherlands Indies are embodied as a type of society called by Furnivall a plural society in which the ruler and the ruled are of different races (1967). Dutch and other Europeans such as British and Portuguese were in the upper level; the Chinese and Arabs occupied the middle level; and the Natives consisting of many ethnic groups such as Acehnese, Batakese, Minangkabau, Javanese, Sundanese, Balinese, and Bugis were suppressed in the lowest level. Thus, the social stratification of the plural society was based on the racial lines. In this novel, Pramoedya narrates the characters based on the repressive colonial rule in the Netherlands Indies. He exposes, through those characters, the brutality of Dutch military campaigns, the spread of famine caused by economic exploitation, and racial discrimination, which engendered Native's resistance against Dutch colonial rule. Pramoedya revealed how Islam served as an ideological symbol for uniting various Native's social elements to oppose not only the Dutch colonial rule but also Chinese traders. Thus conflicts erupted among the racial groups within the plural society of Netherlands Indies. During the struggle, political debates erupted between those who claim Islam as the essence of nationalism and advocates of secular nationalism who rejected any religion as the core values of nationalism, but Dutch colonial administration paid more attention to contain Islamic political elements. Eventually, this novel reflects the aspirations and efforts of the Natives in their struggle for Indonesian independence in early twentieth century in the Netherlands Indies.

Jane M. Ferguson (Ph.D)

A Bureaucratic Language Deferred: Shan Print Media and its Contestations of Burmese Ethno-national Narratives

Whereas upland Southeast Asia has historically been looked at as an area of overlapping, inter-ethnic matrices, nation-building projects have repeatedly sought to assert authority not only through military dominance, but also through ethnically-laden claims-making projects. Print media provides a key means by which politicians and scholars unite to communicate this claims-making project to the general public. The Shan State in what is now Northeast Burma (Myanmar) constitutes the largest geographic state in the Union, and prior to the colonial period, Shan *sao pha* (lords) ruled the area. Although the Shan were not the only ethnic group in the area, they were the political authority, and the Shan language (and its many variations) constituted the language of inter-ethnic communication. Prior to Burma's independence from Britain, Shan literary scholars set to work simplifying the Shan written language, and drafting Shan elementary school textbooks in the hope that Shan would be the language of bureaucracy for an independent Shan nation. However, this independence was never realized, and since 1958, various Shan militias have been engaged in one of the longest-running insurgencies in modern history. What has been the role of Shan literacy in this largely agrarian population? How does Shan print media negotiate Shan identity vis-à-vis Burmese identity as well as that of other ethnic groups in the region? Using selected articles and literary pieces from Shan-language publications, this paper will explore how written expression in the Shan language sanctions an oppositional narrative to Burman-centric domination.

Lily Z. Rahim (Senior Lecturer)

Singapore Malays - National Minority and Regional Majority Dilemmas

The paper focuses on the relative socio-economic and political marginality of Singapore's Malay community. The persisting Malay marginality is arguably one of the most politically misunderstood and misrepresented issues in contemporary Singapore. This is because the issue strikes at the very heart of the People's Action Party (PAP) government's record of nation-building based on multiracial and meritocratic principles. The issue also raises questions about the nature of Singapore's regional identity within the Malay World and its relations with neighbouring Malaysia and Indonesia. The contradictions associated with the rhetoric of multiracialism and the reality of state sponsored Sinification and cultural favouritism will be explored. Also analysed are the episodes of Malaysian and to a lesser extent Indonesian involvement in Singapore's domestic affairs ostensibly on behalf of the Singapore Malay community.

Session 2: Wednesday, 12 September

17.10 – 19.00

Prof. Peter King

Resilience Imperilled: Papua and Indonesia in the 21st Century

Since 1999 democratically elected presidents and parliaments in Indonesia have failed to seriously tackle endemic corruption, reform the armed forces, or extend justice to the victims of Suharto-era repression. Following the failure of special autonomy in Papua since 2001 and the Aceh peace settlement of 2005 the indigenous people of West Papua stand out as prime victims of all three of these momentous failures of reformasi. Their cultural and political resilience is now under grave threat from the continuing unchecked arrival of settlers from Java and Sulawesi, the continuing buildup of military and other repressive presences, the divide and rule practices synonymous with special autonomy, the disruption and repression of university and church life and the new accommodation between the Indonesian military and the Australian government expressed in the Lombok Treaty of November 2006.

The paper will explore the sources of Papuan resilience in traditional life-ways, Dutch encouragement of self-determination, a universally shared sense of historical injustice about the years 1962-69 and subsequently, and the powerful resistance implicit in church and human rights NGO protest activity as well as explicit in both armed and non-violent political movements for independence. It will argue that multi-dimensional repression and discrimination (economic, military, police, judicial and racial), which has driven successive generations of cultural, civic and political leaders to exile, jail or death, now jeopardizes Papuan survival.

Sustaining opposition to centralized-coersive authorities in the postcolonial era of Burma.

Maran La Raw (Ph.D.)

(Myanmar): a preliminary assessment of the impact on Kachin society

Enduring conflicts have been the most characteristic aspect of Burma's postcolonial political history. Since 1962 the central government power has been in the hands of three successive military junta "committees", with the result that armed conflict has been the predominant form of engagement. A brutal civil war raged between organized opposition from ethnic national communities and the junta, especially after 1962. In Kachin State a ceasefire was agreed upon with the main Kachin opposition in 1994.

Conventional studies of enduring rivalries are mainly concerned with their structure, characteristics and history, even when this relationship is viewed as a political behavior process. Rarely considered is the impact on societies that have had to sustain enduring conflicts; but it seems clear that when societies endure hostile relationships they must be capable revitalizing and recharging their political will at least periodically. The impact on societies is a question that has remained largely enigmatic.

This paper attempts to fill this void by asking how the conflict relation between the military junta and Kachin opposition has impacted Kachin social organization and its institutions over the past forty-five years. My objective is also to explore how to relate meaningfully the analytical frameworks of political science and social anthropology in studying goal-directed political behavior processes such as enduring conflicts.

Maran La Raw, Maran Ja Gun and Pungga Ja Li

Kachin Society After the Ceasefire of 1994 - A note on internal revitalization

The political conflict between Kachins and the center-power of the Union of Burma actually began at independence from Britain in 1948. The civil war that raged in Kachin homeland during 1962 -94 was extremely destructive to traditional Kachin society and culture. Following the ceasefire agreement of 1994 measures to revitalize society were begun. This paper will report briefly on the programs launched soon after in order to begin amending the state of disarray, and how Kachin leaders felt chose certain projects as being necessary as the first steps.

Revitalization efforts initially focused on two questions, the magnitude of damage done to national unity, and the disruption of the practice of traditional culture. They considered how best to begin to remedy damages in these areas. Public input was sought and incorporated.

While many programs were also initiated to address humanitarian needs subsequent to a destructive war, the most significant programs were the two that grew out of substantial input from a public worn ragged by war; the first project was to revitalize the common language, Jinghpaw, and the second to restore connection to traditional culture.

This paper will summarize why these two programs were deemed fundamental to revitalization of Kachin society itself, how these programs are designed and implemented, and what the state of progress of each today.

Panel 35 - Pre-Modern Settlement Processes in Southeast Asia

(Panel convenors: *Muriel Charras, Pierre-Yves Manguin*)

This interdisciplinary panel will explore the processes and systems of settlement of Southeast Asia, on the coasts, in the plains or in the highlands, in different climatic zones, in agricultural, pre-urban and urban contexts, at either local or regional levels, over extended periods, before the arrival of the Europeans. These will be envisaged from a variety of perspectives (migrations, technical adaptations, political evolutions, commercial and kinship networks, landscape changes, social practices and representations?) and with the different tools available to a variety of disciplines (archaeology, epigraphy, oral or textual literature, spatial and environmental analyses?).

To this day, the presentations planned for this panel are as follows:

The Cham social space, as read through epigraphic sources.

Colonisation processes in Central Vietnam (Quang Nam) after the 14th century, based on the study of lineages

Plain-highland contrast in the urbanisation in Myanmar, based on archaeological sites

Ecology, history and representations of settlements in the Madura archipelago, based on the study of tombs and associated rituals, and of local folk literature.

South-Sumatra: prehistoric settlements on piedmont areas.

Geo-archaeology of the Pasemah highlands .

The resources of the Palembang immediate hinterland: the foundations for the emergence of Srivijaya? A geographical approach.

Session 3: Thursday, 13 September

9.00 – 10.50

Maziar M. Falarti (PhD student, Queensland University of Technology, Australia)

Pre Modern Malay control of the maritime lines of communication, the case of Kedah

In his 1979 study of Johor, 'Prince of Pirates', C. A. Trocki (1979: xvi-xvii) is of the opinion that the maritime system or empire was essentially based on an entrepot or "trading city", with its lines of control, as discussed earlier by O. W. Wolters (1979), being the "sea routes" that "were strung out from island to island and from one river mouth to another". The 'trading city' or the centre of the maritime system Trocki (1979: xvi-xvii) continues was ruled by the Sultan who exercised power through a grouping of officials or chiefs. These chiefs Trocki believes had at their core the "sea lords" who often dominated the office of the Sultanate as well, such as in Johor/Riau and Sulu, but were different to the actual chiefs (i.e. the penghulus, Sucus and the panglima) of the tribes or the sea peoples. Moreover, the sea lords he continues exercised control over the orang laut or sea peoples who helped command international and local trade. Hence, by forming alliances with the orang laut the sea lords of the maritime state intended to dominate the riverine states and stretches of coastline with their naval forces.

Ever since Trocki's (1979) innovative insight into the maritime and riverine systems there has however been little scholarly attention paid to the manner in which the Malay rulers controlled of the maritime and riverine routes, as well as the powerful sea lords and their followers. For example it is not known if the political model and mode of control suggested by Trocki was common across the Malay world or if there were differences and variances. Additionally, little attention has been paid to the delicate relationship between the Malay ruler, the sea lords and the sea peoples. Hence, a study of historic Kedah can shed further light into how the Malay rulers traditionally maintained their control of the maritime domains.

Indeed, there are key aspects of Kedah's traditional control of its maritime and riverine lines of communication that draw attention to alternative indigenous political systems, or models, and shed further light into indigenous modes of control current in the Malay world. Some of these trends and variations may well have been current in Johor, as well as other parts of the Malay world.

As part of a larger project my paper will focus on the mutual benefits to the negri, sea lords and sea peoples in controlling Kedah's traditional maritime routes.

Anton O. Zakharov (Moscow, Russia)

The applicability of the concepts 'urbanization' and 'city-state' to Sriwijaya

It's a well-known fact that the map of early Southeast Asia was constituted by different networks: of alliances, of exchange, of political interrelations, of cultures, and so on. Many sites were discovered by archaeologists where the obvious traces of many goods, such as gold, tin, and resins, were found. We know about many settlements in the insular world, including the Malays. But can we speak of city-states concerning such cases as Srivijaya or the Malaccan Sultanate? From my point of view, the concepts of city elaborated by scholars, give no such possibility. As the main features of city are the prevalence of industrial (handicraft) and trade population over the agrarian one, considerable size, and the stable (fixed) territory, whereas early Southeast Asia shows a picture of mobile centres of power (the abode of the ruler), one cannot assert that these mobile centres were cities. Sriwijaya arose in the region of Palembang but its centre was transferred to Jambi in the 11th century. The ruler of the polity bore a title datu 'chief' but he embarked very often and, probably, lived on the ship. The Old Malay inscriptions of Sriwijaya don't contain any traces of city-structure. Perhaps, the urbanization of Old Malay world is an invention of scholars following the Arab tradition where the concepts of 'city' and 'headquarter of the chief' combined with a trans-shipment point, or even 'bazaar', were not differentiated.

Muriel Charras (Centre Asie du Sud-Est, CNRS-EHESS)

The hinterland of Palembang: a vast production space for Srivijaya's emergence and development

Based on environmental research conducted in the northern part of the Musi and adjacent river basins, a possible scenario of settlement processes will be presented. It will cover a period extending from the centuries preceding the foundation of Sriwijaya, to the golden years of the polity, i.e. from the 4th to the 12th century AD. If both archaeological and environmental evidence are considered, the function of areas able to respond to an external demand (forest products and mining) or able to sustain internal demand (farming areas) becomes clearer. On the one hand, abundance of benzoin and gold may have helped attract and then capture maritime trade networks. On the other hand, sago and rice were the staple foods which allowed the ruler of the city-state of Sriwijaya/Palembang and of its active port of call to sustain a large population. Those elements may explain the early development and the outstanding permanence of the polity in this very humid tropical part of Southeast Asia.

