



5th Asian Graduate Forum on
Southeast Asian Studies

7-9 July 2010

ABSTRACTS

PANEL 1 - TRADITIONAL MATERIALS & PRACTICE

New Perspective on Lanna Lacquering: The Reflection of Customs, Beliefs and Culture from Traditional Lacquer Ware to Contemporary Lacquer Objects

Sumanatsya Voharn

Faculty of Fine Arts, Chiang Mai University

j.voharn@gmail.com

The objectives of this research are to investigate the historical complex of Lanna traditional lacquer, the relations between Chiang Mai and Chiang Tung from cultural perception to beliefs, and the creation of Lanna Lacquer objects by using traditional techniques, which plays an important part in the understanding of contemporary style. Research methodologies are carried out into collection data, related documents and depth interviews with the local craftsmen, historians, designers and tourists. The investigation found that; 1) the practice of Lanna lacquer technique was started by the Tai Kheun ethnic group who came from Chiang Tung in Burma in 1804. 2) Kreung Kheun lacquer has had two principal functions. Firstly, it is used to coat bamboo houseware items making them water resistant. These products are light-weight and the lacquer makes it highly functional for daily life use. Secondly, Kreung Kheun lacquer is used for the decorative expression of traditional beliefs. 3) The investigation also found that the design motifs and forms of Lanna lacquer ware are generally connected to Buddhist beliefs and adorned with decorative designs symbolizing specific beliefs. Results and analysis found that 1) The golden period of the lacquer ware business was in the tourist industry during 1977-1987. 2) The traditional techniques are being replaced by synthetic materials and acrylic paint for more commercial lines and large quantities of low-end items. 3) the main problem facing the new Lanna lacquer industry is Vietnamese lacquer ware because it is cheaper. Because of this, people in the handmade Lanna lacquer industry need to express their own distinctive style or a more contemporary style, adding value and uniqueness to traditional handicraft products.

Sumanatsya Voharn a lecturer at the faculty of Fine Arts in Chiang Mai University, Thailand. She received her Bachelor and Master degree in product design. In 2007, she researched on Vietnamese handicrafts and participated in the lacquer art workshop in Vietnam by *Rocky Feller Foundation*. 2009, Ph.D student, Silpakorn University Bangkok Thailand.

PANEL 1 - TRADITIONAL MATERIALS & PRACTICE

The Motif Buketan (Floral Motif) in Pekalongan Batik: Development Dynamics and Social Identity in Pekalongan, Central Java

Karina Rima Melati

Religious and Cultural Studies, Sanata Dharma University

melatyqu@yahoo.com

'Buketan', comes from French or Dutch word '*bonquet*', which means bouquets. It refers to batik motifs which were developed and produced by Indo-European women in the Netherland East Indies from 1840-1940. Buketan has been widely considered as a cultural hybrid artifact that belongs to the category of coastal batik, known as 'batik pesisir'. Buketan has also become a symbol of social identity within Pekalongan, Central Java. This is because compared to the surrounding coastal areas, Pekalongan has a more skilled workforce, a more developed handicraft system, and a better trade and promotion system for its batik. This research focuses on visual and verbal evidence to see how members of Pekalongan society have identified themselves through production of the buketan batik motif.

The existence of the buketan batik motif as cultural hybrid is widely considered as the essence of 'batik Belanda', which is recognizable as adapted Euporean pattern mix with local motifs, made by Indo-European woman during the Dutch colonial Period. Later, Chinese and Indo-Chinese entrepreneurs also produce buketan batik motif with a combination of cultural element from European, Chinese and Javanese influences. For Indo-European women, buketan batik motif allowed them to become involved with development of the batik industry which became increasingly recognized in various circles in domestic and international market. For the local society, buketan batik motif becomes an obsession and was associated with the higher class because of its historical European motif background. Currently, the buketan batik motif is still being produced especially by the Indo-Chinese, Indo-Arabic and local society entrepreneurs representating the typical pattern of Pekalongan batik. To trace its development, this research will analyze the process of negotiation among the consumers relation to the cultural of habitus characteristic of Pekalongan society.

The studies of specific batik motifs and the connection with a particular social environment production is rarely done. Therefore, this research highlight the use of batik motif development in order to identify the tastes that have shaped a specific community of producers and consumers. Hopefully, in the future this research can contribute to conceptualizing how batik motifs are produced or created and imagined as social identity in association with particular taste and preference.

Karina Rima Melati is a junior lecturer at the Department of Advertising, in Indonesian Communication Academy (AKINDO), Yogyakarta. She got her BA from the Department of Graphic Design, Indonesia Institute of Arts (ISI) Yogyakarta. She was invited several times to give talks at her alma-mater as visiting lecturer in Studies of Design. She is also a trainer at 'Natural Dye Batik Training', a Yogyakarta's local government programme to women and society empowerment. Today, she is pursuing her Master Program on the topic of 'The Dynamic of Buketan Batik Motif as Imagination of Social Identity within Pekalongan, Central Java', in Department of Religious and Cultural Studies, Sanata Dharma University (USD), Yogyakarta. This research is to see buketan batik motif, a European style pattern, that has been produced and adopted widely by Pekalongan society, as their character of batik motif. Buketan also becomes material of cultural hybrid that was delivered and produced by Indo-European women in Netherland East Indies from 1840-1940.

PANEL 1 - TRADITIONAL MATERIALS & PRACTICE

Art and Spirituality among Indigenous People in Moluccas: A Study on the Crazy Bamboo Performance in *Negeri Suli, Ambon - Moluccas*

Vanny Suitela

Center for Religious and Cross Cultural Studies (CRCS), Gadjah Mada University

vannysuitela@rocketmail.com

Bulu Gila (the Crazy Bamboo) dance is a kind of traditional folkdance of the Moluccas people that existed since many years ago. It has character unique because involved *trance* phenomenon inside its practice. However, it was suspected by many persons either insiders or outsiders as a kind of “devil art” because they thought that it has involved all stuff of the blackness world such as genies, Satan, and black magic in its practice. This paper argues that *Bulu Gila* dance represented of a religious practice of Moluccas ethnic religious that was vanished by the Colonizers many years ago. It contains a number of ethnic religious belief particularly about divine, spirits, nature, and human and its interrelationship. This paper tried to revise the misunderstood and suspected of the persons even formal religions to *Bulu Gila* dance in Moluccas. This research focus on *Bulu Gila* dance performance in *negeri Suli-Ambon* city, Indonesia. This research uses qualitative approach, with data collection technique done by: a) In-depth interview to the key informants. b) Observation of participants. c) Documentation study consist of pictures and video of the *Bulu Gila* dance performance in Suli. Analyzing data done by reducing, clarifying, decrypting, concluding and interpreting all information selectively. Techniques of checking relevance data were dependability and conformability. Research result and discussion: 1) *Bulu Gila* performance can be concluded as a kind of *trance* dance because it contains a number of symbols, cosmologies, and beliefs of ethnic religious of Moluccas people in the beginning, core and the end of the performance. 2) supporting substances of the performance consist of the leader (*pawang*); performance equipments; offbeat; clothing; stage; and requirement. 3) It contains some ethno spiritualities meanings, that is, a) the local conception about the Transcendent–divine (*Upu Lanite*), and the transcendent-immanent (*Nitu*-spirits of the ancestors). b) The conception of the “unification and overcome” of God and evil, brightness and darkness. c) The conception of living together of a community: as a local identity confirmation, as social cohesion, and as the medium to generate the value of *Masohi* (working together) among societies. c) The conception of relationship between human and nature; the local conception about nature as person-being, the local conception about the feminine nature, and the local conception about the unification, equilibrium, and aptitude of life of human with nature. Conclusion: *Bulu Gila* dance performance showed that dance (art) and spirituality are not mutually exclusive but rather all – encompassing. Spirituality grows up and has sense in art, and art become the real medium expression of spirituality. This is a way to close to Ultimate Reality, but in the ethnic way. Therefore, I proposed that *Bulu Gila* dance need to be preserved and to be inherited for the next generation as the locality wealth of religious practices, and in order to avoid extinction.

Vanny Suitela is an Ambones woman. She comes from Moluccas province, a province in the East of Indonesia. She is a lecturer and a researcher of The Moluccas Christian University of Indonesia (UKIM) in Ambon-Moluccas. Besides that, Vanny engages in *Perempuan Peduli* NGO’s whose concern to the problems of Children and women in Moluccas context as well as in *Badati* journal whose concern to publish the written about the social, culture, and the economic development of Moluccas province . She is a MA student in CRCS Department, Gadjah Mada University, Indonesia now (since summer 2008 to present). Her study focuses on Christianity and indigenous religious practices in Indonesia particularly indigenous religious practices and local cultures in the East of Indonesia. She is in a process to finish her thesis now. The thesis is based on her ethnographic fieldwork for almost six month in Suli, Ambon.

PANEL 1 - TRADITIONAL MATERIALS & PRACTICE

Cosmological Purifiers: "Great Men" in Akha Rituals and Ceremonies

Wang Ruijing

School of Sociology, China University of Political Science and Law

xiaozazuotian1984@sina.com

This research is a part of my M.A thesis which focuses on twin infanticide in Akha village. The Akha people are an ethnic group living along the border of China and Myanmar. The evidence is based on the materials I collected in 2008-10. The birth of twins is viewed as the worst catastrophe that can happen in Akha society, an ultimate threat to the cosmological order. Whenever it happens, they have to perform ritual of infanticide and perform various rituals and ceremonies, officiated by different kinds of "great men", to purify the contaminated couple, family, and village, so as to restore the cosmos. The aim of this research is to analyze those four kinds of important persons crucial in these rituals and ceremonies related to twin infanticide.

The rituals emphasize "the properness", centred on the idea of "cleanness" (*xio*). Proper rituals lie in the knowledge and functions of the "great men", to borrow the concept from Melanesia, the kinds of men manifested by four categories of persons indispensable in rituals and ceremonies--*puzuada* (the father of village), *pima* (the priest), *caoka* (the intercessor), and *caomao* (the elderly). These persons attend most of Akha rituals simultaneously, assuming different roles.

When a couple gives birth to twins in an Akha village, the intercessor and the elders must be informed immediately, who will then go to the host's helmet, consult about how to cope with the issue and arrange tasks. *Puzuada*, the purest man in the village, must hold rituals to purify the water source right away, and subsequently take part in every ritual later officiated by priest as a representative of the village. When the couple can provide enough dogs, pigs and chicken for sacrifice, perhaps several months or years later, the priest will be asked to perform rituals for purifying the family and individual, in which the intercessor, the elders and "the father of the village" must be present.

This research aims to present a picture of those great men in rituals and ceremonies related to twin infanticide, including their qualification, ritual stuff and ritual performances, roles and functions, and the most important thing--the relations between themselves, between them and the host, between them and rites. These details suggest that to understand twin infanticide, one should not start with the legal idea of the 'sacred' individualism, but start with the totality of the Akha universe, in which moral sanction rests on the health and well-being of the world they are living in.

Wang Ruijing is a graduate student at the School of Sociology, China University of Political Science and Law, majoring in social-anthropology. She obtained her B.A as a sociology major there, too. Based on her terrific work in the field, she just finished her master's thesis on twin infanticide in Akha society, an ethnic group living along the border of China and Myanmar. And she decides to pursue further studies on that project, which involves various rituals, rules and institutions of Akha, by completing a Ph.D programme. During her fellowship in ARI, she will research on "great men"- four kinds of important persons crucial in most of the rituals and ceremonies of Akha.