Pierre-Yves Manguin (EFEO & Centre Asie du Sud-Est, CNRS-EHESS)

Bridging the gap: the occupation of the South Sumatra peneplain in Srivijayan times

Recent archaeological finds have revealed a series of densely peopled settlements downstream from Palembang, a few kilometres only from the present coastline. They date from late prehistoric to protohistorical times, and share characteristics of many other contemporary coastal settlements of Insular Southeast Asia: burial and settlement patterns, and exchange with regional and long-distance networks. So far, only the upland sites of Pasemah and Ulu Musi were known in South Sumatra for this pre-Srivijaya period. Other archaeological discoveries upriver from Palembang in recent years now prove that the new polity was prompt in establishing its sphere of political and religious influence over the lowlands and much of the peneplain, within decades of its foundation in the 670s. These field discoveries confirm earlier textual studies, and allow us to throw the formation process of the Srivijaya polity into a broader perspective, to refine earlier models and representations, and thus to better bridge the gap between early coastal settlements and the megalithic civilisation in the upper valleys.

Session 4: Thursday, 13 September

11.10 – 13.00

Sachchidanand Sahai (Indian Institute of Advanced Study, Simla, India)

Pre-Modern Settlement Processes in ancient Cambodia

About 1250 inscriptions written in Khmer and Sanskrit, a number of which are wholly or partly bilingual range from the fifth century of the Christian era to fourteenth century. A good number of these texts minutely describe the

processes involved in the establishment of new settlements. The paper proposes to examine the role of individual owners, labourers and state in the formation of new settlements and their integration in the Khmer polity. The processes of settlement formation will be correlated with the expansion and consolidation of the Khmer state.

Anne-Valérie Schweyer (Centre Asie du Sud-Est, CNRS-EHESS)

The conquest vocabulary in the first inscriptions of Campa: the expression of a territorial expansion

This paper covers a period extending from the first centuries of the Campa's existence, to the golden years of the polities, i.e. from the 5th to the 9th century AD. The inscriptions, and more specifically the vocabulary they use, express political concepts of conquest and compel the historian to reconsider the Cam settlement process in central Campa. It is known from archaeological remains that the Cam occupied the central Cam coast around the beginning of the common era, but the occupation process of the area remains largely unknown. Through an epigraphic approach, it appears that one may explain the early settlements in terms of conquest, and territorial occupation in military terms instead of pacific ones. This paper proposes a different point of view on the early settlement process of central Campa.

Fabien Chébaud (PhD student, EPHE, France)

A new approach for a historical geography of South Champa

Historical studies have always played an important role in Cham studies. Geographic research, on the other hand, is rather scarce. Linking those two disciplines has recently become possible. New tools and sources for the historical geography of South Champa will be discussed in this paper.

The geographical basis of our approach will focus on the concept of "country" ("pays" in French), which presents a relevant scale for an historical and geographical analysis of the polities of Champa. In our study, the limits of polities are fixed by geography, without reference to any kind of administrative or political frontier.

The polities of South Champa represent an interesting case study because they represent two different evolutions. The first "country" is Kauthara, around the city of AiÇ Trang. It was annexed by ??i Vi?t in 1653 and "vietnamised" early in history, like other areas of South Champa. On the contrary, the former polity of Panduranga remained for a long time under the guardianship of the Nguy?n lords, before being definitely annexed by ??i Vi?t. Although the Cham communities of Panduranga's "countries" (Panrang, Parik, Kraong and Pajai) have undergone many deep transformations, they have nevertheless been able to remain in their ancient territories.

Nguyen Tung & Nelly Krowolski (Centre Asie du Sud-Est, CNRS-EHESS)

The Quang Nam province: one decisive step of the Vietnamese march towards the South (Nam Tiên)

When in 1306 the Viêt moved across the very difficult pass of Hai Vân and annexed the northern part of Quang Nam province, they made a decisive step in their march towards the South (the famous Nam Tiên), to the detriment of Champa. Nearly one century later, in 1402, the southern part of Quang Nam and present-day Quang Ngai provinces were occupied by Dai Viêt. But it was the victory of Lê Thanh Tông in 1471 and the annexation of present-day Binh Dinh province that led to Champa's definitive decline and sped up the settlement of Quang Nam. In this paper, we will try to show that this process was determined not only by the history of Nam Tiên and the long and conflicting coexistence between the Viêt and the Cham, but also by the important role of Nguyễn Hoàng, the war between the Nguyễn and the Trinh, the Chinese immigration and, last but not least, the Viêts' special relation to the mountainous regions.

Session 5: Thursday, 13 September**14.30 – 16.20****Ernelle Berliet**, (Centre Asie du Sud-Est, CNRS-EHESS)*The ancient Mao Kingdom of Kausambi: Urbanization and archaeological remains in the Eastern plateau of Burma*

Urbanization processes have been studied for long in coastal and insular regions of ancient Southeast Asia. We know far less about these processes in continental Southeast Asia. In this area, territorial occupation and regional planning are better known in the plain areas than in the mountain sectors, where this issue has never been thoroughly researched. In Burma, in particular, despite the archaeological potential offered, studies did not focus on the Eastern plateau, i.e. Shan country.

Recent surveys undertaken in 2006 in the Northern Shan State revealed the existence of urbanization phenomena in the mountain areas and have brought to light several fortified cities of the ancient Shan-Mao kingdom. The ramparts and the type of settlements are quite different from what we can observe in the plains. In the Northern Shan country, the urban establishments are settled on a promontory surrounded by an earthen city wall. The rampart follows the topography and the fortified settlement covers a large surface. This is, for example, the case at Sèlan – which became a capital around 1035 AD – and at Hsipaw – the following capital –, two sites where a city wall still presents a complete layout. At Sèhain, the rampart is still visible, but incomplete.

Although archaeological surveys need to be progressively extended to the whole Shan plateau, this paper aims to present some of the particular features of the mountain settlements belonging to the ancient Mao Kingdom, Kausambi. It aims also to draw preliminary comparisons between the settlements known in two different contexts: the plain and the mountain regions of ancient Burma.

Dana Rappoport (Laboratoire d'ethnomusicologie, CNRS, France)*Cultural area and musical idioms: understanding settlements through music*

Eastern Indonesia is divided into two large linguistic groups, with a great number of linguistic subgroups. These subgroups differ one from another not only on the basis of language but in other respects as well. One relatively well-known category of difference relates to weaving practices and motifs, but another category, namely musical style, has received much less attention. A striking aspect of music in Eastern Flores is the great variety in singing style found in a comparatively narrow geographical compass. This variety is particularly acute in the organization of polyphonic singing. Thus, the question arises: does the distribution of polyphonic musical styles correlate with other differential features?

Whereas Adonara island sings in unison, Solor sings in big polyphonic choruses and Tanjung Bunga (eastern Flores) sings in duets only. Would a mapping of singing styles match the mappings of various settlements?

To this question, Lamaholot people also have some answers of their own. Every village has a dozen of clans claiming arrival from various places. Some claim to come from the West (Sina Jawa) whereas others (most of them) claim to come from the East, and others again claim to be autochthonous. These origins are often recalled through very long ritual songs (haman opak belun), aiming to tell either the origins of men, or the origins of rice.

May ethnomusicology, together with other fields of study, enlighten our knowledge on settlements through local representations, and the study of musical styles and songs?

Panel 36 – Transforming Islam and Politics: On Pluralism and Religiosity in Southeast Asia

(Panel convenor: *Sven Cederroth*)

This Panel invites scholars and researchers to contribute a paper on various aspects of the critical linkages between the ideals of pluralism and the demands of religiosity that may be said to be “transforming Islam and politics” in Southeast Asian countries with muslim majority populations – Indonesia, Malaysia and Brunei – as compared with countries where the Muslims are in minority positions such as Thailand, the Philippines, Vietnam, Cambodia and Laos.

The term “transforming” is used here to denote two inseparable socio-political processes. First, a worldwide “Islamic revivalism” has transformed dominant and dissident political discourses and practices in Muslim majority as well as minority countries. Most notably Islamic revivalism has infused what used to be regarded as secular and constitutional frameworks of politics with major religious ideas and concerns. Second, post-Cold War, post-East Asian financial crisis and post-“September 11” conditions and the experiences of post-colonial economic development have transformed the ways in which Islamists must interface with their own political system and come to terms with their social realities and cultural legacies.

Exactly how these two processes of transformation – roughly, an “Islamization” of politics, and the “politicization of Islam” interact and to what kinds of outcomes in diverse areas of social and political life forms the crux of inquiry for this Panel. Hence, papers are invited for this panel that deal with one or several aspects of the following questions, focusing on any of the muslim majority or minority countries or in a comparative perspective:

Islam in politics: What is the position and role of political Islam in one of the three Southeast Asian countries with a majority muslim population or in any of those where the muslims form a minority?

Islamic administration: What can Islamic government and administration mean, not just in terms of doctrines and party programmes, but in terms of governance, concrete development strategies, social policies and the management of interethnic relations?

Development models and alternatives: What practical models and experiments have been carried out by Islamic movements to realize their contentions that Islam offers complete and holistic alternatives to dominant “developmentalist” pathways?

Leadership and visions: How do respected and charismatic Muslim leaders convey their moral and social visions to their followers?

Women’s position and rights: Must an emphasis on piety and morality lead to strictures on social conduct and encroachments on private life? How do we understand the range of Islamic attitudes.

Interethnic and interreligious relations: Would Islam’s “universalism” and opposition to *assabiyah* form a stable discursive foundation for the management of interethnic and interreligious relations in Muslim-majority societies which have sizeable non-Muslim communities? What are the relations to majority populations in the countries with muslim minorities?

Islamic civil society: If civil society is regarded as a critical pillar of democracy and pluralist politics, is there evidence of emerging “Islam-based civil societies”?

Session 6: Friday, 14 September 9.00 – 10.50

Taufik Abdullah

Islamic Discourses and the Dynamics of Local Politics in Indonesia

“The Nahdlatul Ulama has two dimensions”, Hasyim Muzadi, the chairman of the biggest Islamic organization, stated at the opening of the joined meeting of the Constitutional Court and the Constitutional Study group of the NU on February 2007. As an Islamic organization it has the obligation to carry out Islamic sharia, law. But for Indonesia the NU would never impose the sharia. The NU does not consider Indonesia as an religious state though it does not see it as “secular state” either. “ To the NU the 1945 Constitution is full of religious meaning although it is without religious stamp. The moment it is given the religious stamp, the adherents of the other religions would be upset” These two dimensional approach, he said, is the characteristics of the NU. He believed that if these two dimensions—“Islam” and “Indonesia”— can be properly carried out Islam would flourish and the adherents of the other religions would feel protected. (Kompas, 26 Feb. 2007).

There is nothing particular new in this statement. Many moderate Islamic leaders, including those of the Muhammadiyah, the second largest Islamic organization, or even the so-called “secular-oriented” Muslims had been saying the same idea. The fact that this idea is stressed again—and the Chairman of NU is not alone in reminding the people of the idea— indicates that there are some crucial problems— within the Islamic community and in the nation

at large and the conceptual relation between the two closely interconnected social spheres – that have to be seriously addressed. As if without causes these problems suddenly came to the surface the moment President Soeharto stepped down after more than thirty years occupying the pinnacle of power. Many observable symptoms that might have given the signs of the emergence of new Islamic paradigm, which would put more emphasis on the creation of "society blessed by God" by "abandoning the state" has since then proven to be only real at the very superficial level. When he stepped down Soeharto not only left a state threatened by several types disintegrative forces and the nation wounded by different kinds of open conflicts but also the Islamic communities that had to face the reality of their many faces. The divergent attitudes toward religion, the society, and the state began to make their appearances.

The santrization (the enlargement of the practicing Muslims community) process that had particularly been invigorating since the imposition of "one basic foundation of the state" (the Pancasila) continues and even receives tremendous boost with the emergence of the growing numbers of TV stations and other means of communication. However at the same time the internal intellectual tensions have been highly intensified. At its best the tension can be seen at the growing popularity of religious discussion groups and Islamic publications but at its worst the internal intellectual tension expresses itself in the physical encounters. The plural faces of the Muslim community not only reflect themselves in the divergent forms of the translation of Islamic doctrine in the ethnic tradition, as it was the case in the past, but also and most significantly in the social and intellectual attitude toward the doctrine itself. The debate that was once concentrated on "the contextualization of understanding of the sacred and eternal doctrine" (and, naturally the proper meaning of the concept) and "the textual understanding of the doctrine" has now reached a newer stage that demands appropriate system of action and proper behaviour. In other words "the theoretical controversies" have now reached a very delicate stage because they may have direct influence on social integration.

By force and persuasion as well as by ideological manipulation and the threat of brute power during his time in power President Soeharto managed to exclude religion from the sphere of the state. The Partai Persatuan Perjuangan (PPP—United Struggle Party) that was originated from the coalition of all Islamic parties had to abandon the idea of having Islamic state and became a cornerstone of the Pancasila of the New Order. That was the high tide of the "depolitization of Islam". Soon after the fall of Soeharto the PPP resumed its Islamic ideological stand. In the meantime a host of other Islamic political parties made their appearances. In the two general elections (1999 and 2004) that were held after the fall of Soeharto these Islamic political parties did not prove themselves very attractive to the electorates, although the PPP itself emerged as the third biggest political party. It was the all inclusive political parties that were really attractive to the people. That what happened at the national level and that what also have taken level at the provincial and the majority of the district levels.