PANEL 2 - EDUCATION

The Study of Siamese Slaves: Conceptualizing Siamese Slaves in Thai Historical Textbooks and Curriculum Development in Thailand from 1960-2001

Yaninie Phaithayawat

Faculty of Arts, Chulalongkorn University

yaninie.p@hotmail.com

Siamese slaves were traditionally the laborers and property of their masters in Thai society, and Siamese slavery was abolished during the reign of King Chulalongkorn in 1905. The paper aims to study how Siamese slaves have been conceptualized in Thai historical textbooks over the curricula from 1960 till 2001 and how these explanations create the students' understanding of the conditions of Siamese slaves. The historical evidences used in the research paper are based on varieties of textbooks in all different levels from primary level to high school level.

Since 1928, Siamese slaves have been explained in many versions of Thai historical textbooks, which are under the supervision of the Thai education plans. Since the first Thai education plan was enacted in 1960, the education of Thailand has been reformed so that it became more academic and more well-organized. According to the plan, both textbooks written by notable scholars who work for the Office of the Basic Education Commission, Ministry of Education, and those published by private publishers are supervised by Ministry of Education so as to ensure that they correspond to the Thai curriculum at the time. Siamese slaves have been explained in the textbooks of all four curricula of the Thai education: the Thai curriculum in 1960, the Thai curriculum in 1978, the Thai curriculum in 1990 and the Thai curriculum in 2001.

The results of the analysis show that Thai historical textbooks explain Siamese slaves on two main dimensions: the definition of Siamese slaves and the abolition of Siamese slavery. Siamese slaves are explained to be part of the lowest Thai social strata. The narratives highlight the suffering of the slaves, their lack of liberty and freedom, and their status of being under the absolute control of their masters. As for the abolition, the textbooks explain that the abolition of Siamese slavery occurred during the reign of King Chulalongkorn, and praise the king's effective measures to end this practice as his fulfilling his royal duty towards the Siamese citizens. In addition, the abolition of slavery is claimed to be the beginning of the Thai people's achievement of rights and liberty. In the researcher's opinion, these two main issues of Siamese slaves in the textbooks should be explained in more details and aspects in order to make Thai students understand Siamese slaves more clearly in the future.

Yaninie Phaithayawat is studying M.A. in History at Chulalongkorn University. She graduated with a BA degree majoring in English and minoring in History at Chulalongkorn University. She is interested in English literature, Thai History and Southeast Asia History. She is doing her M.A. thesis on the topic of "A study of the discourses of Thai Slavery". Her thesis is related to Siamese slaves, the construction of discourses and political and social contexts in Thailand. Her thesis is granted "CU. Graduate School Thesis Grant" from Chulalongkorn University.

PANEL 2 - EDUCATION

Children and Religion: How Islamic School Students Talked about Religious Concepts

Karlina Maizida

Center for Religious and cross Cultural Studies, Gadjah Mada University

karlinamaizida@gmail.com

Human development theory argues that religion is an adult concern. The concept of religion is too deep, complicated and mystical for children (Paloutzian, 1996), since children not yet begun to develop abstract thinking (Piaget, 1932; Elkind, 1970). Nevertheless, children are usually involved with religion for example; Sunday school, religious instruction classes, memorizing the Koran in mosque every afternoon, etc. In fact, some research on children conducted in Indonesia has shown that children have abstract thinking in conceptualizing God (Nyhof, 2009).

This research explores religious development in Moslem children through what they say about religion, as well as their experiences. Previous research about religious development (Harm, 1944; Thun, 1959; Goldman, 1964; Pealting, 1974) has been limited to studies of Christian children while most people in Indonesia are Moslem. I will analyze what the meaning of religion to Moslem children. The research is use cognitive approach to analyze religious development. The development method in this research is cross-sectional approach. The research involved two components. First, I explored the meaning of some religious concepts on children in the first to sixth grades (ages around 7-12 years). I observed classrooms when religious education was being held, and interviewed students about religious concepts. I posed several questions to children in Islamic school on such themes as the concept of God, Islamic faith (*iman*) and Islam, heaven and hell, sin and grace, angels, and the prophet. Next, I asked them about their experience of life and death, the existence of God and the practice of worship and prayer. In order to synchronize children's answers, I also interviewed their religious education teacher. All data collected will be analyzed using qualitative method. I have not yet completed my analysis of the data.

Karlina Maizida is a master student at CRCS with scholarship from Graduate School of UGM. She obtained her bachelor degree from Faculty of Psychology, UGM in 2007. During 2004-2006, She work as Experimental and Psychological diagnostic Laboratory Assistant. After her graduation, she works as psychological consultant in kindergarten. She wrote two article, *Pentingkah Mengasah Social Skill pada Anak* (December 2007) and *Perilaku Agresif pada Anak-Anak di Taman Kanak-Kanak* (May, 2008). During her study at CRCS, she experienced as research assistant for some overseas scholar who conduct research in some field such as religion and psychology. Her interests are early childhood education, psychology of religion, cross-culture and religious education. Now, she conducts her thesis about children and religion.

PANEL 2 - EDUCATION

The Impact of Learning through the Internet on Student Achievement and Learning Transfer Differences

Kay Thi Maw

Methodology Department, Yangon Institute of Education

kaymaw64@gmail.com

The primary focus of this study is to investigate the impact of learning through the Internet on student achievement and learning transfer differences in secondary schools throughout Myanmar (rural and urban). Currently 100 schools out of a total of 4225 secondary schools in Myanmar provide their students with the Internet access. This is a quantitative research study for identifying teaching and learning process integrated with the Internet. It aims to identify new modern pedagogies to raise student achievement. Although researchers have noted that the Internet is effective for student learning, it is still a topic of debate. My study has two phases: survey research for preliminary findings and experimental research for learning transfer differences. The research questions are; (i) Is there any significant difference in student achievement among three types of schools? and (ii) Is there any significant difference in learning transfers between students who use the Internet and who do not use? This paper addresses only the preliminary findings and will not describe the second phase of this study as it still has not been done yet. The sample population consisted of 1000 students from three types of 50 secondary schools; 500 students from O type school (Ordinary means that it still hasn't access the Internet at school), 440 students from N type school (Net means that it accesses the Internet at school) and 60 from P type of school (Pilot means that it accesses the Internet and is also initiated with ICT promoting program for Asian schools by UNESCO). The analyzed results suggested that there is significant difference of student achievement between N type school and O type school, but there is no significant difference between P type School and N type of school. Results indicated that students who use the Internet at home and at Internet café achieve higher scores in chemistry subject test. Based on the findings of the second phase of my study, it will address that student learning transfer differences and instructional design by using the Internet as a teaching and learning aid effectively. Consequently, the implications for the design and utilization of the Internet as a teaching & learning tool for insight learning will be studied further.

Kay Thi Maw is a tutor at the Department of Science Methodology, Hlegu Teacher Education College, Yangon. Since 2006, she has been doing her PhD research at the Methodology Department, Yangon Institute of Education, Myanmar. She got her Bachelor's Degree of Science (Chemistry specialization) from Yangon University (1984), both Bachelor Degree of Education (Chemistry and Mathematics) in 1993 and Master degree (Modern Pedagogics) in 2005 from Yangon Institute of Education, Myanmar. Her dissertation topic is "An Investigation into the Impact of Learning through the Internet on Student Achievement". Her interest is technology for education to improve student achievement, learning transfer from one subject to another, from school to environment and from school to their job life, the Internet@ teaching & learning aids, social impacts on student who use the Internet.

PANEL 2 - EDUCATION

Thailand's 'Cambridge' will be Khon Kaen (Possibly!)

Martin Vernon Allinson

Faculty of Humanities and Social Sciences, Khon Kaen University

martinallinson@hotmail.com

This paper reports research that was carried out for an MA-by-research in Social Development by a retired-engineer, 73- year-old, Graduate Student. The topic of the research was 'The Return of the Village Daughters'. It had been noticed that some high-potential women are intending to return to their girlhood villages in that Lao-speaking part of rural SE Asia called Isaan (or Northeastern Thailand). At present these women are living with their Western husbands in the West, running businesses, seeing their children through university, and so on. They have built a Western-style house in their girlhood village here in rural Thailand and visit it each year on holiday. When they are full-time in the village, after their husband's retirement, they will have a full set of 'the building blocks of power'-----monetary capital, assured income, available time, local insight, international vision, and (above all) the experiential learning from their girlhood in the village, followed by acculturation to a Western country. Whatever fields of societal (economical, political or cultural) activities attract (or recruit!) them, they can be expected to have impact highly-disproportionate to their small numbers and (since they will return to the villages as the villages will then be during the decline of industrialization and an agrarian revival) those impacts may be profound.

It will only be a very small 'reverse flow' migration----but some small migrations have big effects (Lee Kuan Yew and his colleagues to London and Cambridge, for instance) and merit study. And, as all engineers know, reverse flows (often called 'leakage') have very different, sometimes dramatic, effects from main flows.

The paper goes on to sketch into that scenario of Isaan (as Isaan will then be) the role of Isaan's major university (Khon Kaen University, KKU) in those changing times. Looking into that coming reversal-of-role of KKU, and comparing it with Cambridge in Cambridge's early days, is the present research activity of the now-75-year-old Postgraduate Student.

Boyhood (at the time of World War II and the subsequent Austerity Period) was spent in Northern England where **Martin Vernon Allinson** was a scholarship boy at The Manchester Grammar School. A State Scholarship took him to what is now Bangor University. He graduated in Electrical Engineering in 1956 and, in the next 54 years, worked for periods in Communications Engineering and in Electrical Generation (including 11 years as a nuclear reactor controller) and for periods as a Lecturer/Senior Lecturer/Principal Lecturer in higher education institutions in Canada, Cambridge, London, Leeds, Brunei and Singapore. He had tenure in Calgary at the age of 23, and again in Cambridge at the age of 27. Service in Teaching Staff Associations and on school, college and university Governing Bodies gave him insights into the functioning of academic institutions. After taking twenty Ngee Ann Polytechnic students (10 male and ten female) to Nepal for their Engineering Training Practice to study microhydroelectric installations at the villages along the Everest Trek, he transferred from Electrical Engineering to Student Affairs and became Singapore's first Student Development Officer (in 1991). In retirement he undertook an MA-by-research at KKU entitled 'The Return of the Village Daughters'. His various articles on this and similar subjects can be accessed on his website at www.martin.in.th

PANEL 3 - SOUTHEAST ASIAN LITERATURE

Travel Writing on the Philippines in the 18th century: New Visions and Aspirations

Anna Melinda Testa-de Ocampo

Department of English and Comparative Literature, University of the Philippines

poochingtesta@yahoo.com; poochingtesta@gmail.com

Travel writing on the Philippines is a new area of study. This paper hopes to discuss the new visions and aspirations of the British travelers to the Philippines in the 18th century including the accounts by William Dampier, Alexander Dalrymple and Capt. Thomas Forrest. These accounts show the shifts in travel writing from the search for spices and new territories to include natural history and scientific study in aid of the British Empire. This study is based on the excerpts of the accounts included in the collection, *Travel Accounts of the Islands (1513-1787)* published by the Filipiniana Book Guild in 1971. This study hopes to make a contribution to the area of European travel writing in Southeast Asia and to trace its shifts and transformations from the time of Magellan. Using Michel Foucault's notion of power, the tropes used by the travelers will be identified to show the link between politics and knowledge in the British Empire.

In the era of the "Age of Discovery," early European travel writers, in the search for spices used the tropes of surveillance and appropriation with an emphasis on the marvelous and miraculous. Later British writers used the same tropes including negation with natural history and science used in the pursuit of Empire.

Anna Melinda Testa-de Ocampo teaches at the Department of English and Comparative Literature in the University of the Philippines. Her research interest is on travel writing on the Philippines. Her M.A. thesis was on the accounts of the Magellan expedition in 1521.

PANEL 3 - SOUTHEAST ASIAN LITERATURE

The Thesis Story: A Straits Chinese Legacy in Early Malaysian Literature in English

Lim Kar Loke

Department of English, University of Malaya

lukelim05@gmail.com

A review of the development of Malaysian literature in English often ignores the fact that Singapore was part of British Malaya and that its publications before 1965 were literary efforts of the Malaysians, who, though physically in or out of the Straits Settlement, tended to be culturally and mentally tied with each other in the whole of the Malayan Peninsula. Putting the earlier literary Singapore into perspective, *The Straits Chinese Magazine* (1897-1907) and its sequel *The Straits Chinese Annual* (1909) merit critical attention of Malaysians for the relatively small output of the short stories attempted especially by indigenous Malaysians. Scholars have regarded these stories with their seemingly non-literary features as moralist or realist, cautionary or indifferent, so that most of the academicians did not bother too much about analyzing them as literature. However, literature is not just what is creatively written in its narrow sense or what is written as has been broadly defined in the past; it is also, in the IT age of the mass media and the global village, what is orally and visually transmitted. These stories were composed out of the Zeitgeist of social reform in the wake and the midst of the Hundred Days' Reform in 1898 and the Chinese Revolution in 1911. As put by Liang Qichao in 1902, a proponent of the 1898 reform in China, fiction or popular literature was believed to possess the four universal powers of permeating, immersing, shocking and transferring that can ultimately renew and influence a nation, customs, character, learning and technology. In such a milieu of the Straits Chinese's place of ancestral origin, the first periodical aforesaid, with its front cover bearing the bilingual Confucian maxim "If you have faults, do not fear to abandon them" and the considerable number of reform-relevant essays, became a means for reform in the ethnic group's place of adoption. The stories published therein had thus a mission to accomplish, i.e., to reform the undesirable customs of the community such as gambling, arranged marriage and illiteracy among young women. Lew See Fah and Chia Cheng Sit stand out with their frequent literary outputs in both periodicals. In terms of sub-genre of fiction, theirs can be called thesis, reform or revolutionary stories that put characters secondary to themes, problems or propositions. Either the characters suffer as a result of the evils of the social institution of the Straits Chinese or authorial comments are inserted and reinforced at the end of some of the stories. Besides, fantastic elements are occasionally fused into the usual realist setting. "The Vision of Bong Khiam Siap" by Lew presents a series of Dickens-like dreams of a wealthy but stingy community leader, a strong opponent of female education. What is different from the Victorian writer is that the dreams about the qualms of illiterate women do not make the protagonist a changed man. "From My Father's Diary" by Chia is an excellent tale characterized by the Golden Age of the English ghost story with its frame narrative, external narrator and recurrence of the action for gradual build-up of a spooky atmosphere.

In conclusion, early Straits Chinese stories of thesis or reform origin are not to be discredited for their seeming absence of creative or literary merits. It is just the opposite with their literary devices under the mask of reform in a tumultuous era. Lew is a better proponent of the thesis story with a clear authorial message sometimes resorting to flashbacks in extended dialogue; whereas Chia makes a better writer with his design of plot and sparing use of dialogue. Our review of new literature in English in Southeast Asia, therefore, needs to take text and context into account. Analyzing texts in terms of narrative and genre help to put these texts in terms of the former and modern senses of literature. Context or external reality, on the other hand, grants us a sensible view of the background to the emergence of a particular genre and hence literary development in the region.

Lim Kar Loke teaches English, literature and translation at a private university in Malaysia. His PhD thesis will be an attempt at analysing Malaysian fiction in English in terms of narratology.

PANEL 3 - SOUTHEAST ASIAN LITERATURE

“Wedded in the Association”: Correspondence and Commemoration in Nick Joaquin’s *Almanac for Manileños*

Vincenz Serrano

Creative Writing and English and American Studies,
University of Manchester & National University of Singapore

vincenz.serrano@postgrad.manchester.ac.uk; vincenz.serrano@googlemail.com

This paper examines the calendars and essays of Nick Joaquin's *Almanac for Manileños* (1979) from the standpoint of Walter Benjamin's notions of correspondence and commemoration. Correspondence enables Joaquin to pack seemingly disparate details into a calendrical representation of time. The calendars, furthermore, accommodate the complementary and conflicting temporalities of nation and religion. Finally, the almanac's essays commemorate not just facts and events but also missed possibilities and failure. This stance resonates with the notion of recollection as redemption.

Vincenz Serrano is a second year PhD student at the University of Manchester, and until September 2010, a participant in the Pathways to Cosmopolitanism exchange programme at NUS. My PhD has creative and critical elements: for the creative component, I am writing poetry about walking in Manila; for the critical component, I am writing a dissertation on Nick Joaquin’s *Almanac for Manileños* from the theoretical standpoints of Walter Benjamin and Mikhail Bakhtin, focusing on aspects of genre and history. Prior to PhD studies, I was Assistant Professor in the Department of English at the Ateneo de Manila University, where, starting in 1998, I taught Modern Poetry and Creative Writing. From 2003 to 2006, I was Coordinator of the AB Literature (English) programme. My poetry has been published in *Kritika Kultura*, *Philippine Studies*, *The Likhaan Book of Poetry and Fiction*, *High Chair*, and *Philippines Free Press*. In 2009, my poetry collection *The Collapse of What Separates Us* received first prize in the Don Carlos Palanca Memorial Awards for Literature, regarded as the highest literary honour in the Philippines.

PANEL 3 - SOUTHEAST ASIAN LITERATURE

The Symbolic System and the “Deep and Secret Stream” of Vietnamese Culture in Nguyen Xuan Khanh’s “The Mother Goddess in the Sacred Mountain”

Cao Thi Kim Lan

Vietnam Institute of Literature, Vietnamese Academy of Social Sciences

vulanck@yahoo.com

In matters of the rhetoric of fiction, the symbol is the most compact way of showing meaning of the text and expressing human feelings. It is more rich than a simple sign, as the power of symbols depends on particular types of interpretation, while those interpretations depend on different contexts, settings, and experiences that it may be the fullness of dynamic and fascinating. The interpretation of the meaning of a certain symbol depend on each an individual own embedded knowledges and cultural repositry. Considering symbols as a compact material of the language, researchers can approach works from a multi-aspect, and multi-dimensional perspective, moreover we can exploit the live and profound spirit of the human being based on simple and specific signs. My paper examines the symbolic system in the novel “*The Mother Goddess in the Sacred Mountain*” (*Mau thuong ngan*), a novel written by the well-known Vietnamese author Nguyen Xuan Khanh that concerns the culture and customs of village life in Nothern Vietnam at the early 20th century. The book contains many symbols about religious beliefs, manners and customs, behavious conventions, myths, folk music, and festival. In fact, the symbols form a system that strongly controls the composition of the work. The image of characters, plot, artistic space, and artistic time develops according to specific rules that are determined by this symbolic system. It can be said that underneath these symbols is a “deep and secret stream” of the mind and inner feeling of the Vietnamese. Using symbols as an artistic method not only preserves the specific spirit and cuturel character of the nation by writes and researchers, but also helps us to see that symbols are not fixed, unchanging and closed conventions. They are constant operating, changing, and opening the power of various interpretations in the consciousness of reader.

Cao Thi Kim Lan is a researcher at the Vietnam Institute of Literature, Vietnamese Academy of Social Sciences (Vass). She graduated with my BA degree from the Hanoi University of Education 2 (1994), with MA degree from the Hanoi University of Education (1999), and with BA 2 from Hanoi College of Foreign Languages, Vietnam National University (2009). Her research interests are critical theories such as structuralism, postmodernism, semiotics, sychoanalysis, narratology, rhetoric, and cultural studies. She is specially interested in the theory on rhetoric of fiction. Her disertation focuses on some aspects of the rhetoric of fiction: point of view, narrator, character, commentation, irony, and symbol. And she hopes that this theory can be applied successfully for discovering the beauty of Vietnamese literature.

PANEL 4 - ARCHEOLOGY & EARLY HISTORY

The Use of Brick and Tile in Le Period (15th - 18th century) Architectural Sites from Northern Vietnam: An Initial Comparison with East and Southeast Asian

Ngo Thi Lan

Institute of Archaeology, Vietnam Academy of Social Sciences (VASS)

ngolankch@gmail.com

Bricks and tiles are important components in architectural sites that, with other materials, constitute complete architectural works. The study of functional brick and tile not only plays an important role in researching traditional building materials, but also contributes to a better understanding of Vietnamese history and culture. In the past, archaeological studies have shown that there is a large amount of such materials found in Northern Vietnam. Thus, it is useful to study and systematize brick and tile materials and their decorative components which have been unearthed at the archaeological sites.

Vietnam is in the Southeast Asia region, which is the meeting of many famous civilizations such as China, Japan, Korea and other Asian countries. Architectural in this region is the result of cultural exchanges involving materials in wood, stone and terracotta that reflect different decorative types, techniques and motifs.

The method of studying brick and tile from the 15th to 18th centuries in Northern Vietnam is done through dating identifying and characterizing these artifacts according to aspects such as: type of architecture, decorative evolution, technique, and decorations on brick and roof tiles. Comparative studies have also shown the influence China and other countries on type, decoration and form of some there materials and on how they are used.

This research is the first step in a wider study of terracotta architectural materials in Northern Vietnam and toward a comparative study in East and Southeast Asia sources in the future.

Ngo Thi Lan is researcher in Institute of Archaeology, Vietnam Academy of Social Sciences (VASS). Now, she is a Ph.D candidate at her institute. She has graduated B.A since 1995 and obtained M.A. in Archaeology in 2006 in University of Social Sciences and Humanities, Vietnam National University, Hanoi (VNU). She is interesting to study of terracotta architectural material, including bricks, tiles and decorative components which were unearthed from the archaeological sites of Vietnam. She got successfully a M.A degree about decoration on roof tile in one of position in Thang Long Imperial Citadel (Hanoi) in 2006. Results of her study indicate a multi-direction of cultural exchanges and influences in terms of technology, typology and decorative motifs. Now, she continues to study of terracotta architectural material in architectural sites in the Northern Vietnam, special focus on 15th – 18th century periods and toward a comparative study in East and Southeast Asia sources in the future.

PANEL 4 - ARCHEOLOGY & EARLY HISTORY

Funan Coins and Early Myanmar Silver Coins in Mainland Southeast Asian Markets in the First Millennium C.E

Vu Duc Liem

Faculty of History, Hanoi National University

vuducliemhnu@gmail.com

The aim of this paper focuses on first millennium C.E silver coins from the southern part of Vietnam in Funan age, comparing these to the coins from Myanmar of the same period through the systems of specimens of coins finding recently by archaeological investigations. More data of archaeological discoveries now might lead us to reconstruct at least three monetary systems in early mainland Southeast Asia, including Funan coins, Ancient Myanmar coins and Dvaravati coins. By using comparative analysis of those found in each major archaeological sites, I made my attempt to synthesize the individual system into a more coherent account as well as the suggestive relationship among them not only within sub-regional landscape but also with India to the West and Srivijayan Empire to the South as the links of a world trading system. The main methodological approach is based on a wide range of original collections of specimens of ancient coins from Funan and early Myanmar civilizations through archaeological evidences finding in lower Mekong delta, Chao Phraya Valley up to the key sites of early civilizations in Upper Myanmar, including Pyu, and Mon. As a result, in conclusion, a number of realities that presented throughout the paper, which are considered to be of particular importance.