Indonesia after Soeharto is the state that has abandoned its authoritarian and centralized system of governance. The local administration at the district or mayoral level has now the right to issue its respective local by-laws. One of the results of this decentralization process is the emergence of a new phenomenon in the history of the relationship between the state and society. The Islamic based political parties might not do well in the election booths and the heads of the districts, who were directly elected by the people, might have failed to get the support of the Islamic parties, but in more than twenty districts and mayoralties they could easily get the support of their respective local representative bodies to issue the so-called sharia-based by-laws. Or, in other cases, they felt the need to agree with the by-laws initiated by the local bodies. Women without the accompany of their respective husbands or muhrim (close male relatives) are not allowed to go out at night, elementary school children should pass Qur'an reading test before they can be enrolled in the junior high school and so forth.

How this awkward situation can be explained? To what extent the re-invigorating Islamic discourses that have practically divided the ummah into several clusters of religious orientations have any influence on this situation? In what way the society that is supposed consisted of the complex arrangement of competitive system of values could penetrate the realm of the state that had actually made its choices through the general election? Could it be the case when the used to be called 'cultural Islam' has successfully translated its ideas into the realm of politics without ever transformed itself? In other words the so-called division of Islam has from the beginning been a false construction.

Sven Cederroth

Islamic Politics in Lombok: Waktu Lima versus Wetu Telu

There are several different stories of how Islam was brought to Lombok, but they all seem to agree that it took place some time in the beginning of the 16th century. We have to rely here on narratives from indigenous palm leaf manu-

scripts, the reliability of which are difficult to assess. According to one of the versions, found in a manuscript named *Petung Bayan*, Islam entered Lombok by way of the Bayan kingdom where Pangeran Prapen, a grandson of Sunan Giri, one of the wali songo, the nine saints popularly believed to have converted Java to Islam, started to teach the new religion in 1540. In the legends about the introduction of Islam in Lombok, several of the Javanese wali songo, the nine saints, or their pupils feature prominently.

The type of Islam, originating from Sunan Kalijaga and spread on Lombok by Pangeran Prapen seems to have been a highly syncretistic blend of original "animistic" beliefs, Hinduism and Islam. As of today a majority of the Sasak population can be seen as adhering to the Islam waktu lima teachings which can be preliminarily described as an orthodox syafi'i variant of Islam while a minority, maybe some 30%, adhere to the syncretistic Islam wetu telu religion. This fact has caused some of the orthodox religious teachers, Tuan Guru to instigate Islamic mission (dakwah) among the wetu telu. This paper describes and discusses the relicico-political activities of the Tuan Guru in Bayan and focuses especially on the attempts at converting the wetu telu into more strict Islamic practitioners.

Diah Asitadani

Conceptual Misunderstanding in Studying Political Islam in Indonesia

Not so long ago prominent political scientist argues that western ideas of democracy have little resonance in Islamic culture. Some observers, however, conclude that Islamic movements have an important role in the pro-democracy movements against authoritarian regimes. In fact, most studies of political Islam always face difficult position in building premise, either assuming that Islamism is not compatible with democracy or following the opposed argument. The effect unintendedly shows that the study tends to be either as campaign against Islam or as propaganda of Islamism. Consequently, there are only very few works that are not failed to bring real evidence without any prejudice. If not losing objectivity, many scientific observations about political Islam seem to be unconvincing. To avoid this, the proposed paper argues that clarity of basic conceptual understanding is needed. It begins with fundamental question: "What is political Islam?" Is it a form of politics in contemporary Muslim world or just an actual form of political doctrines adopted from the ancient Islamism? The interpretation of this will have theoretical consequences and also empirical influences in determining object of the research. As an example to proof whether this approach is plausible or not will be provided by exploring a special case of Indonesia.

Syuan-Yuan Chiou

A Controversy on Chinese-Indonesian Muslims' Imlek Celebration in Central Java

After the Indonesian ex-president Megawati claimed that Imlek (Chinese New Year) will become a national holiday of Indonesia, a local branch of the PITI (Persatuan Islam Tionghoa Indonesia, Indonesian Chinese Muslim Association) has held their first Imlek celebration in a famous mosque at Yogyakarta, the provincial capital of central Java, since 2003. Before the Yogyakarta PITI organized the celebration, some Muslim organizations showed their doubts and oppositions that caused a controversy. They concern whether Imlek is an event of Chinese religion or not; and, since ethnic Chinese have converted to Islam, why do they still want to hold this celebration in a mosque? Because of that, the Yogyakarta PITI held two seminars inviting university scholars and experts of Islamic law for clarifying that Imlek is an ethnic festival having nothing to do with Chinese religion, so that Imlek celebration in a mosque would not violate Islamic law. If Imlek has become a national holiday, why does Chinese-Indonesian Muslims' Imlek celebration touch a nerve in Muslim communities? First, this paper will make a retrospect of how Suharto government otherized Chinese minority's culture by prohibiting Chinese-Indonesian from publicly celebrating Imlek and repressing expression of Chineseness in their religious activities including Buddhism and traditional Chinese religions. Second, in the two seminars, how did people express their ideas whatever support or oppose the Imlek celebration in a mosque? Their knowledge of Imlek and Chinese religion has reflected a deep influence formulated by ethno-religious policy of Indonesian government. Finally, this paper suggests that Chinese-Indonesian Muslims' Imlek celebration in a mosque appears to serve a symbolic contradiction. On one hand, the controversy addresses an issue that Islam is a universal religion or a particular religion underlined a sense of ethnicity in Indonesian? On the other hand, in term of Islamic law, is Chinese Indonesian Muslims' Imlek celebration a kind of bid'a (an improper innovation in Islam law)?

Session 7: Friday, 14 September**11.10 – 13.00****Ruhanas Harun***State Response to Islamic Extremism and Militancy in Malaysia: Engagement and Suppression*

Since the 1970s, the Malaysian state has been engaged in conflict between various Islamic groups prone to extremism and militancy operating within the national boundary and through external networks. Although their number and strength are small in comparison to similar groups in neighbouring countries, they pose a serious threat to Malaysia's national security. As such these 'militant' groups are of great concern to the government since they cause political instability, disrupt racial harmony, hamper economic development and endanger regime security. Furthermore in the post September 11 international political and security environment, evidence of Islamic militancy in the country can easily cause the international community to regard it as a 'hotbed of terrorism', a label that would attract criticisms and may invite external interference.

To deal with such threat to its security, the Malaysian state has at its disposal legislative measures and 'repressive arms of the state' to weaken or suppress those Islamist groups whose activities are deemed threat to peace and national security. Some of these laws are the Internal Security Act (ISA) of 1960, the Sedition Act of 1948, Society Act of 1948 and 1966 and the Public Printing Act of 1984. While it is normal to expect the Malaysian government to use these mechanisms to suppress undesirable Islamist groups, it puts the state in a dilemma. It can invite criticisms from the Muslim population as being anti-Islam. If left unchecked, the country may attract suspicion from outside that the Malaysian is condoning Muslim terrorist activities within its borders.

Given the fact that Islam is part of power politics and that there are policies encouraging both the state and society to participate in Islamisation of society process, the government needs to use less oppressive measures, but through 'constructive engagement'. This would include streamlining religious schools' curricula, 'road shows' in the form of talks (ceramah), use of mass media and other persuasive methods to show the population the dangers of Islamic extremism and militancy. Externally, this engagement includes cooperation with other countries in keeping close watch over the activities of some of the militant groups with external networks.

This paper examines several Islamic militant groups in Malaysia, the nature of threat they pose to the national security of the country and the ways in which the state responds to such threat emanating from these groups. It will study several groups such as the Al Maunah, Kumpulan Militan Malaysia (KMM), Al Arqam and an event, the Memali incident of 1985. The paper will analyse the nature of threat these groups pose to Malaysia's national security and the effectiveness of measures taken to eliminate threats coming from these groups. As an illustration of 'soft' measure, the paper will analyse government policy of 'Islam Hadhari', or civilisational Islam as a way of containing threats coming from extremism and Islamic militancy.

Jacob Kovalio*Mahathirism as Islamism: meaning and impact*

The presentation considers the ideas underpinning the internal, regional, Ummatic [intra-Islamic] and global political activism of Tun Dr. Mahathir bin- Mohamad, Malaysian political stalwart and symbol of moderate Islam. Mahathir's 22-year strongmanship and his present affiliation with the Perdana Peace Foundation are covered. The main elements examined, and their influence, are: the clash of civilizations concept; [pan]Asianism; orientalism [E.W. Said's corrupt form of professional Orientalism] and thus the intertwining links among anti-Westernism, anti-Americanism and anti-"Zionism" -the core of Islamist ideology - thus of Mahathirism.

Khoo BooTeik*The Limits to Islamic Political Opposition in Malaysia: Parti Islam Se Malaysia Between the General Elections of 1999 and 2004*

In the Malaysian general election of 1999, Parti Islam SeMalaysia (PAS, or the Islamic Party) performed very well, leading some observers and party leaders to expect PAS to make a serious challenge for power in the subsequent election. But in 2004, PAS shed all its 1999 gains. Among the most controversial matters that influenced PAS's electoral prepa-

rations between 1999 and 2004 was PAS's adoption of an 'Islamic State' programme. Why did the party fail? To what extent was the failure attributable to a rejection of PAS's 'Islamic State'? What has been PAS's post-2004 strategy for recovering its position as an opposition party? To answer these questions, which would demarcate the present boundaries of 'Islam and politics' in Malaysia, this paper provides a review of PAS's principal document and positions on an 'Islamic State', and an analysis of PAS's post-2004 attempts to reinvent itself, within the party and in relation to civil society.

Session 8: Friday, 14 September 14.30 – 16.20

Sharifah Zaleha Syed Hassan

Empowering the Ummah, Strengthening Civil Society: Islamic Non-Governmental Organizations in Malaysia

Since the 1970s, non-governmental organizations (NGOs) articulating several issues of common concerns come to populate the Malaysian civil society. Among them are Islamic NGOs. Numbering about a hundred or so, these NGOs normally seek to enhance Islamic literacy of the masses, undertake welfare work, involve themselves in humanitarian activities and at times try to make input into or critically review existing and new policies that have a bearing on the social and political situation in the country. Playing the role as guardian of the ummah and flag waver for the moral conduct of Muslims actually is a big challenge for these NGOs considering that they have to share the public sphere with the Islamic bureaucracy and Malay-dominated political parties, viz the Islamic Party of Malaysia (PAS) and the United Malays National Organization (UMNO) that are also concerned with religious issues. How two big and most influential Islamic NGOs in Malaysia rise to meet this challenge will be the concern of this paper. The NGOs under scrutiny are the Muslim Youth Movement of Malaysia (Angkatan Belia Islam Malaysia or ABIM) formed in 1971 and the Islamic Reform Group (Jamaah Islah Malaysia or JIM) established in 1993. Viewing them as independent sources of social forces that promote Islamic activism and foster democracy, the paper will consider the history, organizational structure and philosophical underpinnings of both organizations with a view of deepening our understanding of the trajectory of Muslim politics in Malaysia. Towards this end, the paper will first discuss the link between the growth of ABIM and JIM with Islamic resurgence as well as the national processes of democratisation, islamisation and industrialisation currently undergoing in Malaysia. Following this, the paper will show similarities and differences in the way ABIM and JIM use Islamic religious teachings and the secular language of universal humanism to explain the basic issues of democracy, state-religion relationship, Muslim-non-Muslim relations, human rights and gender equality in order to establish their basic stance as civil society actors. The implications of ABIM's and JIM's goals and aspirations for their involvement in the political system of Malaysia and growth of Islamic civil society will be highlighted in the final part of the paper.

Panel 37 - Democracy in Southeast Asia: Domestic and External Dynamics

(Panel convenor: Joern Dosch)

The "third wave of democratization" (Samuel Huntington) has extensively reshaped the modern world, reaching the shores of Southeast Asia in the 1980s. While a myriad of publications and conference panels have tried to shed some light on the structures and actors that shape the processes of political change in individual Southeast Asian polities (mainly Indonesia, the Philippines and Thailand), the panel aims at linking domestic and external factors in the analysis of democracy in the region.

Session 1: Wednesday, 12 September 15.00 – 16.50

REGIONAL ISSUES AND COMPARATIVE APPROACHES

Jörn Dosch (Department of East Asian Studies, University of Leeds)

Introductory Remarks

Valerie Teo (Department of Political Science, Southern Illinois University at Carbondale)

Huntington's Regime Performance Dilemma, Or Not: A Statistical Comparison between the Crises of Democracy in OECD Countries and the Fragility of Democracy in Southeast Asia

In 1991, Samuel Huntington argued in *The Third Wave* that the legitimacy of authoritarian regimes inevitably declines with time due to a 'performance dilemma' – "Because their legitimacy was based on [economic] performance criteria, authoritarian regimes lost legitimacy if they did not perform and also lost it if they did perform." (Huntington, 1991: 55) This paper takes to task the latter proposition that performance undermines legitimacy by asking whether there is sufficient evidence of a causal relationship between these two variables. Following Dalton's (2004) empirical analyses of the erosion of political support and the crisis of democracy in advanced industrial democracies, this paper examines the problematic nature of using economic performance (or lack thereof) to explain the fragility of democracy in Southeast Asia. Using World Values Survey data on attitudes towards government responsibility in Indonesia, Malaysia, the Philippines, Singapore and Vietnam and standard economic performance indicators such as gross domestic product (GDP), per capita GDP, and purchasing power parity (PPP), etc, this paper undertakes an empirical and statistical comparison between the crises of democracy in advanced industrial countries and the fragility of democracy in Southeast Asia. The findings suggest that there is no strong statistical evidence of a 'performance dilemma' that might effect either an authoritarian reverse wave or democratization in Southeast Asian regimes.