Firstly, both Funan and early Myanmar monetary systems were under the impact of Indian civilization through direct relationships around the beginning of Christian era, however, indigenous traditions were still preserved in order to create the cultures in their own ways. Secondly, the use of Funan coins coincided with ancient Myanmar monastery system, perhaps in the fourth to sixth centuries with the development of maritime Silk Road and overland trade exchanges, in which, both Funan and Early Myanmar had played the role as entrepôts and transition seaports in the flow of trade between East and West. Thirdly, the evidence for monetary exchange between Funan and Early Myanmar and the wide range of foreign monetary currency in Malay Peninsula, including coins of Srivijaya, Java, provides with important data for understanding the transitions and commercial relationships in mainland Southeast Asia as well as elsewhere in Southeast Asia.

Southeast Asia Studies is **Vu Duc Liem** favorite subject. As a young researcher, his research interest focuses on trade and sociopolitical interactions in mainland Southeast Asia to 1500 C.E. In 2008, his work on the expansion of Srivijayan Empire to mainland Southeast Asia in the 7th to 13th centuries has won the national 2nd prize for researches of Generation X historians. Liem then had employment as a lecturer at Faculty of History, Hanoi National University. Hence, courses that he expects to be responsible for, including Early civilizations of mainland Southeast Asia, Maritime trade in Southeast Asia before 1500 C.E, and History of Funan. In the words of Liem, The Forum “will offer me with valuable chance to contact with reputable academic environment of NUS, where I am able to acquire new background knowledge in the field of Southeast Asia studies and gradually improve my research skills”.

PANEL 4 - ARCHEOLOGY & EARLY HISTORY

How to get to the Next Life? Boat-Coffins as Burial Vessels in Southeast Asia

Joan Tara Reyes

Archaeological Studies Program, University of the Philippines-Diliman

joantara@yahoo.com

This paper investigates boat-coffin artifacts and their symbolism in Southeast Asian burial customs. Boats are very important in Southeast Asian life. Different kinds of boats have been in use since antiquity for transportation of food, goods, people, and cultures. Even in death, boats can also transport souls (read Abrera 2007; Manguin, 1986; Tenazas 1973).

It is a common assumption that most ancient Southeast Asian societies have represented boats in various ways in their mortuary practices, as seen on funerary furniture such as pots, grave markers (stone and wooden) and most specially wooden coffins (Reyes 2010). Then again, no body of work has actually focused on studying the importance and meaning of boats in the ancient conceptions of death in Southeast Asia.

In this paper, primary focus will be given to the Philippine coffins and burial customs supplemented by other groups in Southeast Asia that practice(d) coffin burials. By investigating the extent of this kind of burial in the region, one can compare how similar or different the traditions are. This comparison can be greatly supplemented by looking into the funeral rites found in ethnographies, ethnology and ethnohistory of the different cultures that still practice wooden coffin burials. Through this approach, we can have a better understanding of how early Southeast Asians conceptualize death and they have represented in their material culture.

Joan Tara Reyes is a new graduate of Archaeology at the University of the Philippines, Diliman where she also finished her undergraduate in History. She is currently involved in the Manila Cemeteries Project aimed at studying the contemporary mortuary views, beliefs and rituals in Manila. Burial rituals interest her as shown in her Master's thesis that focuses on the significance and meaning of reptile symbolism in mortuary artifacts mainly coffins in the Philippines. She strives to broaden this research and include the mortuary artifacts of other Southeast Asian cultures for her future doctoral studies.

PANEL 4 - ARCHEOLOGY & EARLY HISTORY

Understanding Philippine High-fired Ceramics Traditions through the Origins, Technology, and Spread of Kiln Sites in Southeast Asia

Donna Mae Arriola

Archaeological Studies Program, University of the Philippines-Diliman

donna_arriola@yahoo.com; donna_mae.arriola@up.edu.ph

The paper attempts to understand the emergence of Philippine high-fired ceramic production by looking at the wider Southeast Asian context, to examine the origins, technology, and spread of the use of kilns. As opposed to bonfires, kilns are permanent, heat efficient man-made structures where formed clay is fired, transforming it into porcelain, stoneware, or fine earthenware, depending on the temperature and the type of raw material utilized by the potter.

Ceramics have been admired for their beauty, elegance, or even mere persistence, while being veritable records of human life past and present. Although a significant amount of literature has already been written on ceramics, little attention has been given to its manufacture. Scholars have largely overlooked locally-made Philippine pottery during the Spanish Period (1572-1898) despite the time frame's pivotal role in the transition to kiln operation, bringing with it a host of compelling social, economic, cultural and archaeological implications.

The study investigates Southeast Asian kilns by focusing on their physical construction. This was done by inventorying the locations of these kilns, their design, and how they were introduced or invented, while correlating these classifications with types of Philippine ceramics such as the *Burnay*, Manila Ware, and the "Luzon jar." The method combines sub-disciplines of archaeology such as ceramic technology, ethnoarchaeology, and historical archaeology.

This work highlights not only Philippine kilned ceramics but their makers as well. The results of this research make a strong case for the arrival of kiln technology in the Philippines to be concurrent with the spread of the Chinese across Southeast Asia, which has been previously suggested by scholars for the Southeast Asian mainland. Kilns continue to prove to be useful proxy data for many aspects of culture, lending us insights into a broad spectrum of past human experiences, behavior, and practices in the region.

Donna Mae Arriola recently finished her Masters degree in Archaeology at the University of the Philippines, Diliman, which she maintains is only a 'slight' departure from her undergraduate in Literature from De La Salle University, Manila. Her research interest centers on ceramics, particularly those of the Spanish Period, exploring topics such as production, technology, and trade, contextualized in the milieu. In line with this, the subject of her current study at the ARI concerns the origins of kilns in Southeast Asia, which she hopes to become her future Ph.D. dissertation topic.

PANEL 5 - SPACE, PLACE & IDENTITY

From Sacred to Secular: The Derivation of a Spatial Discourse in Case of Cambodia (1863-1926)

Sun Jian-nan

Research School of Southeast Asian Studies, Xiamen University

donald_sung2004@163.com

A notable feature of Cambodian historiography is that although Angkor Wat has been consistently regarded both as an indispensable role in the identity of Khmer people, and as a national symbol, in fact, few historians have paid attention to the integration of Angkor back to Cambodia from Siam in 1907 and its crucial significance. After Cambodia was occupied by France in 1863, colonialists projected their oriental imagination on Angkor despite the fact that it was still under the control of Siam, and frequently signed treaties with Cambodia and Siam, which resituated Angkor within the “boundaries” of what was constituted as the Cambodian nation. However, the Angkor complex continued to have local meanings for both Cambodians and Thais who would have perceived it as a majestic and sacred site. In other words, French presence in Cambodia destroyed pro-national form of Cambodia.

Any study of nation building, therefore, must consider the spatial outlook the nation-to-be once possessed. My paper intends to challenge the Euro-centric perspective of nation-building, and focuses on the break-up of indigenous spatial discourse, a crucial but invisible historical vicissitude, in which French colonialists carved out a site—Angkor—surrounded by artificial boundaries of Cambodian nationhood. In doing so, they dragged Cambodia down into the whirlpool of nation-states whereby Angkor could be profoundly imagined and modeled as a symbol during the anti-colonial and post-colonial periods.

In this paper, I firstly aim to explore the initial destruction of Cambodian discourse by scrutinizing the Franco-Cambodia Treaty and its responses from Cambodia, France and Siam. Secondly, I try to shed light on analysis of the traditional Khmer geographical knowledge, for upon which scarce primary sources exist though, in order to illustrate how the mobilization of Angkor indirectly endowed Cambodia with a potential national symbol from the theoretical framework of Geo-body construction. My argument raised more questions than it answers to an extent which would satisfy keen scholars.

Born in Beijing, **Sun Jian-nan** not only has a strong interest in pursuing academic research, but he is also committed to becoming a public intellectual like the illustrious savant Edward W. Said. After obtaining his B.A. in Khmer Language from Beijing Foreign Studies University in 2007, he then sailed to Xiamen University, Fujian Province, pursuing M.A. research based in the Research School of Southeast Asian Studies, where he is deeply immersed in tracking down the roots of the tragedy of Cambodia, a country he regards as his second motherland. His research project aims to shed light on how “Angkor” as a symbol frequently utilized by Khmer nationalist precursors and their inheritors, came into being, both from the theoretical perspective of *semiotics*, and, from the angle of *institutions of power*, whereby he is looking forward to unraveling the rebus of power.

PANEL 5 - SPACE, PLACE & IDENTITY

Contested Space and Negotiating Access in the Control over Resources: A Focus on an Agricultural Land Concession Development in Pursat Province, Cambodia

Yeang Sokhom

Regional Center for Social Sciences and Sustainable Development (RCSD), Chiang Mai University &
Ministry of Rural Development, Department of Training and Research

skmcbdia_855@yahoo.com

This paper seeks to understand the contested rights space and the space of negotiation through an exploration of contested claims to common resources between Khla Krapeu villagers and an agro-industrial company in Pursat province. Using the context of an agricultural land concession policy, this paper argues that land concession in the study site leads to land enclosure. The policy creates the conditions for the exclusion of local people from common resources, which are then put into private control, turned into commodities and opened up to the land market. The policy especially creates land disputes and conflicts, and contested claims to the meaning of rights over resource tenure. The study also shows that the contestation over the meaning of rights leads to the opening up of space for negotiation and allows for the emergence of local governance. It will argue that local governance means collective action established by local people. This will be clearly shown in the case of local communities who struggle to negotiate with local state agencies for secure rights to water. The study will finally illustrate the successful negotiation for water through local arrangements, especially community-driven regulations and community networks with outsiders such as NGOs and the senior government.

Yeang Sokhom was born in 1975 in Koh Roka village, Prek Anchagn Commune, Muk Kampul District, Kandal province, Cambodia. Accordingly, his education background and work experiences, he graduated from Prek Anchang High High School in 1993. In 1998, he graduated Bachelor degree in biology from the Royal University of Phnom Penh. Then, he studied at the Faculty of Pedagogy for one year more and became a High Schoolteacher. Since, 2002 up to the present time, Sokhom works at the Ministry of Rural Development, Department of Training and Research. Since 2007, he was awarded the scholarship from Thailand International Cooperation Agency (TICA) to be study in Master of Arts in Sustainable Development at the Regional Center for Social Sciences and Sustainable Development (RCSD), Faculty of Social Sciences, Chiang Mai University, Thailand.