Aries Arugay (Department of Political Science, University of the Philippines, Diliman, Quezon City)

Compromised by Coercion: Security Sector Reform (SSR) and Democratization in Southeast Asia

It cannot be denied that the military and other institutions belonging to the so-called security sector remain to be significant players in Southeast Asia. They have been instigators of the September coup in Thailand, perpetrators of alleged human rights violations and destabilization attempts in the Philippines, and guardians of national unity and cohesion in Indonesia. Given the prominent position they occupy, it is incumbent that they are managed and governed by democratic principles while ensuring that they perform their mandated functions in the most efficient and effective manner but in doing so, also respect democratic principles and human rights. This paper seeks to discuss the linkages between the pursuit of SSR and democratization in select Southeast Asian countries (Indonesia, Philippines, and Thailand). It will underscore the importance of institution-building, primarily those that are mandated to perform civilian oversight institutions over security agencies. At a comparative perspective, this paper will enumerate the problems and challenges encountered by these democratizing states in implementing SSR. By way on conclusion, this paper will examine the prospects of a regional SSR project in Southeast Asia (something akin to West Africa and Central Europe) given the existing initiatives to empower ASEAN as a regional organization.

Jörn Dosch, (Department of East Asian Studies, University of Leeds)

ASEAN's reluctant liberal turn and the thorny road to democracy promotion

Session 2: Wednesday, 12 September**17.10 – 19.00****THAILAND****Duncan McCargo**, (POLIS, University of Leeds)*Problems of legitimacy in the Thai South: political representation and the Malay Muslim community***Anyarat Chattharakul** (POLIS, University of Leeds)*Thailand's old-style vote-canvasser networks: informal power and money**Politics*

Old-style vote-canvassing networks have been the crucial part in Thai elections since the beginning of electoral democracy in Thailand. Vote-canvassers are called *hua khanaen* in Thai. The Thai public, in particular urban middle-class voters, see the term *hua khanaen* as notorious, involving with the abuse of power, vote-buying, and violent threat. However, *hua khanaen* and their networks are the most important electioneering mechanism in every Thai electoral candidate's campaign at all electoral levels. *Hua khanaen* play intermediary roles in linkages of political communications between politicians and local citizens. Normally, *hua khanaen* are local notable figures with influential economic, political, or social positions. Their abilities to mobilize blocs of votes fundamentally derive from their patronage-base personal relations with local people. This paper will investigate the complex networks of Thai *hua khanaen*. Who are *hua khanaen*? What are their networks? How are they operated as electioneering mechanism? Why are these networks indispensable in successful election campaigning? And most importantly, to what extent and in which way have *hua khanaen* networks been the internal factor for the fragility of democracy in Thailand?

Marco Bünthe (senior research fellow, GIGA Institute for Asian Affairs, Hamburg, Germany)*The crisis of democracy in mainland Southeast Asia – Evidence from Thailand and Cambodia*

The military coup in Thailand and the authoritarian tendencies in Cambodia underline that democracy is experiencing a serious setback in mainland Southeast Asia. The paper will look into the reasons for the fragility of democracy by looking at the behaviour of state elites, political institutions and democratic culture." Special state elites do not accept the democratic game, weak democratic institutions do not prevent a democratic takeover. The authoritarian reverse wave underlines also serious flaws in democratic culture.

Session 3: Thursday, 13 September**9.00 – 10.50****CAMBODIA, INDONESIA AND ACEH****Oliver Hensengerth** (Research Fellow, Institute for Peace and Development, University of Duisburg-Essen, Germany)*Youth violence and democracy in Hun Sen's Cambodia***Thomas Jandl** (School of International Service, The American University, Washington, DC)*Wither the State? State Power and Good Governance in a Globalizing Vietnam*

Vietnam's economy exhibits one of the world's fastest growth rates and attracts enormous amounts of foreign direct investment (FDI). Investors make location decisions based on business-friendly environments. In Vietnam, some provinces have early on lured foreign firms with business parks, suspension of many tedious business rules and tax holidays. The substantial literature critical of globalization argues that under such conditions of trade-openness and competition for footloose foreign investment billions, the state will lose its bargaining power and wither away. Crucial domains of the state – regulating the excesses of corporate elites, provision of public goods and addressing of coordi-

nation failures – become subject to the whims of the free market and its demands for less and less regulation. Corporate elites use their growing power to get richer, while the poor become increasingly marginalized. This scenario represents what is often referred to as the race to the bottom. In fact, however, the most business-friendly provinces are far from the bottom, just like the most trade-open nations don't exhibit weak states (Singapore, Malaysia, Vietnam as SE Asian examples). Living standards in these provinces are higher and people flock to these regions. Following the arguments of (1) Parente and Prescott's federalism and Weingast's sub-category of market-preserving federalism, who argue that best development results are achieved where states or provinces enjoy enough autonomy to compete with each other, but not enough to impose trade barriers against each other, (2) Tilly's and Jones's arguments about the importance of contestation among elites, and (3) the developmental state literature, this paper examines to what degree competition for FDI has turned out to be a race to the top among Vietnam's provinces. It argues that the proximity of elites who compete for the same resource (in Vietnam's cases FDI), increases the bargaining power of non-elites and leads to better governance. Yet the state does not wither away, as it is needed to create the rules of the game that provide the legal and business security that investors demand. If this turns out to be the case, case studies like this can help in re-evaluating the effects of trade openness and globalization on developing nations in general. Vietnam with its 64 politico-economic sub-units reflects the processes of competition under globalization well – in fact, it does so better than the global economy itself, which in the end is not really all that global, with restrictions on migration and other distorting political factors.

Session 4: Thursday, 13 September

11.10 – 13.00

INDONESIA AND MALAYSIA

Andreas Ufen (senior research fellow, GIGA Institute for Asian Affairs, Hamburg, Germany)
Political Islam and Democratization in Indonesia and Malaysia

Which role does political Islam play in Indonesia and Malaysia? Do Muslims in general support democratization? Which groups oppose specific forms of liberalization? In order to answer these questions different types of political Islam in Southeast Asia shall be presented. After a short description of the evolution of political Islam in Indonesia under Suharto and since the start of democratization, and in Malaysia under Mahathir and Badawi, three different spheres of Islamic political activity will be distinguished: the state, political parties, and civil society. How do these spheres relate to each other? How do political actors cooperate? And what does it tell us about possible future developments?

Birgit Bräuchler (Asia Research Institute, National University of Singapore)
The Revival Dilemma: Reflections on Human Rights, Democratisation and Self-Determination in Indonesia

For many reasons Indonesia is an excellent case study to discuss the complexity and contradictions of current debates on human rights, democratisation and selfdetermination. Reflecting on these issues, I will draw on material I collected during ethnographic fieldwork in the Moluccas, an archipelago in Eastern Indonesia, thus moving away from an overly legalistic and political science understanding of human rights and democratisation and stressing the value of an anthropological look at these problems. The democratisation process in Indonesia had a rather miserable start. With the step-down of its authoritarian president Suharto (1966–1998) several long suppressed conflicts erupted; the most violent one was fought out in the Moluccas from 1999 until 2002. One of the effects of the new law on decentralisation and autonomy passed in post-Suharto Indonesia was a revival of adat – tradition and customary law – all over the country. The Moluccan case is especially interesting since the revival of adat in this area not only was part of the common trend in Indonesia, but also a strategic move to foster reconciliation between the warring parties. This revival of tradition often goes along with the revival of traditional leadership that is sometimes at odds with 'western' ideas of democracy. This paper shortly outlines the discourse on collective and indigenous rights in general, its problems and challenges, concepts of culture used and contributions social anthropology can make. Reflections on the human rights' situation in Indonesia and the current transition era then lead us to the Moluccan revival efforts. The Moluccan case is perfectly apt to discuss the challenging and problematic nature of the right to self-determination in the current democratisation process.

Diah Asitadani (Department of Political Science, University of Geneva, Switzerland)
Searching New Guideline -Foreign Policy in Emerging Democratic Indonesia

Democratization has consequences in many aspects of political procedures including the guideline of foreign policy. Theoretically, foreign policy under authoritarian regime is determined absolutely by the leader; so, the policy-making depends only on the will of its leader. Under democratic regime, not central power like that but democratic institutional process has considerable substantial importance in decisionmaking of obtaining foreign policy output. This paper will discuss about the relationship between domestic political change and procedural change in establishing foreign policy guidelines during transition to democracy. It will examine the activity of parliamentary commission on foreign affairs according to the new policy guidelines and propose plausible ways to make more effective the legislative function in this matter especially its position against the executive. The fact that the characteristics of Indonesia's foreign relations post-Suharto era almost have no change will be explored as a starting point to study about the stories behind foreign policy decisions and as a basis to create views that bring some more clarities to understand the complex process.

Panel 38 - Gender and Islam in Southeast Asia

(Panel convenors: *Susanne Schröter e Monika Arnez*)

Contemporary Islam has many faces, among them syncretistic ones, which incorporate a diverse array of local belief systems, matrifocal ones that integrate women-centred social structures, others that focus strictly on the Golden Age of 7th or 8th century Arabia and feminist ones which offer a new interpretation of the Holy Book and the traditions of the Prophet. The diversity of the modes of life all sustained by Islam is particularly striking in Southeast Asian societies, where observers have often commented on their flexibility and more gender-egalitarian characteristics, especially when compared to many cultures of the Arab world or the Middle East. In the Philippines and in most societies in the region Islam is a minority religion; in Indonesia, the country with the world's largest Muslim population, it is part of a multi-faith national enterprise (the Pancasila) and in Malaysia Muslims co-exist peacefully with non-Muslim citizens. Despite Islam's heterogeneity and diversity, gender issues are always the focus of local, national and transnational discourses in Southeast Asia. Women's bodies and dress, their access to education and professional employment, their participation in social and political affairs, family law, sexuality and morality are matters of controversy in all Islamic communities. Shari'a law has been implemented in several parts of Southeast Asia recently, Islamic dress and veiling is now popular among young intellectual women and restrictions for women in public have increased and continue to do so. However, far from finding themselves robbed of their agency, many women are engaged in conservative or revivalist Islamic movements. They are members of Islamic parties and organizations; they demonstrate for the introduction of Islamic law and take part in rallies for the caliphate. Others, however, advocate gender equality on the agenda of the United Nations, try to launch national reform processes and fight for pluralism, liberalism and democracy. In fact, most Muslim women activists do not consider religion and women's empowerment to be contradictions. On the contrary, young women's Islamic groups are becoming increasingly influential within women's movements. They have started to re-interpret the Qu'ran and sunna in order to make women's empowerment an Islamic project and challenge patriarchal readings of the holy texts. Particularly among so-called Islamic feminists the boundaries between secular and religious arguments become blurred.

Session 1: Wednesday, 12 September

15.00 – 16.50

Vivienne SM. Angeles (La Salle University, Philadelphia, PA. USA)

From Catholic to Muslim: Changing Perceptions of Gender Roles in a Balik Islam Movement in the Philippines

There is an estimated 200,000 members of the *Balik Islam* movement in the Philippines. Where before, Muslims were concentrated in the southern part of the Philippines and represented various ethnic minority groups, Muslims now include a large number of converts, called *Balik Islam* who come from the traditionally Catholic provinces of the Philippines. Many of them converted to Islam when they were overseas contract workers in Middle Eastern countries, especially others converted upon their return to the Philippines and still others converted after learning about Islam in the Philippines. Among the new converts are women who were introduced to Islam by their husbands who converted while in the Middle East. They not only adopt Islamic beliefs but also the clothing prescribed by their leaders and gender roles that they believe come with the new religion. The major assertions of the paper are: First, Islam provides the women converts with a new sense of identity and spiritual fulfillment that were not satisfied by their previous religion, Roman Catholicism. Second, conversion brought about new perceptions of women's roles as they learned and delved into the teachings of Islam. Third, this new perception led to a new form of relationship between the women converts, their families and the rest of Philippine society. Our major source of information is the women's conversion narratives which came out of interviews conducted with women who belong to the Islamic Studies Call and Guidance, a *Balik Islam* group. We will conclude the paper with a discussion of some conversion motifs that emerge out of these narratives.