PANEL 5 - SPACE, PLACE & IDENTITY

The Politics of Territorial Divisions

Samsul Maarif

Department of Religious Studies, Arizona State University

samsul.maarif@asu.edu

This paper examines how the Ammatoa manage their lives, religious practices and values through their encounters and interactions with Islam and globalization. It specifically focuses on the Ammatoa's construction of their territorial divisions: the inner and the outer. The territorial divisions of the inner and the outer are physical realization of both the Ammatoa religio-cultural value of *kamase-kamasea* (modesty) and *kalumanyang* (excessiveness), the value that teaches the balance of self, life, and cosmos, and manifesto of their political responses to outsiders: Islam and globalization. Due to their religious and political construction of the territorial divisions, the Ammatoa have reproduced their indigenous religion despite series of spiteful Muslim propaganda campaigns, extensive intrusions of modernity, and even the Indonesian state's banning indigenous religions. Although the Ammatoa's geographical territory has been reduced significantly as the consequence of the state's political policies, their religio-cultural values and practices remain intact.

This paper starts with the elaboration of the historical development of their territorial divisions. Data being examined here includes oral tradition (Pasang ri Kajang or Messages of Kajang), life stories of individuals, observations, other previous works, and the local government's documents. In addition, the analysis of Ammatoa territorial divisions illustrates the ways in which all parties concerned (the Indonesian state, Muslim groups and the Ammatoa themselves) have constructed competing historical narratives.

Samsul Maarif is Ph.D candidate in Religious Studies, Arizona State University, USA. (2006-present) focusing on Islam and indigenous religions in Indonesia. He earned two master's degrees in religious studies. First was from Florida International University, Miami (2004-2005) and second was from the Center for Religious and Cross Cultural Studies (CRCS), UGM (2001-2003). For his bachelor degree, he earned it from the State Institute for Islamic Studies (IAIN, now the State Islamic University, UIN) Alauddin Makassar, South Sulawesi (1995-1999) majoring Islamic theology and philosophy. He is now a Teaching Assistant for Indigenous Religions class at CRCS, UGM, Jogjakarta and writing his dissertation after completing series of fieldwork on the Ammatoa community, including the last 1 year of fieldwork (March 2009-February 2010). His dissertation project focuses on the Ammatoa indigenous religion and its interactions with Islam and modernity. His academic interests include religion and human rights, religious freedom, religion and ecology, and inter-religious dialogues.

PANEL 6 - RURAL & URBAN DEVELOPMENT

Images and Functions of Philippine Stilt Houses in Rural, Urban, and Tourist Landscapes: Reflections of Economic Development

Hazel M. Dizon

Department of Geography, University of the Philippines-Diliman

hazel.dizon@up.edu.ph; hazeldizon@gmail.com

This study aims to identify the geographic functions and representations of stilt houses in the rural, urban, and tourist landscapes in the Philippines; what role economic development plays in the construction of stilts as actual dwelling places; and how these spaces manifest issues of government control and policy.

The images and functions of houses reflect the kind of economic development a region has. The housing situation landscape in the Philippines is no exception. Houses on stilts are traditional designs that can be found in a number of culturally homogenous communities whose inhabitants live along the coast or hills in the rural areas. The lack of economic opportunities in the countryside drives people to migrate toward the urban centers which often do not have enough affordable living spaces for poor migrants. Migrants are forced to build their houses on top of rivers or lakeshores, which seems to be an acceptable way of dealing with lack of living space because houses on stilts parallel some conditions in the rural setting. At the same time, the design and architecture of stilt houses are commodified as part of tourism development in areas designated as tourist destination sites in the Philippine countryside to entice people to a rustic kind of life in rural areas.

The research is in its early stage and an initial survey has been made. The study site is Nasugbu, Batangas, Philippines, which contains stilt houses in both rural and urban areas and has been declared as a Special Tourism Zone. This is consistent with the government's Medium Term Philippine Development Plan 2004-2010. In this plan, it is evident that the Philippines greatly depends on tourism to achieve rapid economic growth and this has furthered the conversion of use of its land and water resources for tourism-related activities. Previously, the development of infrastructure in support of tourism has led to the diversion of resources for other livelihood and economic programs that are not oriented to tourism activities, and this had marginalized groups of local people. The image of stilt houses where these marginalized groups live will be juxtaposed with the image of stilts being promoted by tourist resorts. These images will be given meaning with the vista of landscape representation, cultural production, and political economy. The discourse of development by Arturo Escobar will also be employed with ethnography as its methodology.

Hazel M. Dizon is pursuing her master's degree in Geography in the University of the Philippines Diliman while having a University Research Associate post in the same institution. Being a baccalaureate holder of Philippine Studies and a student of Geography, her interests lie in the crisis of modernity and its cultural manifestations in the Philippine setting; how cultural representations render the kind of economic development the Philippines has and how this development is contextualized and experienced in multiple spatial scales. She is currently taking part in ARI's 2010 Asian Graduate Student Fellowship.

PANEL 6 - RURAL & URBAN DEVELOPMENT

Peasant Entrepreneurs: Extracting Surplus from Waste

Cindy Godden-Bryson

Department of Anthropology, Australian National University

cindy.godden@anu.edu.au

This paper explores patron-client economic relationships in Cambodia, in particular the somewhat soiled relations between waste pickers and their dealers on the Stung Meanchay dumpsite in Phnom Penh. I draw on the work of Sicular (1992) whose research on the scavengers, as he calls them, in West Java provides an interesting foundation for comparison of patron-client ties. Sicular argued that the scavengers in West Java are just like peasants because their work depends on personal relationships with buyers that are characterised by dependency and vertical reciprocity. Although waste pickers enjoy some autonomy, Sicular argues that there are regular and visible forms of control that ensure allegiance to particular buyers. The scavengers in West Java persist with these unequal exchanges because of the guarantee of security, stability and a daily wage.

During 15 months of ethnographic research, I found that exchanges between waste pickers and recycling dealers at the Stung Meanchay dumpsite were similarly marked by unequal relationships. Although the relationships had between dealers and pickers were complex and varied across the group, in this paper I unpick them to show that some were based on what seems like bonded labour, but in fact they were much more mutually obligatory and beneficial. While patron-client dependency existed, I show how the waste pickers attempted to correct this unequal relationship. Their effort to achieve balance within the system provides evidence of agency that dispels perceptions of their vulnerability.

In addition, I shed light on other forms of exchange that were present at the Stung Meanchay dumpsite. In his study, Sicular concentrated on the exchange of recyclables as raw materials for production, or as he termed 'waste-as-ore'. Recyclables were, however, not the only commodity exchanged for money at Stung Meanchay. 'Things' that is whole objects that still have some use-value, were often exchanged with speciality buyers. In such exchanges, the dumpsite acted as a marketplace, in which pickers and buyers could haggle over prices. Perhaps, these additional forms of exchange at Stung Meanchay provided a form of surplus to the waste pickers there, unaccounted for in Sicular's study. In this regard, the dumpsite not only offered waste-as-ore, but what I call waste-as-treasure.

Cindy Godden-Bryson is completing her PhD in anthropology through the Research School of the Humanities and the Arts, Australian National University. She obtained a BA from the Royal Melbourne Institute of Technology in 1996 and an MA in Visual and Performing Arts from Charles Sturt University in 2004. She is completing a visual-ethnography of urban villagers who collect recyclable materials in Phnom Penh, Cambodia. Her project experiments with the use of photography in research practice and investigates the capacity of still photographs to be expressions of anthropological knowledge. Her completed thesis will be a combined body of work comprising written and visual elements. Her research interests include the dynamics of value (of material objects and human lives), the anthropology of waste, and scholarly debate on poverty and the environment.

PANEL 6 - RURAL & URBAN DEVELOPMENT

Re-Examining State-social Synergy Relation or Linking Social Capital: In the Case of the Rural Philippines

Yuichiro Shimaoka

Southeast Asian Studies Programme, National University of Singapore

g0600902@nus.edu.sg

In recent years, social capital has been regarded as one of the few possible keys in solving various development issues. With its labels as “the missing link”, “the capital of the poor” and/or “a development panacea”, social capital discussion has influenced the way international development agencies, governments, and NGOs conduct development projects with strong emphasis on voluntary groups/associations as “social capital generators” as argued by Robert Putnam and his followers. The research identifies three common yet distinct approaches to social capital in the field of development namely micro-scale, society-centered, and state-society synergy approach. It empirically and critically re-examines these approaches by understanding the nature, characteristics, and impacts of social capital held by the poor and local factors preventing achievement of expected outcomes. Thus, despite acknowledging its crucial contribution to the lives of the poor, the research contends widely-believed notion of social capital as ready and reliable source to accomplish development. The fieldwork was carried out for seven months in the rural municipality in the Northern Luzon, the Philippines between February to August 2009, employing both qualitative (e.g., participatory observation, informal and key informant interviews) and quantitative methods (e.g., questionnaires). Participant observation was undertaken by living in the area for the entire duration and participating in community events. Besides countless number of informal interviews, key informant interviews totaled 74. 242 questionnaires composed of both open and closed questions by cluster or area sampling method were also conducted.

Based on the fieldwork, the research argues that ever since social capital’s label as “a new paradigm” in the field of development, enormous attention has been exclusively placed on its positive side with the negative/unfavorable characteristics largely unrecognized. Secondly, social capital works in a context-specific manner and largely depends on the underlying socio-economic and political context. Lastly, issues of power and politics are mostly overlooked in the current social capital discussion where equally beneficial relationships across individuals with different socio-economic attributes are assumed. The research argues that lack of *conscientisation*, widely-present patron-client relation, political machine, and *bossism* practice prevent social capital held by the poor from bringing about the expected outcomes in the Municipality. The research concludes that development practice based on the current understanding of social capital in the field of development may unexpectedly result in detrimental impacts on the lives of the poor.

Yuichiro Shimaoka is currently a PhD candidate of Southeast Asian Studies Programme under Research Scholarship at the National University of Singapore (Singapore). After receiving a B.A. degree in Law from Senshu University (Japan) in 1999, he has obtained two master degrees and one post-graduate diploma. He completed M.S. in Development, Administration and Planning at the University of Bristol (UK) in 2000, Post-Graduate Diploma in Development Studies at the Institute of Developing Economies Advanced School (IDEAS) (Japan) in 2002, and M.A. in Urban and Regional Planning at the University of the Philippines (the Philippines) in 2006 under a Scholarship from IDEAS. He has been interested in various developmental issues particularly those in the Philippines. His publication includes *What can Bangladesh learn from East Asian Miracle?* (M.S. thesis at University of Bristol in 2000), *The 1991 local government code of the Philippines: has the devolution brought about the expected fruits?* (Post-Graduate Diploma thesis at IDEAS in 2002), and *Effects of On-Site Development to Beneficiary Households: A Case Study of the Slum-Upgrading Program in Barangay San Antonio, Quezon City, Philippines* (M.A. thesis at University of the Philippines in 2006).