Ricarda Gerlach (University of Erlangen, Germany)

Megawati Sukarnoputri and the discussion if a woman can be the president of an Islamic country (e.g. Indonesia)

Indonesia, a country where the majority of 90% of the population are Muslim, is known for its tolerant variant of Islam. In the literature you can find that Indonesian Islam is characterized as the Islam "with a smiling face". And it is true

that the interpretations of the Quran in most regions of Indonesia are much more tolerant and secularly oriented (some exceptions exist like in Aceh) than for example in Bangladesh or some middle eastern countries. It is astonishing that in some Islamic countries, there were earlier female heads of governments, than in some western countries (e.g. Germany and France). Pakistan had Prime Minister Benazir Bhutto, Bangladesh had Prime Ministers Khaleda Zia and Sheikh Hasina Wajed and Indonesia President Megawati Sukarnoputri.

In Indonesia, Megawati Sukarnoputri, daughter of founding father and first president of the country, became president in 2001 and failed to do so in 1999 but was elected Vice-President.

In the 1990s she was leader of the Indonesian opposition movement and head of the PDI (Democratic Party of Indonesia) which can be characterized as a nationalist and less religious oriented party. She was the most popular person which was associated with the opposition movement.

Due to the cooperation with the most influential leading figures of the two biggest Muslim organisations Abdurrahman Wahid, head of Nahdlatul Ulama and Amien Rais, head of Muhammadiyah, the opposition succeeded to topple the long time president Suharto who had ruled Indonesia with an iron fist for 32 years.

The election campaign for the first democratic elections in 1999 was among others based on gender rhetoric aiming to prevent a female president. The Middle-axis, a coalition of Muslim parties, finally succeeded to prevent Megawati, who has gained most of the votes in the elections. The focus of this presentation will be on how the Islamic parties used arguments to prevent a woman from becoming president and how other players used although Islamic argumentation to prove that a woman is capable and allowed to become head of the state. A similar debate was initiated in Pakistan before Benazir Bhutto became Prime Minister and it should be compared which arguments were used by who and why.

Margot Badran

Men in Islamic Feminism: Indonesia and Beyond

While Islamic feminism from its beginning until has been mainly the creation of women scholars, intellectuals, and activists, men have also played salient roles as articulators and activists. This paper looks at men's involvement in Islamic feminism in comparative perspective examining the contributions of three important figures coming from Indonesia, South Africa, and Spain. While looking at the synergy between the local and the global, the paper focuses upon and contextualizes local elaborations and applications of Islamic feminism. More broadly, the paper will reflect upon such questions as: in what ways does the gender of the Islamic feminist matter? In what ways is it irrelevant?

Session 2: Wednesday, 12 September

17.10 – 19.00

Susanne Schröter (University of Passau, Germany)

Advocating female leadership in Muslim Southeast Asia

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was ratified in 2006 by 183 countries including Malaysia and Indonesia. 16 years later The declaration of the Fourth World Conference on Women in Beijing states, "Women's empowerment and their full participation on the basis of equality in all spheres of society, including participation in the decision-making process and access to power, are fundamental for the achievement of equality, development and peace".

For Islamic politicians and clerics this statement presents a great challenge, since it is understood as contradicting the fundamental principles of Islam. If they do not wish to be accused of un-Islamic behaviour and westernisation, women must justify gender equality and gender justice not only politically but also theologically. In so doing two approaches present themselves: reinterpretation of the Qur'an and/or the reconstruction of history. To a certain extent both strategies are closely linked, since whenever controversy regarding the interpretation of a particular text passage arises reference is always made to the Sunna, the life of the Prophet and his pronouncements regarding the questions and problems which people put to him. In recent years new readings of the Qur'an have been presented by a number of male and female scholars, whereby several methods have been used: re-translation of key terms, re-evaluation of the relative weight of various verses, and a re-contextualisation of the Revelation. With this paper I shall focus on feminist strategies of re-shaping Islam and figure out whether and how women are empowered in order to get access to leadership positions in politics and society.

Monika Arnez (University of Passau)

Germany Empowering women through Islam: the case of Fatayat NU

Muslim organizations have a long tradition in Indonesia. The largest Indonesian Muslim ormas, the traditionalist Nahdlatul Ulama (NU) and the modernist Muhammadiyah, which were founded in 1926 and 1912, have played an important role ever since, in civil society and politics. Several scholars have paid attention to various political, social and religious aspects these organizations have played in different historical periods (i.e. Barton/Feillard 1997, Hefner 1997, van Bruinessen 1996). However, the role, which women played in these organizations, has largely been neglected. As Blackburn has observed, the study of Muslim women's organizations is generally underdeveloped (Blackburn 2004: 225). It is but recently that scholars have started to explore the role the Muslim women's organizations associated with NU and Muhammadiyah in Indonesian society. The book *Women Shaping Islam* by Nelly van Doorn-Harder is the first comprehensive book, which explores the way, how several of these organizations have developed and how they are trying to position themselves in society.

This article proposes to examine the way of how Fatayat NU, the young women's branch of Nahdlatul Ulama, uses Islam as a strategy to promote women's empowerment. Fatayat NU is chosen as an object of analysis for different reasons. First, since it is an Islamic reformist organization, which regards gender equality as a key aspect of the changes in religion and society for which they are struggling (Rinaldo 2006), it can be assumed that these women pay special attention to developing strategies designed for women's empowerment. Second, since it is an ormas (mass organization) with large membership numbers and a good infrastructure¹⁰, it can be expected that it is well prepared to exert influence on the Muslim community, especially on (young) women, on the grassroots level. Third, Fatayat NU is an interesting case for the reactions it has received to its work. Since they take equality between women and men for granted, they have been reproached for following a 'too liberal', 'pro-Western' course."

Drawing on recent scholarly works and interviews conducted with members of Fatayat NU in Jakarta and Yogyakarta, this paper shows, how strategies of empowerment have changed in the history of Fatayat NU. With an emphasis on its recent history it discusses interpretations of Islamic sources and the contribution of the organization to public discourse on gender-sensitive issues. Furthermore, it looks at the programs the young women have recently set up to advance women's position in Indonesian society. Last but not least the paper contributes to answering the question, how the network, which Fatayat NU has developed in the last decades, serves to promote women's empowerment.

Nurul Ilmi Idrus, (Faculty of Social and Political Sciences, Hasanuddin University, Makassar, Indonesia)

Gender, Sexuality, and Islam: Ideal Constructions of Male and Female Sexuality in Modern Indonesian Marriages

Notions of sexuality and constructions of difference between male and female sexuality form the foundation of contemporary discourses on marriage. In Indonesia, women's sexuality is considered dangerous. The dangerous character of women's sexuality is reflected in a number of symbols, sayings, aphorisms, and also in the social surveillance. Despite the fact that men's sexuality is also regarded as dangerous, it is often attributed to men's nature; it is women who have to avoid contact with men as much as possible to control the inherent danger of men's sexuality. Therefore, woman's sexuality is firmly controlled because it is considered more shameful than the sexuality of men. This sexual double standard for men and women indicates the vulnerability of women in everyday social interaction, particularly with the opposite sex. The textual interpretation of some related articles in the Qur'an, the ideology of state ibuisim, the urge to apply Shariah Law, the local regulation are among the aspects that have been used as the basis to control women's movement in everyday encounter. The paper explores the ways in which contemporary Indonesian society deals with how male and female sexuality is constructed according to Islam which cannot be rigidly separated from adat (custom). I will examine Bugis concepts of masculine and feminine in relation to siri' and sexuality as well as to explore gender in social encounter, in both private and public spaces. The paper contributes to the understanding of how customary law and ethnic identity shape gender differences, and accordingly how men and women are treated differently in different cultures. I will draw upon examples from Javanese, Sasak, and Bugis cultures, and how these are related to national and contemporary debate on sexuality.

¹⁰ Fatayat NU has numerous branches in 31 provinces, from *kota* (city) to *desa* (village).

¹¹ Interview with Neng Dara Affiah, vice chairwoman of Fatayat NU, 09/19/06.

Panel 39 - Thaksin - ok pai! The Political Crisis in Thailand 2006

(Panel convenors: *Oliver Pye e Wolfram Schaffar*)

The unexpected rise of the mass movement against the Prime Minister Thaksin Shinawatra in Thailand in December 2005; the long political crisis; as well as the coup d'état in September 2006 have given rise to a number of competing analyses. Most prominent is the interpretation that the anti-Thaksin movement was a recurrence of a middle class revolt, parallel to earlier movements such as the 1992 May uprising. Alternative interpretations stress intra-elite conflict or draw parallels to the rise of populist politicians in other countries. Equally diverse are the interpretation of the coup. Whereas some analysts see it as a continuation of the popular movement against Thaksin and as a fulfilment of the demand for more democracy, others analyse it as a setback of democratic development and recurrence of old forms of military or elite dominance.

The panel aims to discuss the political situation and bring together different analyses of the recent political events. Central questions are how to explain Thaksin's mass support in rural areas and the reaction to the coup in the rural areas as well as in Bangkok; the significance of intra-elite conflict between Thaksin and "network-monarchy" for the political crisis and for the coup; and the role of the middle class, elites and social movements in the post-coup development.

Session 8: Friday, 14 September 14.30 – 16.20

Somchai Phatharathananunth (Mahasarakham University)

Thai Rak Thai in the Northeast

When Thaksin Shinawatra, one of Thailand's richest businessmen, founded the Thai Rak Thai Party (TRT) on 14 July 1998 he did not expect immediate success in the coming general election which would be held in 2001. His target for the party was not to win the election but only to push the present government to adopt its proposals. However, TRT performance in the 2001 election was far beyond his expectations. The party won 248 of the 500 parliamentary seats. In the 2005 general election TRT fared even better when it managed to win 377 out of 500 seats. This was an unprecedented parliamentary majority that no other political party had ever achieved in the past. How did TRT manage to win this landslide victory? What were factors that contributed to TRT's success and failure? This article will try to answer these questions by examining the operation of TRT in the Northeast of Thailand. It argues that the success of the party in the region derives from a combination of a variety of factors. Different factors contributed to the success of the party in different places and at different times.

Andrew Walker (Resource Management in Asia Pacific Program, The Australian National University)

The "rural constitution" and the everyday politics of elections in northern Thailand

The Thai coup of 19 September 2006 derived significant ideological legitimacy from the view that the Thaksin government's electoral mandate was illegitimate because it had been "bought" from an unsophisticated and easily manipulated electorate. There is nothing new about this argument, nor its use in justifying military intervention. Political culture in Thailand has regularly been framed by the notion that the rural populace lacks the basic characteristics essential for a modern democratic citizenry. This paper challenges this negative stereotype, arguing that electoral support for the Thaksin government was informed by a range of values that are embedded in the everyday politics of rural life. I argue that these values can be seen as comprising a "rural constitution" that provides a basis for judgements about legitimate, and illegitimate, political power in electoral contexts. The rural constitution is an unwritten constitution made of numerous informal provisions, but they can be usefully grouped under three main headings: a common preference for local candidates; an expectation that candidates will support their electorate; and an emerging emphasis on strong and transparent administration. These various elements are refracted in complex and sometimes contradictory ways and do not provide a ready template for political decision making. Rather they provide a broad framework in which local political evaluation can take place. The paper draws extensively on ongoing ethnographic fieldwork in the lowland village of Baan Tiam in Chiang Mai province, examining the operation of the rural constitution in both local and national electoral contexts.

Wolfram Schaffar (Department of Southeast Asian Studies, Bonn University)

New Constitutionalism in Thailand: Making sense of the failure of the 1997 people's constitution

After its promulgation, the constitution of 1997 was praised to be the best and most democratic Thailand ever had. But even though much has been written about the drafting process, the exact reasons for the success of the constitution project in 1997 are difficult to understand. Less than 10 years later, the call for yet another round of constitutional reform emerged as one of the major demands of the anti-Thaksin demonstrators in February 2006, and finally with the coup d'etat in September 2006, the "people's constitution" was abrogated without much objection from civil society actors. The most common explanation for the obvious failure of the "people's constitution" of 1997 is that the text contained a number of flaws which were exploited by Thaksin.

In my paper I will argue, first, that we have to analyse Thai constitutionalism not as a national phenomenon, but in a global context. Secondly I will argue that we have to answer the question of why the 1997 constitution was promulgated and why it was abrogated in 2006 in an integrated way.

A comparison with constitutional reforms in different countries around the world, including the current process in the European Union, will lead me to the thesis that the Thai reform of 1997 was part of a global trend of what Gill (1995) calls New Constitutionalism. Hirschl's (2004) comparative analysis of the social and political processes behind these constitutional reforms reveals that such projects are elite driven and occur under specific socio-economic conditions when an elite is threatened to lose its hegemonic position. I will argue that this was the case in 1997 when the constitution was promulgated and again in 2006 when the Thai elite went back to old forms of military dominance after the constitution had slipped out of their hands.