PANEL 6 - RURAL & URBAN DEVELOPMENT

The Growth of Spa Culture and Commoditization of Traditional Thai Massage: Reconfiguring Facility in a Thai Globalizing City

Suwit Ariyachaikul

Regional Center for Sustainable Development, Faculty of Social Sciences, Chiang Mai University

sa07ams@gmail.com

Traditional Thai massage was an ancient healing regime and practiced among central Thais in both ordinary and court lives. The development of Thai state in early twenty century facilitated biomedicine as main health care system and developed public health infrastructure throughout countries. The revival and modernization of Thai medicine in the last three decades was attempted by WHO policy, state public health policy, academic camp, and NGO to promote rural usage. However, traditional Thai massage is popular among urban middle class and foreign tourist. Thailand's policy, "Health Tourism Hub of Asia" 2004, gave an enormous boost to the local and global consumption of traditional Thai massage. This study explores how traditional Thai massage has been commoditized and transforms from healing to pleasure fulfilling medium in the context of the spa setting. The research was done in spa in urban area of Chiang Mai, Northern global cities of tourism. Six upper middle class Thai spa consumers, 2 spa therapists and 1 spa freelancers were in-depth interviewed. All except one spa consumers used softer techniques of massage such as Swedish, aroma for relaxation purpose. However, most of them received Thai traditional massage for loosen muscle with the chosen masseurs. The therapists approaching to spa consumers were varied according to massage experiences. The skilled therapists tended to apply massage at 'Sen', Thai traditional episteme of body channel, but in softer tactility sense, by 'Nuat Duai Chai', mindful or spiritual massage. Then, the meanings of traditional Thai massage was a complex mixture of pleasure/healing realms, western/oriental sense, in authentic dream of Thai Lanna cultural heritage. This study also presented that re-discovery of "other" sense and de-sensitizing seeing sense was conglomerated to enhance effective spa services. The findings suggested the reconfiguration of traditional Thai massage in cultural production of pleasure through globalization.

Suwit Ariyachaikul finished his B.Sc. (Physical Therapy) in 1986 from Mahidol University, Thailand; M.S. in Health Development (Health Profession Education) from Chulalongkorn University, Thailand, in 1991; and Postgraduate Diploma of Sports Physiotherapy from Curtin University, Western Australia in 1993. Now he is a lecturer in Department of Physical Therapy, Faculty of Associated Medical Sciences, Chiang Mai University, Thailand 50200. His career is both academic faculty and practitioner. He is also interested in health manpower problem of physical therapy as related to educational preparation and society concern. To promote the undergraduate and graduate to be mindful therapist is his intention. The consumption of traditional Thai massage in the spa setting of Thais urban middle class will give an example of how Thai massage adapts to economic globalization and state-led commercialization. The effect of globalization on traditional Thai massage would help in understanding the growth of the healer in the contemporary urbanization and can be a case study in comparable with the physical therapist manpower development in Thailand.

PANEL 7 - CHINA SOUTHEAST ASIA BORDER INTERACTION

Watermelon in Northwestern Laos: Livelihood Strategies as Adaptation under Development Policies in China-Laos Border Relations

Shion Fujita

Regional Center for Social Science and Sustainable Development (RCSD), Chiang Mai University

shion52525@hotmail.co.jp

Recently, China's rapid economic growth and rise as a global power over the past decade influence into the Mekong Region. Nowadays, Laos is one of countries has been influenced by Chinese economic activities over a wide range. Especially, provinces in northwestern Laos have close relationship with Yunnan, China through economic activities such as trading and contract farming. This paper aims to understand the life of local people and socio-economic change in border relationship between China and Laos through watermelon business in Muang Sing, one of border town with China in northwestern Laos. Additionally, I would like to explore what is sustainable development through one feature of cross-border investment and trading as conclusion. The study has come across that the background of watermelon business is related to overpopulation in China and development policy of Laos. It is one of Chinese investment in Laos, and still small business like individual level transaction. On March and April, a large number of Chinese people (Han Chinese and Chinese Tai Lue) visit Muang Sing from whole of China for buying watermelon. Recently, amount of Chinese growers (almost Tai Lue) is over 100 families in Muang Sing, amount of Chinese watermelon traders (Tai Lue and Han Chinese) also are increasing year by year. It is difficult for Chinese traders to find job in China. For Chinese watermelon farmers, they don't have enough land to cultivate watermelon. In contrast, for Lao farmers, their economic consciousness has been changed. Now, they come round to thinking of market-oriented farming. Lao government also is promoting foreign investment to Laos for taxation. In 2010, it is said that the yield quantity of watermelon is maximum in the past. However, it brought on depreciating. Additionally, I would like to elaborate some actors of this business such as social networking and ethnic relations. Watermelon business is not consisted without those relationships. The research has taken ethnographic approach and participant observation to understand how selected Chinese traders, farmers and Lao farmers have adapted current conditions in China and Laos. I mainly researched 1 Chinese trader group (5 peoples) and 1 Lao family who engaged watermelon cultivation since last year, and I interviewed more than 20 groups of Chinese traders, farmers and Lao farmers for getting general information. I got secondary information such as yield quantity of watermelon and trade volume indexes from the Lao government. This study will show a feature of one kind of cross border production and social change in border area in present day.

Shion Fujita graduated from the Meiji Gakuin University, Tokyo, Japan (BA, 2002). After working for a news paper company in Tokyo for about four years, She enrolled in the graduate school of Chiang Mai University. Her current research project as MA in the Regional Center for Social Science and Sustainable Development, Chiang Mai University, is Chinese investment in Northwestern Laos. Her interest covers livelihood strategies of people at border area.

PANEL 7 - CHINA SOUTHEAST ASIA BORDER INTERACTION

Cope with the Dragon

Jia Li

Research School of Southeast Asian Studies, Xiamen University

gia_li@163.com

China has been described as a gigantic dragon which has not yet fully realized its potential by western countries for a few centuries. However, during the 30-year's reform era started in 1978, the dragon has gradually come to consciousness from its fond dream, proving itself as an emerging power, both politically and economically. In its effort to return to the global arena, China has been reassessing and reorienting its interests and diplomatic policy. Specifically, using trade, investment, and aid as the main diplomatic tools, China has accelerated its regionalization in Southeast Asia under the cooperative frame of the Association of Southeast Asia Nations (ASEAN). Not only the advanced members in ASEAN like Singapore, Thailand or Indonesia, but the less developed ones are listed in China's cooperative category. As the only country landlocked in the Indochina Peninsula, Laos remains the least developing countries in the world. In order to promote the economic development, the Laotian government has adopted the multilateral cooperation diplomatic policy, which stressing the significance of foreign aid and investment. Foreign aid has become the major driving force for the development of Laos. China's aid to Laos has lasted for a few decades, which can be divided into three stages (a. from the end of the 1950s to 1979; b. from 1988 to Nov. 11th 2000; c. from Nov. 12th 2000 to present). These three stages reflect China's adjustments on its aid policy when China is pursuing to become a global power. As a result of China's dramatically increased aid to Laos, both the following positive and negative impacts are inevitable. Concerning China's influences, there are different attitudes adopted by the populace and the government of Laos. At the end of the day, the choice remains at the hand of Laos as to whether to regard the rise of China as a threat or an opportunity.'

This paper will focus on following issues: Firstly, the research aims to examine the interaction and cooperation between Laos and China after the Cold-war, which put emphasis on the foreign aid China have allocated to Laos since 1990s. And it also illustrates the positive and negative influence which China have exerted on Laos development. Secondly, this research demonstrates the competition of external power in Laos, particularly when Japan and the US return to the stage of Southeast Asia. Thirdly, following the analysis of China, Japan and the US, this research offers feasible approaches for China's re-orientation in Laos.

Technologically, this paper is based on comprehensive interdisciplinary research methods, including history, international relations, international politics, economics and other methods. And I have widely made a collection of materials on this subject, including academic papers, news, reports and so on. Lacking information opacity and playing down the Laotians involvement, which reflect the systematic difference between China and Laos, have weaken China's potential competitiveness in Laos.

Greater Mekong Sub-region is undergoing profound political and economic change, which produces both opportunities and challenges for external powers engaging in the region. China, as a rising power in Asia and key stakeholder in Greater Mekong Sub-region, should take more responsibility for the harmonious society building in the region.

Jia Li graduated from Beijing Foreign Studies University in 2009, majoring in Laotian. She is currently a MA student in Research School for Southeast Asian Studies, Xiamen University. During her first semester study in Xiamen University, she demonstrated great interest in Southeast Asian Studies and is determined to take full advantage of her proficiency in Laotian to further her future study.

PANEL 7 - CHINA SOUTHEAST ASIA BORDER INTERACTION

/Translating Nationalism: Examining the Emergence of Vietnamese National Identity in the Context of Sino-Vietnamese Cultural Relationship

Chang Yufen

Department of Sociology, University of Michigan

yufenok@gmail.com

Due to Vietnam's cultural and linguistic similarity to China, culturally demarcating Vietnam from China is no easy task. How, then, did Vietnamese intellectuals in colonial time manage to claim the existence of unique Vietnamese national identity as they struggled to enter the modern international world as an independent and respectable nation-state?

I use a concept

developed, performed, or carried out s *yǎn*. Both relate to a process in which something is

ed/translated the Chinese classical texts into Vietnamese sound and thus vernacularized Chinese cultural accomplishments into local culture; colonial Vietnamese intellectuals /translated the Sino-Vietnamese texts into the Romanized writing system *u* to provide cultural resources for Vietnamese national identity in the making.

I employ /"translating" to analyze the following debates: (1) whether Vietnam has a legacy of national teaching; (2) whether , a famous Vietnamese love story in the early 18th from a Chinese novel of the 15th century, should be considered the representative of Vietnamese literature tradition; (3) how to evaluate Confucianism's value for Vietnam's past and future. These debates were widely published in various printing materials. The document I examine include Confucianist and neo-Confucianist journals *Nam Phong* (1917-1934), *Tri Tân* (1941-1945), (1925-1945), *Thanh Nghi* (1941-1945), and *Tao* (1939-1940); materials that advocated Westernization such as journal (1935-1940), *P* (*The Morale*, 1932-1936), and novels; progressive journal *Phu Nu Tân Văn* (1929-1935); and socialist periodicals *oi* (1939), *o* (1937-1939), and *Sông Hương* (1937). I also examine influential scholarly books *A Summary of the History of Vietnamese Culture* (1938), *A Summary of Vietnamese History* (1919), *Confucianism*(1930), *Vietnamese Literature*(1939), and *Vietnamese Poets*(1942). I also read novels, poems, drama, and autobiographies of the important intellectuals in the early 20th century, so as to better contextualize my research in the local setting.

To collect the documents, I conduct archival research in the National Library of Vietnam (NLV) in Hanoi, the École française d'Extrême-Orient (EFEO) in Hanoi, and the Hatcher Library at the University of Michigan. All of these three institutions house extensive collections of Vietnam's colonial publications. These documents can be found both in the three aforementioned institutions and Vietnam's modern bookstores.

Chang Yufen earned both her BA and MA in Journalism from National Cheng-chi University (1993, 1998), and currently is a PhD candidate in the Department of Sociology at the University of Michigan. Her dissertation project examines how Vietnamese intellectuals in colonial time created cultural resources for the making of Vietnamese national identity. Her research interests include historical sociology, nationalism, identity politics, China and East Asia in the early 20th century, and overseas Chinese in Southeast Asia.

PANEL 7 - CHINA SOUTHEAST ASIA BORDER INTERACTION

An Incidental Frontier in the Sino-Southeast Asian Borderlands: A View from Viet Bac

Mok Mei Feng

Department of History, National University of Singapore

mokmeifeng@gmail.com

One of the lasting legacies of imperialism is the way we understand our present, and some of these legacies include ideas of territorial sovereignty, and as a corollary, the applicability of the nation-state. This, in turn, had implications for historical research, which is state-centered, allowing for little alternative understanding of areas that lie in the margins of these centers in the historical perspective. One such marginal area is the Sino-Southeast Asian borderlands.

Recent scholarship has recognized this borderland region as a historical frontier zone. Some of the excellent scholarship include Yang Bin's research on Yunnan's connections with Southeast Asia, and Patterson Giersch's book on the Sino-Thai-Burmese borderlands. These research, however, study areas whereby 'minorities' like the Tai are the predominant group.

My paper examines the Viet Bac – an area where there is a relatively even distribution of 'minorities' like the Hmong, and Nung, who live alongside the 'majority' population, i.e. the Kinh. Unlike areas like Son La, or Sipsong Panna, this area has often been regarded as part of Vietnam in its long history. It has been incorporated into Vietnam's mythical past. Looking at the region through the eyes of its administrators, I argue that this region is an incidental frontier – a region that falls in and out of control, depending on contingent factors. I go on to examine how factors like the environment, history, and culture made this region an incidental frontier.

Data for my paper was obtained through library research in the Vien Han Nom (Institute of Han Nom Studies) in summer 2008.

Mok Mei Feng is a current Masters candidate at the Department of History, National University of Singapore. She is interested in Southeast Asian history and East Asian history in general, and Vietnamese history in particular.

PANEL 8 - MIGRATION & MOBILITY

Same Same but Different: Local-International Student Interaction in Singapore

Annie Karmel

Department of Southeast Asian Studies, National University of Singapore

g0800319@nus.edu.sg

Singapore has recently stepped up its efforts to become a global education hub centred in Asia. One major component of this effort is to attract and retain international students, who mainly come from Southeast Asia, China, and India. It is hoped that these bright minds will help encourage an open mind set among Singaporeans, join the labour force upon graduation, and support Singapore's globalised knowledge based economy. Interaction between local and international students is a key aspect of these gains and will influence the returns Singapore gets from its investment.

The vast majority of work on local-international student interaction has focused on western and Asian students in countries such as the United States, England, and Australia, and describes a serious lack of interaction largely due to cultural and language differences. Singapore, however, provides a very different environment for student interaction. This paper will present one of my thesis chapters, which addresses the factors that are influencing the state of local-international student interactions in the National University of Singapore. The data for this paper was collected using an online questionnaire as well as in-depth interviews. A convenience sampling method was used and the questionnaire was sent to third year graduating students. It received 574 valid responses. 80.14% of the responses were from local students, while 19.86% were from international students. From the questionnaire participants eight local and six international students were interviewed. These interviews used a semi-structured approach, allowing interviewees to talk freely about their opinions and experiences.

The questionnaire data was analysed using STATA, where descriptive statistics of frequencies and percentages were extracted. The in-depth interviews were analysed using a thematic analysis, drawing out the common themes of the narratives. This information gives us insights into lived experiences and factors that influence the state of student interaction from the student perspective. My findings suggest students have a reasonable amount of casual interaction mainly through class projects and that co-national friendships dominate the landscape. Factors such as the desire to interact, perceived language, cultural and behavioral differences, as well as the academic environment were found to limit local-international student interactions. These factors are similar to those commonly found in western institutions, but different due to the cultural closeness of local and international students in Singapore, as well as the hyper competitive environment that they face.

In conclusion, my findings provide a valuable insight into local-international student interactions in the context of Singapore. This research demonstrates that while students are experiencing very casual interactions, there remain numerous obstacles between local and international students. These obstacles may stand in the way of Singapore, and its students, reaping the full benefits of their internationalised higher education.

Annie Karmel is a masters by research student with the Department of Southeast Asian Studies at NUS. She is currently writing up her MA thesis on local-international student interaction in Singapore. Annie completed her bachelor of International Studies with honours at Flinders University in 2006, where her work focused on the empowerment of Indonesian domestic workers in Singapore. Between starting her undergraduate studies and moving to Singapore, Annie studied abroad in Jogjakarta, Indonesia, went to South Kalimantan on a youth exchange program, and also worked in Jogjakarta as an English teacher. Her experiences studying and living abroad, as well as her international student friends back home in Australia, triggered her interest in intercultural student interaction.

PANEL 8 - MIGRATION & MOBILITY

The Emergence of New Forms of Transnational Ties?: An Ethnographic Study of the Working Experiences of Japanese Expatriate and Host National Employees in Multinational Organisations/Corporations in Indonesia

Yukimi Shimoda

Department of Anthropology and Sociology, University of Western Australia

ykmshimoda@hotmail.com; shimoy01@student.uwa.edu.au

The rapid progress of globalisation has been accelerating people's mobility throughout the world. Studies on transnational migration, refugees, and labour migration have been increasing. Expatriate employees, in contrast, who work for transnational organisations/corporations away from their home countries for a limited period, have been little explored by scholars. The dominant view in the existing literature is that these people live in a 'bubble', encapsulating their own spaces with very little interaction with the host societies. I believe that this dominant image of a 'bubble' obscures how expatriate employees actually live in host societies and work and interact with their host national colleagues in unfamiliar circumstances. There is also a dearth of studies on the lived experiences of host national employees who are experiencing 'non-geographical transnational movement' by working with expatriate employees in transnational office spaces. The objectives of this paper are to demonstrate the existence of 'porous spaces' on the surface of the 'bubble' by examining the ways in which and the degrees to which Japanese expatriate employees interact with Indonesian host national employees and to consider their roles in a rapidly globalising world.

My main field site was an office of a Japanese organisation in Jakarta, Indonesia. Working as an intern in the office every day for one year, I conducted participant observation and formal and informal interviews. The semi-structured formal interviews were conducted with 60 Japanese expatriate employees and 50 Indonesian host national employees in the length of 1-3 hours. The majority of the interviewees were the staff members of the office, and the rest were those who worked for other organisations/corporations. In addition, I conducted a survey among Japanese ex-staff members by sending a short questionnaire via e-mail. I transcribed the in-depth interviews recorded and contextualised them together with the data obtained through participant observation and the survey.

Challenging the superficial image of the 'bubble' hypothesis, this paper will argue that expatriate employees and host country nationals develop new forms of transnational relationships based on and supported by what Granovetter calls 'the strength of weak ties'. Their transnational relationships are fostered and maintained by trust and a 'cosmopolitan outlook' through everyday interpersonal interactions and support activities of transnational organisations/corporations. Finally, I will conclude that both expatriate and host national employees act as agents/intermediates to connect between multiple cultures through their transnational ties.

Yukimi Shimoda completed her BA in History and Literature at the University of Essex in 1996 and MA in Culture, Race, and Difference at the University of Sussex in 1997. After working in several Japanese organisations in Tokyo and Jakarta for nearly 10 years, Yukimi entered the University of Western Australia in July 2007. Currently, she is a Ph.D. candidate at Anthropology and Sociology, the UWA. Her research interests are the movement of people beyond national boundaries and their influences on both home and host societies. She has delivered two international conference papers and published a literature review (*Transnational Lives: Expatriates in Indonesia* by Anne-Meike Fechter, *Anthropological Forum*, Vol. 18, No. 1, March 2008).

PANEL 8 - MIGRATION & MOBILITY

Vietnamese Ethnicity Networks Maintenance Process in the Urban Context: Case Study in Tainan Park, Taiwan

Ho Thi Thanh Nga

Department of Taiwanese Literature, National Cheng Kung University

hothanhngadna@yahoo.com

In Taiwan, the initiated policy for receiving foreign workers from the early 1990's has created prerequisite for workers and migrants from the Southeast Asia countries to access Taiwan labour market, including a great quantity of migrants from Vietnam. The appearance of new wave of immigrants over the past decade have created new ethnoscares in Taiwan society. This paper considers the formation and characteristics of Vietnam ethnoscape in the urban context. The author traces the urban development of Tainan city and tries to embed the emergence of ethnospace for migrant workers into the urban process. The author adopts Tainan Park as public space - an ethnoscape with big concentration of Vietnamese in Tainan city for analysis. Based on advantage geographical factors and traffic convenience, Tainan park became an important sociospatial pattern of Vietnam immigrants gathering. The paper then analyze the locations and roles of immigrant gathering places as sites of ethnicity networks maintenance. The author studied the way to maintain directly opposite relationships in Tainan park context. This park is an important space pattern for Vietnamese ethnicity networks maintenance.

Ho Thi Thanh Nga is an researcher in Vietnam Academy of Social Sciences, Institute for Southeast Asian studies. She is also a lecturer in Dept of East Asian Languages and Literature, National University of Kaohsiung, Taiwan. Now she studies at National Cheng Kung University, Taiwan as PhD student.

She interested in studies of international migration from cultural geography theories. Her research to date has focused on the experiences and identities of members of the Vietnamese diaspora, especial she focus on new waves of migration from Vietnam to Taiwan, including the movement of women from the Mekong Delta to Taiwan as brides and movement of migrant labour to Taiwan. Her PhD research focus in Viet Nam Migrant's Space, landscape and cultural in Taiwan.

2007 year, she won a fellowship in Indonesian Language program from The Department of Foreign Affairs, Indonesian "The Promotion of Indonesian Language for ASEAN+3 Diplomats Program". 2008 year, she won a fellowship from American council of learned societies for researching Southeast Asian discipline at University of Wisconsin – Madison, American. 2008 year, she won a PhD fellowship from Taiwan Scholarship.

PANEL 8 - MIGRATION & MOBILITY

Gold Rush Abroad: The Experiences of Singapore-based Thai Transsexual (Male to Female) Sex Workers in the Global Sex Trade

Witchayanee Ocha

Department of Gender and Development Studies, Asian Institute of Technology (AIT)

st101446@ait.ac.th; witchayaneeocha@gmail.com

The paper uses a study of male to female transsexual sex workers to address how the global sex trade is truly global and interconnected across the continents. A male to female transsexual can be defined as male to female transgender who has completed the full sex reassignment surgery to be fully female. My study focuses on transsexuals (male to female) from Thailand who are currently working in the sex industry in Singapore. Although sex workers are usually characterized as females who are forced to work in the sex industry, a growing number of Thai male and transgenders who have entered the sex trade 'voluntarily' reveal a different trend. Global inequalities are widening between nations, leading the poorer nations to be exploited through the trafficking of sex workers around the globe. This article aims to explore situations of Thai transsexual sex workers who travel out of the country to wealthier nations for greater financial remuneration, in response to global demand. Admittedly, we know very little about the working conditions of Thai minority sex workers abroad. The author focuses on two aspects of the sex workers' experience 1. the movement of Thai minority sex workers, commonly known as 'trafficking', which acts to marginalized them; in this context sex workers' agency becomes a crucial issue in the global sex trade 2. the working conditions for commoditization of sex work in the social and cultural context of Singapore. The paper is centrally concerned with the debates among abolitionist-prostitutes rights activist.

The information is based on in- depth interviews of twenty- five Thai transsexual sex workers who are currently working in three areas of Singapore that have quasi-legalized prostitution. For some informants, Singapore is a final destination while for others, it is just a stop along the way to other opportunities further abroad.

The evidence of the findings show that the commercial sex trade involving these individuals is global in every sense, including the way it is funded, developed, and structured, and in the ideas that fuel it and how it is organized. However there are consequences for how it is controlled and regulated which relate to global inequalities, of an social, political and economic nature. Sex is not simply being bought and sold in a global market; in fact, the imbalance of power in race, class and gender is also involved, exploiting and highlighting global inequalities.