Session 9: Friday, 14 September 16.40 – 18.30

Mark R. Thompson (Dept. Political Science, University of Erlangen-Nuremberg)

Good Governance Versus Populist Democracy: Thailand and the Philippines Compared

The recent coup in Thailand fits a political pattern also found in the Philippines. These countries' democracies are riven by conflict between elite activists who mobilize protests in capital cities and populist politicians who win support from rural-dominated electorates. In Weberian terms, the middle and upper classes resorted to insurrection to overthrow charismatic populist leaders caught in corruption scandals typical of patrimonial democracies. They legitimized such extra-constitutional practices as necessary to implement bureaucratic-rational notions of good governance. Elite activists had earlier opposed authoritarian regimes less out of democratic conviction than as guardians of good governance they claimed these dictatorships had betrayed. Weak reformist governments, the prevalence of money politics, and the rise of populist leaders later led them to turn the good governance discourse against democratically elected leaders.

Luuk W.J. Knippenberg (Centre for International Development Issues Nijmegen (CIDIN), Radboud University Nijmegen)

A Siamese Jig Saw Puzzle

In the 1990s everybody thought that Thailand had at last become a genuine democracy, and that the time of military rule had definitely gone. The proponents of this idea referred to the impressive economic development Thailand since the mid 1980s and the coming into being of a substantial middleclass. A strong middleclass and democracy were supposed to go hand in hand. At least, that had been the case in western countries.

But the prognosis turned out to be wrong. In 2006 the chosen government of prime-minister Thaksin was toppled by a military coup. Even more problematic, however, was the fact that a large segment of the middle class supported the coup, especially the higher (educated) Bangkok based middle class, whereas large segments of the (low educated) rural population opposed it. This contradicts the common knowledge about democracy, written down in western handbooks. At this moment (mid 2007) nobody seems to know how to restore democracy. The democratic process in Thailand seems to be stuck in the mud.

Our thesis, outlined and defended in our paper is that Thailand could well be on the brink of a post-democratic era. This is caused by a combination of internal and external factors. To name some of them: (1) the failure of the Thai mid-

dle class to become a middle class in the sense of Tocqueville and Durkheim; (2) the failure of the leading Thai intellectuals to develop a real democratic discourse; (3) The failure to develop the Thai countryside; (4) The ambiguous position of the Thai king; (5) the attractiveness of the semi-democratic model of Singapore and Malaysia; (6) the attractiveness of the Chinese model; (7) the role of big business, money politics and their link with populism; (8) the end of the American era, at least in Asia, and the failed effort of the USA to democratize non-democratic states, by ukase and military force.

Oliver Pye, (Department for Southeast Asian Studies, Bonn University)

The People's Alliance for Democracy and the Coup Dilemma

The coup d'état against Thaksin Shinawatra is posthumously explained as another turn in the cycle of "two democracies" – as a conflict within the Thai elite. In this version of events, the coup was the implementation of urban-intellectual elite who were discontented with Thaksin's travesty of democracy and his populist policies. However, this not only develops an invalid dichotomy between rural poor and urban elite but also belies the mass character and huge dynamics of the protest movement led by the People's Alliance for Democracy (PAD) in February–March 2006. Rather than focusing on the evidently important elite component of Thailand's political crisis, this paper looks at the grass-roots opposition to the then dominant CEO of Thailand. It argues that the popular rebellion had its roots in the contradictory nature of Thaksin's project that combined some populist policies with a massive restructuring of Thai society in the interests of large corporations. Thaksin's electoral victories and massive accumulation of political and economic power had previously isolated and obscured resistance to Thaksin from different groups of workers, small-scale farmers, media activists, HIV-patients, teachers, students and from the South. In the dynamics of the mass movement, these different discontents started to come together and to relate to one another. This represented an alternative challenge to Thaksin's regime that was then thwarted by the elitist section of the PAD and by the royalist coup d'état.

Panel 40 - Borders re-drawn: re-asserting nation-states in contemporary SEA

(Panel convenor: *Antonella Diana*)

Borders, once prerogative of political scientists and economists, have over the last decade come to the fore of the social sciences. While literalist scholars have treated borders as distinctive kinds of territorial places (Cunningham and Heyman 2004:290) to investigate the actual socio-cultural dynamics at the margins of nation-states, postmodern a-literalist discourse has focused on borders in a metaphorical sense to question the modernist notions of bounded cultures, time, space, place and identity.

Recently, the re-opening of international borders between countries in Mainland Southeast Asia for the creation of economic blocs has renewed an interest in the border as heuristic device to understand the nature of nation-states, identity formation and belonging in the 21st century. Caught in the enthusiasm of the re-opening, some scholars have declared the fading away of national borders and the demise of the nation-state. Others have been more prudent, yet have still, optimistically, suggested that the acceleration of communication along with an intensified flow of people and commodities across the world has been challenging the fixity of political boundaries, giving place to de-territorialised, transnational forms of cultures and identities. Minority groups of Southeast Asia, hitherto marginalised at the fringes of the nation-states, seem to have re-connected with their ethnic fellows across borders, resisting the hegemonic project of assimilation by centralised power. Diasporic subjects traveling from Southeast Asia to wealthier western countries are thought to thwart the territorial integrity and legitimacy of geographically bounded nation-states. The image is therefore that of an increasingly borderless world where not one, but multiple modes of belonging and identity are possible. While acknowledging the regained fluidity and porosity of Southeast Asian borders allowing internationalisation of trade, more rapid modes of communication and intensified movement of people, the panel wishes to draw attention on the different power dynamics that still characterize the relationship between citizens and states in these interstitial zones of SEA and on the new forms of statehood being crafted in a more globalised world. The panel adopts the border as theoretical framework to explore broader issues about power, identity, belonging, culture and state-making in SEA.

The panel invites papers that ethnographically address:

- The ongoing salience of borders in state-making in contemporary SEA
- How national borders shape identities across Southeast Asia and between Southeast Asia and wealthier countries.
- How state subjects create, contest, and enforce national borders, through the practices of daily life and in their imaginations.
- How the state regulates the border and impinges on the social and cultural reality of those living on the borderlands.
- Various forms of mobility across national and international borders
- Cultural production and reproduction of diasporic communities and subjectivities across borders

Session 6: Friday, 14 September 9.00 – 10.50

Associate Professor Lenore Lyons (Director, Centre for Asia-Pacific Social Transformation Studies University of Wollongong)

Dr. Michele Ford (Lecturer, Department of Indonesian Studies, University of Sydney)

In the Shadow of Singapore: The Limits of Transnationalism in the Riau Borderlands

The Riau Islands of Indonesia, which lie along the border with Singapore, are an important case study for the analysis of cross-border interaction in Southeast Asia. The association of citizenship and nationality with territory has always been tenuous in the region, but during the last two decades a number of state-led initiatives have further challenged this relationship. At the same time that Singapore's sphere of influence has spread (i.e. its economic borders have 'grown') with the implementation of first a growth triangle and then a special economic zone, Riau islanders have simultaneously been engaged in marking out the boundaries of their new provincial territory. Having opposed Mainland Riau's transitory separatist movement, they successfully broke away from mainland Riau (centred around the city of Pekanbaru in Sumatra) and proclaimed a separate province of Kepri in September 2002. Notions of citizenship and nationality are further complicated by the presence in the islands of significant numbers of transnational subjects. These consist of commuters who travel regularly across the Singapore-Riau border to work; tourists, including Singaporeans who visit Batam every month for sex; and migrant workers, including so-called 'illegal' transmigrants and overseas migrant workers who transit in Riau on their way elsewhere. In this paper we examine how understandings

of national identity and the 'nation' are constructed and negotiated by individuals who live and work on the Riau islands of Batam, Bintan and Karimun. Our interest is in the ways in which those who live within the border zone, as well as those who cross the border for work and/or pleasure, engage in the dual processes of reconstructing the boundaries of the nation-state and establishing their own sense of national identity and belonging.

Dr. Alexander Horstmann (Senior Research Fellow, Institut für Ethnologie, Westfälische Wilhelms-Universität Münster)
The Thai-Malaysian Border Re-Drawn: Fear and Violence at the Thai-Malaysian border

In today's Panare, Pattani province, a tank stops in the compound of the Buddhist monastery to protect it from violent attacks of Malay Muslim rebels. Competing narratives exist on the violent attack on the temple in summer 2005. The Thai Buddhist villagers believe that Malay Muslim students in the pondok of the neighbouring Islamic school did it, while my Malay informants reject this explanation outright. BERSATU people on the other hand believe that fake monks resided in the temple and dealt with drugs. Clearly, after being a conflict between the Thai state and Malay-Muslim rebels, the conflict now involves local villagers as well. After decades of opening the border, the resurgence and subsequent repression by the Thai military has resulted in intense fighting on spatial control of the border region. My paper looks at the negotiation of conflict by the Thai Buddhist and Malay Muslim border and their efforts to make any sense of the confusion that the violence created and the meaning that they attach to the locality in which they live.

Prof. Nicholas Tapp (Department of Anthropology, Research School of Pacific and Asian Studies, Australian National University)
Transporting culture across borders – the Hmong

This paper will consider recent literature on the state, nationalism and borders with reference to the Hmong minorities of Burma, Thailand, Laos, Vietnam and China who now form a global community as resettled refugees in Canada and France, the US and Australia. The paper forms an attempt to take seriously Aihwa Ong's (1999) call to place 'human practices and cultural logics at the center of discussions on globalization' and to show how the nation-state continues to regulate populations despite diasporic flows, although it is felt that her own work, through its emphasis on elite flexible capitalists, does not fully accomplish this. In particular, in the northern Indochinese context, the paper is concerned to argue against a too-simple model of flexible ethnicity in the past, artificially divided by imperial and national borders, now returning to some natural condition of 'flow' through the forces of global diasporic transnationalism. The core of the paper will refer to recent ethnographic data on the return visits of overseas Hmong to 'homelands' in Thailand, Laos and China (based on research in Australia, Laos, Thailand and China), and in conclusion echoes David Harvey's (2000) argument for a newly situated form of cosmopolitan geography.

Session 7: Friday, 14 September 11.10 – 13.00

Sverre Molland, (PhD Candidate, Macquarie University, Australia)
Human trafficking, "The perfect business"? Thai-Lao Cross border migration and the market metaphor

Within human trafficking discourse, borders are perceived as demarcations between poverty and desperation on the one hand, and opportunity and development on the other. Uneven socio-economic development between countries is commonly understood amongst anti-trafficking actors to create a "natural market" where well-organized criminal groups prey on vulnerable migrants who attempt to escape poverty in search for better opportunities. Thailand and Laos are no exception to this view where Governments, International Organizations and others echo imageries of poor Lao migrants crossing the border to Thailand in seek of employment, and where a fallout of this migration flow ends up in the scrupulous hands of traffickers.

This imagery will be contested in light of ethnographic research that has been carried out within the commercial sex industry on both sides of the Thai-Lao border. More specifically, the assumption of "the border" as being a significant demarcation for trafficking flows within a migratory labor market will be scrutinized. The paper will also make some reflections on "the significance of borders" within trafficking discourse in light of the ethnographic material presented.

Zhang Leiping (Ph.D Candidate, History Department, The National University of Singapore)

The Sino-Vietnamese cross-border trade and trade system in northern Vietnam from 1802 to 1874

Due to the geographical proximity of southern China and northern Vietnam, frequent communications between China and Vietnam occurred along the Sino Vietnamese border lands in history perspectives. The bulk commodity trade among frontier people, Chinese and Vietnamese, became a crucial part of Sino Vietnamese intercourse under the Sino Vietnamese suzerainty during the nineteenth century. Besides the tribute trade, the private trade, mining, cross-border and cross-ocean trade with the Chinese was a significant part of the Sino Vietnamese relationship during the Nguyen dynasty. Moreover, three of them was involved each other. Mining which improved commercial exchanges in northern Vietnam was also connected with other local commercial activities such as metal refining and mint even exporting metal wares, which was related with cross-border or go-ocean trade. Lying at the crossroads of different trade currents, the regions from mountainous and sea regions in northern Vietnam formed a crucial link in an active trading network, whose extension formed the long-distance trade of Sino-Southeast Asia. The Sino Vietnamese cross-border and going-ocean trade played a dominant role by bridging two trading system, southern China and northern Vietnam and acting as an internal component of long-distance trade of Sino-Southeast Asia.

What was the role that the private trade played outside tribute trade system, between Chinese and Vietnamese, and how two trade systems, southern China and northern Vietnam, cross-border and going-ocean trade, northern and other parts of Vietnam such as middle even southern Vietnam, integrated into each other? With an eye to these questions, this paper explores the internal mechanism that made these regions to be one economic unit effectively and discusses the roles which the cross-border and going-ocean trade played in the integrating trade system of southern China and northern even the whole of Vietnam.

Zhang Juan (PhD Candidate, Department of Anthropology, Macquarie University, Sydney, Australia)

Remapping the China-Vietnam Borderland

The unprecedented economic reform has changed the face of China's borderlands since the 1980s. The increasing volume of border-crossing practices, especially in the form of tourism and trading, suggests that China's national borders have become a new focus of interest and a new space for social imaginations. As borders become China's new "bankable" territories, issues such as border demarcation, border control, border trading, and border tourism have taken a more prominent position in the national media as well as in the everyday dialogues of ordinary Chinese people. While celebrating the establishment of various cross-border economic cooperation networks and organizations, we can also witness an accelerated process of border demarcation and growing enforcements on border control and border security. The physical territorial borderline is by no means disappearing in the presence of extensive economic collaboration. China's borderland presents an interesting case that reflects China's new relations with her neighbour countries as well as the ways in which it engages with the rest of the world in the battle of global economic competition.

This paper uses the China-Vietnam borderland as an example to illustrate this kind of new relations and its effect on the changing geo-politics in this special territory. Until the 1990s, the borderline between China and Vietnam was still a line of warning, caution, invasion and retreat with memories of war. But since then, this borderline has suddenly transformed into a lifeline that is pivotal to the survival of regional economy. By remapping the China-Vietnam borderland, this paper examines the social practices and transformations that are unique to this borderland and how these practices and transformations reflect the power relations between China and Vietnam nowadays. Regarding China's borderland a merging point where government policies, bilateral interactions, negotiations between nations, transnational networking, and population movement all become materialized, this paper argues that we can have a more tangible understanding on how China is positioning herself in the global economic competition as well as regional cooperation, how this kind of positioning is accepted or contested by her neighbor countries, and how this acceptance or contestation is translated into the everyday practices enacted by different agencies and subjectivities at the local level.

Session 8: Friday, 14 September 14.30 – 16.20

Aranya Siriphon (PhD Candidate, Regional Center for Social Science and Sustainable Development (RCSD), Social Science Faculty, Chiangmai University, Chiang Mai, Thailand 50200)

Blurring the Border: Translocal Strategies and the Tai Peddlers along the Burma-Yunnan Border

This paper argues that the influence of transnational goods flowing over the Burma-Yunnan border have created a 'blurred zone' in which state power and national desires have been compromised. Since the Burma-Yunnan border opened for international trade in 1978 onward, the Shan Tai and Dehong Tai peddlers along the border have been involving with trans-border trade, compromising with states power and border economic conditions affected by transnational goods flows. This paper focuses on both Tai peddlers who have sold commodities, from Thailand and Shan State, claimed as 'lands of brotherhood'. Within the transnational goods flowing context, the Tai peddlers have attempted to revise their previous 'translocal social networks' obstructed for almost 40 years of political conflicts influences. Through three translocal strategies of inter-marriage, kin relationship, and friendship among both Tai peddlers, the translocal networks have been maintained and re-extended. This is not only for the purpose that they may better their economic livelihood, but also recreate the translocal Tai world whereby the blurred zone of territorial border has been emerged compromisingly.

Amporn Jirattikorn (Ph.D. Candidate, Department of Anthropology, University of Texas at Austin)

Politics, Pop Music of Shan State Army at the Thai-Burma Border

The Shan have been engaged in an intermittent civil war within Burma for decades and the Shan State Army (SSA) is one of Burma's largest remaining ethnic opposition armies. This paper investigates ethnic politics of the Shan State Army and their relationship to popular music. Shan insurgencies have utilized popular music to draw attention to the plight of the Shan in Burma and the Shan struggle for independence for many decades. But recently, the Shan State Army's involvement in popular music highlights the transnational characteristics of its movement and the important role of cross-border exchange. Over the past few years, after SSA has moved its stronghold to Doi Taiiang, near the Thai-Burma border, SSA has sought to make use of Thai media, especially Thai singers to draw ethnic solidarity across the Thai-Burma border, thereby transforming it from a local movement confined to the Shan to a larger movement with the Thai audience. With the advent of VCD as a new domestic movie-making technology, SSA also produces many music albums with moving images of SSA fighters. These videos are widely watched and consumed by Shan migrant audiences living in Thailand but are inaccessible to the Shan audiences inside Burma.

This paper aims to be both an analysis of the construction of Shan ethnic identity by the Shan State Army in relation to the global flows of objects, information and images, and ethnography of audience reception, examining how the images of ethnic insurgency are consumed by Shan migrant audiences. This paper shows, despite its physical absence of "nation-state," Shan State Army is using a "transnational imaginary" for nation-state development purposes.

Antonella Diana (PhD candidate, Department of Anthropology, Research School of Pacific and Asian Studies, Australian National University, 0200 ACTON Australia)

Negotiating the "exception" as petty traders on the China-Laos border

As the Greater Mekong Sub-region moves towards an ever rapid economic integration, the dream of a borderless socio-political geography is belied by ever-lasting national thrusts. Old-age frictions and regulatory practices between the members of the economic bloc have re-emerged, relaxed only by an occasional suspension of the authority inscribed in a "state of exception" (Agamben 2003, 1995). Among the participants, China is the leading player on the scene projecting its thirst for natural resources and market outlets into its neighbouring countries. Laos, hitherto regarded as a disempowered land-locked country, now directs the rules of the transnational passage of goods, people and capital between its neighbours.

Caught within such broader power play is a group of corn traders operating across the Laos-China border. Drawing on Chinese models of entrepreneurship, they construct themselves as xiao laoban (little entrepreneurs) acting between major businessmen in mainland China and corn suppliers in Laos. By adopting multiple identities as Dai, Chinese and

Tai, and skilfully deploying transnational social links in trading transactions, the xiao laoban carve out niches for negotiating the "exception" within the national cross-border regulatory schemes. Yet, the traders' agency is not sufficient to celebrate the demise of the nation-state. Their case neither falls into the paradigm of borderlanders' resistance to state power (Cohen 2000, Davis 2003), or into the argument that advocates cooperation between state and its subjects at the border (Walker 1999). It rather sets an alternative model under which to conceptualise the relationship between the state and its peripheral members in the era of an apparently deregulated regional integration.

Panel 41 - Women writers in South East Asia

(Panel convenor: *Faizah Soenoto*)

The new millennium brought an interesting phenomenon in the history of the South East Asian literature: it seems that the female writers have gained a leading role in the new literary scene. This phenomenon is misunderstood not only by the local literary critics but also by western scholars.

In the case of Indonesia the new waves of female fiction writers soon have been labeled as "sastra wangi" ("fragrant literature"), with all the consequences. The famous traditional distinction which was very strictly between sastra/kesusastraan (high literature) and the popular literature (as novels and novelettes) seems now to be fading away. The characteristics of the new-young women writers are all elegant, glamorous, beautiful and fragrant, but they are also intellectual figures, independent and at the same time are public figures, who hang out freely in cafe's. Their novels have modern themes, narrate the metropolitan's life. They talk about sex in a liberal way. Of course, the media has an important role in the developments of this phenomenon.

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The aim of the panel is to look at the work of women writers in South East Asia in comparative perspective by addressing the following questions:

How have the women writers reflected their world in their works?

How is the position of women writers in the literary world of the other Southeast Asian countries?

Whether the effects of the new world of metropolization process and the function of socio-economic and morphological evolution of large metropolitan areas, within the context of globalization, have also influenced the literary works and reflected or affected them? And how the women writers responded in their works.

Session 6: Friday, 14 September 9.00 – 10.50

Michel Fournié (INALCO-Paris)

"Women writers in Socialist Republic of Vietnam: reflects of recent society's mutations, the Duong Thu Huong provocative case"

Since the 2nd half of the 20th century one could determine a rise of the literary and social importance of the women writers on the literary stage of Vietnam, either in the Democratic Republic of Vietnam, or in the Republic of Vietnam and, after 1976, in the Socialist Republic of Vietnam. If one goes on the approach of the essay writer, man of letters and professor, Hoang Ngoc Hiên which proposes a vision "Âm/Duong"(Yin/Yang) in the evolution of the fictional literature of Vietnam, the work of the novelist and polemicist Duong Thu Huong fit in the two components.

Indeed, she is at the same time in an "Âm" prospect when she underlines the individualistic dimension of the characters of her novels what makes easier the comparison with the pressures which the ideological authoritarianism of the "collectivism" over the citizens may exercise. And at the same time in a "Duong" dimension insofar as, in its novels and short stories, she clearly advocates and "militates" for a change of mentalities, being resolutely involve in promoting a "better" democracy and fighting for more respect for the individual rights of the persons and in questioning the "conventions" of the current policy of "Renewal" (Đổi mới) promulgated by the late General Secretary Nguyễn Văn Linh in 1986. Duong Thu Huong is "provocative" in the sense of a strong personal involvement to the benefit of her readers (less and less in Vietnam since her most recent novels were not published there) who may be looking for a kind of a "prompter" as recommended by the well-known novelist Mai Thảo in his famous essay "The prompter", published in Saigon in 1970. After an evocation of the Duong Thu Huong's notoriety as a woman as much as a writer, so much in Vietnam than

abroad (Duong Thu Huong is one of the contemporary Vietnamese authors most translated in the whole world), it will be presented the two sides of its "provocative challenge":

- One "societal" on the political and social dimension of her struggle for a true recognition of the "position of the women" and of their aspirations in a society in full change;
- the other "literary" on her contribution to the renewal of the novel writing, in particular with her first "firebrand": "Paradises of the Blind" and its most recent novels, published, not yet in Vietnamese but in French "Terre des oublis" (Wespieser 2006), English "No Man's Land" (Hyperion 2005) and Italian "Terra di nessuno" (Garzanti 2007)...

In conclusion, it will be approached the impact of work and personality of the novelist Duong Thu Huong as regards the recognition of the specificity of women's position in the Vietnamese society of the beginning of the 21st century but also in the affirmation of the international notoriety of the women writers of Vietnam. Moreover, It will be stressed upon that the writings of the novelist Duong Thu Huong greatly contribute to a better understanding of the situation of the Vietnamese women, and the expression of their womanhood, by a large number of foreigners, including *Việt kiều*, thus providing a possibility of appreciating, "from inside ", the weight of "transition» in the way of life and the sexual behaviours in the very last years in Vietnam.

Mulaika Hijjas

Women Writers in Nineteenth-Century Riau.

The emerging women writers of Indonesia and Malaysia who sell large numbers of books but are denied entry into the critical establishment have predecessors in the nineteenth-century Riau women authors of *syair*, a genre of Malay narrative poetry. The top four best-selling books of the early years of Malay lithograph printing were romantic *syair* primarily intended for women, of which at least two were also written by women of the Penyengat court: *Syair Sultan Abdul Muluk* by Raja Salihah and *Syair Sultan Yahya* by Daeng Wuh. Other women writers from Penyengat include Raja Safiah, Raja Kalsum, Encik Kamariah and Encik Jamilah. Like the novels of their twenty-first century counterparts, *syair* by or for women were regarded by the leading thinkers of the day as, at best, trivial and, at worst, morally corrupting. However, these *syair*, many of which feature heroines who disguise themselves as men in order to rescue a male relative, had a significant intent. At a time when the public role of women was becoming increasingly restricted, women used texts such as these to contest their worth. This paper will examine the evidence for a feminine sphere of traditional Malay literature, and will show that women writers were not as unusual as has sometimes been assumed. The position of women writers and their texts within the literary hierarchy will be discussed, with emphasis on women writers' rewriting of the usual gendering of the discourse of reason and passion. The paper will also look at points of continuity between this group of texts by and for women with today's "sastra wangi."

Daw Tin Tin Myaing (Brenda Stanley, Daw Tin Tin Myaing, Ruislip, Middlesx, UK. Email: dawtintinmyaing@hotmail.com)
Three Burmese Women Writers in Burma (1930 – 1960): Picture of Burma gained from their work in English Language

This paper is about three women writers who were the first to write in English about their own culture and traditions. They were contemporaries: Daw Khin Myo Chit (1915-1999), Daw Mi Mi Khaing (1916-1990) and Daw Mya Sein (1913- 1985), both writing before Burma gained her Independence in 1948 and afterwards.

In the 1930s these three women in their own capacity were able to portray the way of life of Burmese people. They did this in English with the knowledge gained through higher education studies each one contributing articles and books and it was well received. They were able to bridge the understanding between the people of Burma and the Western world, in particular the British people who were stationed during the Colonial period. No other native of the country had written in the English language before.

The two main writers I have presented are: Daw Khin Myo Chit and Daw Mi Mi Khaing. These two writers have chosen relative subjects about which I have depict some of the issues written by both of them. They were born almost the same year, Daw Mi Mi Khaing, a more conservative and detailed writer of Burmese family, and for Daw Khin Myo Chit, I have classified her as the "people's writer" portraying Burmese culture, traditions and women's domestic life. In one of their books, both authors have focused on woman's life, their daily routine, their chores, tradition and food.

Among the three women writers, Daw Khin Myo Chit has written many books some in Burmese language covering a wider scope of topics. She is also a journalist and an editor of leading English newspaper. I have reviewed a few of her books:

Anawratha of Burma (1970), *Colourful Burma* (1974), and *A Wonderland of Burmese Legends* (1984) among others. I compare and contrast the works of two writers: one by Daw Khin Myo Chit: *Burmese Scenes & Sketches* (1977), and the other by Daw Mi Mi Khaing: *Burmese Family* (1946) that deals with similar issues. However, Daw Mya Sein is a very important person of her time and deserves to be mentioned in her own field of work for achievements gained internationally for the people of Burma and for the place of Burmese women in society. Then, I compare between her and Daw Khin Myo Chit for their political activities and the Burmese women movement. The comparison between Daw Mya Sein and Daw Khin Myo Chit will be the topic of today's interest: the forming of Burmese Women Association and the Burmese Women activities and their involvement in politics of their time. I have provided a brief biography of these writers and their work had been analyzed: their style, their choice of words and the inspiration of their topic they have chosen. These three women writers have various credibility but with diverse interest in the social issues and women affairs have made them outstanding women writers of Burma (Myanmar) today. Besides these three prominent writers, I have mentioned other younger Burmese (Myanmar) women writers and their books in English language.

Session 7: Friday, 14 September 11.10 – 13.00

Francesco Napolitano (Dipartimento di Studi Asiatici, Università degli Studi di Napoli "L'Orientale")
Reception of Indonesian Female Literature in the West

After a period of stagnation, the late 1990s and the beginning of the new millennium have witnessed an increasing interest in literature and the rising of new, bright stars in the Indonesian literary firmament. The fall of Soeharto's New Order, in May 1998, opened the door to new themes and experimentations. The dramatic rise in the fortunes of literary writing and its audience has been driven by two factors: the appearance on the scene of young women writers and the breakdown of the high/low or pop culture distinction. With the major exception of Ayu Utami, western scholarship seems to ignore this phenomenon. While the popularity of Indonesian literature is enormously increasing, thanks to young women writers (a short visit to a Gramedia bookstore in Jakarta, Bandung or Yogyakarta can confirm that) and while literature is now "pushing the boundaries", neither experts in modern Indonesian literature nor experts in related disciplines have until now showed much interest for this subject. This paper will try to catch the (pale) echo of this new women's literature in the West by discussing translations into western languages, scholarly contributions on this subject and readings and discussions at international literary festivals, like the Winternachten Festival in The Hague.

Antonia Soriente (Max Planck Institute for Evolutionary Anthropology & Università di Napoli "L'Orientale")
Expressions of homosexual love and emotions in Contemporary Indonesian Literature

Indonesian contemporary literature within the last decade has been characterized by an open description and exploration of traditionally taboo topics such as love, sexuality, pleasure, desire especially seen from the point of view of women. One of the themes of the contemporary literature works marked in a derogatory way as "sastrawangi" (fragrant literature) simply because it is mostly dominated by women writers who are young, glamorous, pretty and anticomformist, is the description of love in all its nuances from the most promiscuous to the homosexual varieties. Gay and lesbian characters populate a number of short stories and novels showing that homosexuality is no longer a taboo subject and is a reality. This paper will try to analyze the expression of emotions in literary work displaying love for the same sex and trying to evaluate whether this relatively new theme is just the expression of a trend determined by the booming of pop literature or if it is indeed the desire of exploring and displaying a theme that has long been neglected in literature. The description of gay and lesbian love, initiated by a character in "Saman" by Ayu Utami, has been continued by young women writers like Ucu Agustin, Clara Ng, Linda Christanty, Djener Maesa Ayu and is compared to the way male writers face this topic. Recent novels written in particular by Nano Riantiarno and Andrei Aksana will try to ascertain whether this new trend of contemporary literature is only the domain of women or indeed is a much wider phenomenon that involves many writers and themes and goes beyond celebrities and glamour.

Panel 43 - Traditional education and apprenticeship systems in SEA

(Panel convenor: *Jean-Marc DE GRAVE*)

South-East Asian countries are submitted to high pressure on their traditional knowledge and savoir-faire, at least since Western colonisation. The modern schooling education and the written references tend to influence the local systems notably by the way to submit them to a specific process of standardisation.

I propose to present in this panel different local education and apprenticeship systems may it be completely oral, influenced by Hinduism, Buddhism, Islam, Christianity, or else, as a first step to understand how those systems present contents, relationship patterns or value systems still active today, as a mean of comparison. The actual or lessened activeness of those systems should be shortly presented in conclusion.

Session 6: Friday, 14 September 9.00 – 10.50

Elisabeth LUQUIN (Institut National des Langues et Civilisations Orientales, Centre Asie du Sud-Est (LASEMA), Paris)
The transmission of relationship with the dÇniw-ancestors in Mangyan Patag society, Mindoro, Philippines

In the Mangyan Patag society, the dÇniw-ancestors ('Çpu dÇniw) enable ritual specialists to locate and communicate with the "life principle" of the living or recent dead, and also with the "long-time dead" (kalag), the ancestors (Çpu) and the malevolent spirits (labÇng). The role of the ritual specialist consists in maintaining the socio-cosmic relations that constitute the social system which is based on the 'Çpu relation. The ritual work of the specialist, in close collaboration with the dÇniw-ancestors, maintains the continuity of life and society. The relationship to the dÇniw-ancestors is transmitted by a ritual specialist to a novice during a process that lasts eight month. In exchange (balyo) for the savoir-faire and the specific dÇniw relation the novice gives different items such as a plate, a knife, prepared betel nut quids, strands of beads and a cockerel. During the transmission the ritual specialist and the novice enter into a sibling relationship. When the dÇniw-ancestors and the novice establish their relationship, the dÇniw have to be separated from the ritual specialist, whom from that moment onwards is no longer in a sibling relation with the novice. I will describe and analyse this particular traditional knowledge and relationship set which has so far survived modernity and can be understood as an expression of the value system of the Mangyan Patag.

Natacha Collomb (Département d'anthropologie, Université de Paris X, Nanterre)

A child in an adult's body: effects of change on traditional learning and transmission in a Tai Dam village of the Lao PDR

For the Tai Dam of Northern Laos, becoming an adult eligible for marriage is tightly linked to the mastering of traditional gendered skills such as basketry for men and weaving for women.

Notwithstanding a discourse emphasizing children's cognitive immaturity, the learning of these skills starts at an early age with an authorized if not encouraged access to the tools as well as to the material. Children are not supposed really to be learning these skills before their puberty, but play highly resembles reality and there is little doubts as to its efficacy.

Recently, brutal changes in the agricultural system and the increased frequentation of the village and district schools have impaired the quality and the quantity of children's participation to the village economical and technical activities. Older people, but also younger adults whose children may still be unmarried, strongly acknowledge a transmission gap concerning traditional skills. Some of them wonder out loudly whatever will become of their children who no longer acquire the know-how necessary to their transformation into real and fertile adults. In this paper, after having presented the "traditional" learning process of gendered skills, I will discuss, through an analysis of the villagers' discourses, the presumed or fantasized effects of a changing way of life on the continuance of Tai Dam identity.

Martin Bastide (Centre for Tourism and Cultural Change (CTCC), Leeds Metropolitan University)

The apprenticeship of Minangkabau silek (West Sumatra, Indonesia): change and continuity

Until recently, the education of young Minangkabau was provided at the mosque and was articulated around three ele-

ments: *adaik* (custom), Islam (strongly influenced by Sufism) and *silek* (the local form the Malay martial art called *pencah silat*). These three elements were not isolated but, on the contrary, they were linked and together they formed the core of Minangkabau's traditional education.

In this triptych, *silek* occupied a central place and, through a set of symbols referring to the social, political and territorial organization, participated to the transmission of the values of *adaik* and Islam. It was also a way to reach personal achievement. More than a set of martial techniques, *silek* was an educational method as it was used to transmit knowledge. However, a whole series of political, economic, social and cultural changes have led to a transformation of Minangkabau society which affected *silek* and its system of values and representations.

Since the creation of the Republic of Indonesia, new forms of political, social and territorial structures have replaced the traditional ones, leading to a relative loss of signification of the symbols carried by *silek* toward the younger generation. Also, the emergence of a national education system has contributed to minimize the educational role of *silek*. Thus, by losing its educational role, *silek* tends to be isolated from its two corollaries that were Islam and *adaik* and its sportive aspect tends to be emphasised.

All these changes have led to a deep mutation of *silek* that tends to be considered more and more as leisure. It is this process of change that we will analyse here, in order to gauge and understand how traditional forms of education and transmission are challenged by new ones, and how they evolve in order to adjust to a moving context.

Session 7: Friday, 14 September 11.10 – 13.00

Jean-Marc De Grave, (Université Versailles Saint Quentin en Yvelines, Centre Asie du Sud-Est (LASEMA), Paris)
Javanese nyantri and social relationship active implication in Indonesian high-schools context

As it has been clearly shown by Pierre Hadot for antique Greek philosophers, the way of life prevails over theorisations stemming from the exercise of philosophy. On this basis, he has underlined the fact that the sophist mode of apprenticeship – which is cut off its social environment – is indelibly marking Occidental school apprenticeship and constitutes its main characteristic.

Comparatively, in the traditional Javanese transmission system of knowledge and *savoir-faire*, the *nyantri* system, students stay at their master's or in the concerned community, and the learning or apprenticeship process is being put into practice in parallel to the active participation to local daily activities.

On the basis of several high schools and Muslim schools ethnographies, I propose to show in which way this system is still active at the relational level in transposed imported contexts, in particular the occidental schooling apprenticeship of which definition seems to be opposite to the *nyantri* one.

Mathieu Claveyrolas (Ecole des Hautes Etudes en Sciences Sociales, Paris)
Teaching Nation, between politics and religion. A comparative approach of Indian temple-museums (1930-2007)

I propose a paper centred on the study of several temple-museums of the north of India.

These temples are recent places (founded between 1930 and 1980) which, while proposing a traditional devotional experience, openly assume a central didactic vocation. To make it short, the ambition of these hybrid places is to encourage the visitor to (re)learn to know, defend and embody an "Indian identity".

On the one hand, I will investigate the articulation between teaching vocation and the devotional context of these temples. What do ethnographic data reveal concerning the evolutions (more or less active participation) and regularities (embodiment processes) in the ways transmission of values occur when one passes from a traditional religious context to the new museographical context?

I will try to contrast this analysis with the existing knowledge on the bonds that traditionally maintain the school and the family with the religious and political fields.

On the other hand, I will study the evolution of the articulation between devotion and learning processes within the framework of a policy of patrimonialization which precisely aims at making the visitor embody a historically marked vision of the Hindu culture. I will thus consider the contemporary frames of interpretation of these temple-museums increasingly turned, in the Hindu nationalist context, towards the standardization of the knowledge (on the history, on the territory) and of the values.

At last, the discussion will be opened to parallel phenomenon to be found in Southeast Asia.

Rupalee Verma (Department of Southeast Asian History, Delhi University, India)

Traditional "Indigenous" Education in Bengal and in Java: Retained, Removed or Orientalised?

This paper will start with an overview of the surveys carried out in the 19th century by the Dutch and the British colonial authorities in Java, Indonesia and Bengal, India. The purpose of these surveys as stated by the colonial authorities was to assess the state of indigenous education already existing in these areas. In Bengal this survey was carried out by William Adam in the period between 1835 to 1838. In Java, a somewhat similar survey was carried out in 1819 in response to the order issued by the then Governor general Van der Capellen. Though these two surveys remain one of our most important source of information, there are other accounts such as autobiographies and biographies of those who studied to these institutions of instruction and knowledge.

This paper will also try to bring into context some of the western notions and forms of schooling and instruction popular in 19th century Europe and compare them to those existing in the Indian and Indonesian areas of that period. Also Britain and Netherlands were in two different phases of development as far as nature of state and pedagogical development was concerned and this influenced their outlook towards the status of traditional systems of education. This of course was also related to the extent of colonial control being exercised in the two areas as also to requirements of the colonial state. This too influenced the policy towards indigenous institutions.

I would like to conclude by comparing the impact of these two colonial policies on the traditional systems of educations. Were they autonomous enough to survive? If they were community efforts, did they not require state aid of any kind? What about the changes brought about by introduction of colonial institutions of education: did they have to adapt to these changes and to what extent? Or have they disappeared completely and what we see today as traditional institutions are in fact an "orientalised" version of the indigenous institutions belonging to a bygone era?

Session 8: Friday, 14 September 14.30 – 16.20

Vicente Chua Reyes (Centre for Research in Pedagogy and Practice, National Institute of Education, Nanyang Technological University)

Beliefs, dispositions, agency and traditional values in Singapore modern education settings

This inquiry is the first of its kind: longitudinal, nationwide survey of schools in Singapore. Education and its linkages with subjective agencies (how individual students perceive themselves and the consequent actions they take based on these notions) and social capital in the tradition of Coleman and Bourdieu is area that has been researched quite extensively. However, relationships between subjective agency, capitals and orientations to traditional values and authority (students' perceptions of traditional as opposed to modernist and post-modern notions) is only an emerging field. The international phenomenon of globalisation and the drive to become Knowledge-Based Economies have tremendous implications on the development of new types of capitals for the labour workforce. In line with this drive, Singapore has adopted a deliberate policy to prepare its young population by buttressing their current levels of human, social and civic capitals. This paper reports on the progress that has been made two years after the start of the nationwide longitudinal study. Findings, insights and issues raised in the inquiry would be invaluable inputs to the continuing debates and discussion on the interrelations of agency, beliefs, dispositions, values and educational systems.

FINAL DISCUSSION