Witchayanee Ocha, PhD candidate in Gender and Development Studies, Asian Institute of Technology (AIT), Thailand. Her PhD dissertation focuses on gender and sexualities, transgender studies, gender "queer" theory and sex tourism. During her PhD programme, she had the opportunity to partake in Student Exchange programmes as a student at the University of Leeds, England, 2005, funded by European Union (E.U.), and at Ochanomizu University, Japan 2007, funded by the Japanese government. The aim of the participation in the programmes were to further enhance the knowledge of "Queer Studies" in both Western and Eastern contexts in order to augment her PhD thesis. She was selected to present her research papers in several international conferences namely Norway, Singapore and Thailand. In 2009, she worked as a consultant at United Nations Office of the High Commissioner for Human Rights, Regional Office for South-East Asia (OHCHR). As for Asian Graduate Student Fellowship at NUS, she is researching on the situations of Thai male to female transsexual sex workers who are working in the sex industry, Singapore. It is an emerging of social issue which is developing in the context of Diaspora and international connections of the global sex trade.

PANEL 9 - MOVEMENTS, NETWORKS & CHANGE

Institutions and Social Mobilization: Save Our School (Damansara) Movement in Malaysia

Ang Ming Chee

Department of Political Science, National University of Singapore

amc@nus.edu.sg; angmingchee@gmail.com

Social movements in Malaysia have been traditionally exclusive in nature. Social movements in Malaysia have been limited by ethnic, social, and lingual barriers that constrained their capacity mobilizing the mass to overcome state constraints. However, the resistance of the *Damansara* New Village community against the State's closure of the community school, *Damansara* Primary School, demonstrated the potential—and provided scholars with a renewed perspective—of social movements in Malaysia. The resistance, which manifested itself as the *Save Our School Movement* (SOS Movement), epitomizes the dilemma of Chinese education in Malaysia that has spun over five decades. At the height of the movement, it was transformed into a fight to defend the rights of education in the mother tongue of the Chinese minority in a multi-cultural, but Malay majority-dominated, state. The movement was well-covered by national media during its early phase and received support from even non-Chinese-speaking groups and non-Chinese ethnic groups. Utilizing the SOS movement as an empirical example, this paper provides an overview of the processes of institutionalization and professionalization of a social movement organization, and argues that institutions and social mobilization are two significant factors that contributed to the minority social movement organization in becoming a sustained force in pushing its agenda for over seven years despite facing ongoing constraints imposed by a majority-dominated state. The trajectory of the seven-year movement was sustained through financial and spiritual support from a complicated nationwide collaborative social network of Chinese community organizations. Institutional regulations, norms, and constitutions shaped the foundation of the framework for collaboration among these community organizations; individual social capital, credibility, and shared grievances fuelled and sustained its social mobilization. Despite being small in size, the movement made significant claims in ballot box politics, and successfully negotiated a compromise from the *Barisan Nasional* government, which eventually saw the reopening of the original premise (Chung Hwa Damansara Chinese Primary School) in 2008.

Ang Ming Chee was born and raised in the heritage town of Penang in Malaysia. She graduated from Universiti Sains Malaysia in 2001 with an Honours Bachelor in Communication and subsequently obtained a Master in International Studies from Uppsala University, Sweden, in 2003. Ang is currently a Doctor of Philosophy candidate at the Department of Political Science, National University of Singapore. Ang is a multi-lingual talented researcher, with an established working experience and a broad network of indigenous partners in Southeast Asia. Her current research interest is on social movements, with a focus on non-institution perspectives of social mobilisation in Southeast Asian societies. Her latest publication is *The Chinese Education Movement in Malaysia*, published in the Consejo Latinoamericano de Ciencias Sociales (CLACSO) Working Papers No. 2.

PANEL 9 - MOVEMENTS, NETWORKS & CHANGE

Blogging and Collective Action:

The Role of Collective Identity and Social Networks in Engendering Participation and Change

Carol Soon Wan Ting

Communications and New Media Programme, National University of Singapore

wtsoon@nus.edu.sg

Political developments that took place in recent years suggest that blogging has embarked on a different trajectory, from a personal and therapeutic medium to one which impacts on civic participation. Observations of how bloggers are influencing the political landscape are not limited to countries in the West but extend to Asian countries like Korea, Myanmar and Malaysia. This study is contextualized in Singapore where the government has adopted an authoritative and patriarchal approach in regulating media and speech since the country's independence. Theoretically grounded in social movement theories, this study ascertains how social networks and the process of collective identity building among bloggers influence bloggers' participation in collective action.

41 in-depth interviews and 76 questionnaires were administered to determine the role of collective identity, motivations for blogging, measure Internet use for activism, as well as determine the relationship between social network variables and bloggers' actual participation in collective action. The findings suggest that all there is a correlation between the presence of other activists in bloggers' social networks and bloggers' participation in collective action, especially within formal networks. A strong sense of collective identity, manifested through a shared consciousness, clear identity signifiers, an articulation of an adversary, is experienced by activist bloggers compared to non-activist bloggers.

Currently a PhD candidate and a research scholar in the Communications and New Media Programme (National University of Singapore), **Carol Soon Wan Ting's** research interests include the Internet and collective action, online social networks, e-science, and the domestication of ICTs. For her dissertation, Carol studies the intricate dynamics underlying blogging and collective action among socio-political bloggers in Singapore. Carol is also a reviewer for the *New Media and Society Journal*, and has published in various refereed journals. She has also presented her work in conferences organized by the International Communication Association and Association of Internet Researchers. Prior to joining academia, Carol's work involved marketing and promoting both non-profit and profit organizations, and freelance brand consultancy.

PANEL 9 - MOVEMENTS, NETWORKS & CHANGE

Breaking Boundaries and Intensifying Networks: Javanese Muslim Women Intervening Local Politics

Kurniawati Hastuti Dewi

School of Asian and African Area Studies (ASAFAS), Kyoto University

kurniawati.dewi@yahoo.com; kurniawati@asafas.kyoto-u.ac.jp

The percentage of women politicians who won in direct local head election in Java is higher (10.18 percent in the one hundred eight elections, all of whom are Muslim) compared to the percentage of women politician who had been elected outside the Island of Java (4.46 percent in three hundred fifty-eight elections) from 2005 to 2008. Examining two cases of Javanese Muslim women leaders who won the direct local head elections in Banyuwangi (2005) and Pekalongan (2006), this paper aims to reveal current factors surrounding the emergence of the two Javanese Muslim women leaders. I argue that familial ties are not solely responsible for the emergence of Javanese women politicians. Equally, if not more, decisive are abilities to generate religious-political support and intensify networks.

In this paper I utilized in-depth interviews with SQ, Regent of Pekalongan, and RAN, Regent of Banyuwangi, as well as interviews with related religious and political actors. A guided-interview approach, accompanied by informal discussion, was used. I interviewed one hundred twenty people—fifty-nine in Pekalongan and sixty-one in Banyuwangi—from June to August 2009. I also collected political documents, pictures and CDs from the research sites. All data are then analyzed inductively. The regents' profiles reveal that both of them are ordinary women with extraordinarily strong individual capitals (education and religion for SQ, program links for RAN); familial ties played a minor role in their emergence. Even more interesting is that they are the first female regents to have emerged within the predominantly NU (Islam traditionalist) regions of Pekalongan and Banyuwangi. Normally it would be difficult for them as women to assume political leadership in a deeply Islamic region, where discourse on women empowerment, let alone leadership, is considered sensitive.

Here, I highlight these two women's strategy and ability to break the boundary of conventional thought and secure permission from the traditional religious patrons—the NU *kyai*—to enter the political arena. In generating support, the two leaders had intensively utilized different networks obtaining from their social background (*santri* or *abangan*), such as exploiting NU's networks to get the women's support and political friendships to get the men's support. The exploration strengthens my point that familial ties cannot solely explain the current political emergence of Javanese Muslim-women leaders, as inevitably individual capital, Islam, and politics all come into play. While the background, strategy, and networks of the Javanese Muslim women-political leaders in direct local head elections varied, one thing essential is their relationship with Islam or the Islamic organization in an increasing trend of Islamized voters after the New Order.

Kurniawati Hastuti Dewi is a researcher at Research Center for Politics, the Indonesian Institute of Sciences (LIPI), Jakarta Indonesia. Her main interest is on gender, politics, Islam, and democracy in Indonesia. She devoted her concerns through researches and publication for example newspapers (*Kompas*), bulletins, edited books, national and International Journals. The main finding of her MA (Hon) thesis "Women Leadership in Muhammadiyah: 'Aisyiyah' Struggle for Equal Power Relations," the Australian National University (2007) had been published in *SOJOURN: Journal of Social Issues in Southeast (ISEAS, 2008)*. This MA finding becomes strong foundation for my PhD study (2009). Currently, I passionately writing the dissertation "*Power and Leadership: Javanese Muslim Female Political Leaders and Local Politics in Java in the Post New Order Indonesia*" in Center for Southeast Asian Studies (CSEAS), Kyoto University Japan. While finishing the dissertation, I also joining various international forums such conference or prominent "Training on Human Rights of Women in Southeast Asia" (SEAHUWO, Raoul Wallenberg Institute Sweden, 2008, 2010).

PANEL 9 - MOVEMENTS, NETWORKS & CHANGE

***Gadoh*: Negotiating the Politics of Ethnic Identification in Malaysian Schools**

Lee Yuen Beng

School of Culture and Communication, University of Melbourne

baljy@yahoo.com

The lyrics to Pink Floyd's hit 'Another Brick in the Wall' expose the suppression and inhibition present in the 1970s British education system. In this song, Pink Floyd protests against suppressive educators and demands that the British education system permits liberal and critical thinking. As a former British colony, Malaysia has inherited traces of its education system along with the ethnically divisive divide-and-rule policy. Put together, elements of a suppressive education system and ethnic segregation in schools is a perilous combination that could lead towards ethnic disunity. The current education system is also failing for students do not possess the capability to neither analyze nor think creatively or critically but are taught blind acceptance by not being allowed to think nor question. However, society demands that the system be revamped for certain factors such as political interference, ever-changing education guidelines and racial segregation have impeded the system. These problems are often acknowledged with widespread dissatisfaction as evident failures of the system while its essential ingredients for reform have been discussed extensively. Still, what is needed is an overwhelming state policy to revamp the system and the establishment of a platform that discusses these issues with the aim of finding a solution or consensus.

This paper examines the film *Gadoh* (2009) that serves as a platform to openly discuss the problems beleaguering the Malaysian education system. This paper employs the research methods of both textual analysis and narrative analysis to analyze the construction of the main ideologies concerning issues of ethnicity and representation in the plot and story; and aspects of the characters' function in the themes and narratives. As part of the Malaysian Digital Indies cinema movement, *Gadoh* explores themes and subject matters deemed "sensitive" and "beyond discussion" in commercial Malaysian mainstream cinema. Co-directed by independent filmmakers Nam Ron and Brenda Danker, *Gadoh* critically deconstructs the Malaysian education system and questions if the system actually prepares Malaysia's young to face an increasingly competitive world whilst fostering national unity; or does it exist as a system that indoctrinates young minds with a 'do as you are told' mindset. This film also criticizes the feudalistic and patronage system in schools while highlighting the problems of ethnic divisions. In short, *Gadoh* creates a platform that criticizes the Malaysian education system and calls for more liberty and less suppression to permit critical thinking and an end to ethnic division in schools.

Keywords: *Gadoh*, Malaysia, Digital Indies, education system, ethnicity, students.

Lee Yuen Beng is currently pursuing his Ph.D at the University of Melbourne. He is currently researching on transnational Malaysian cinema and is attached to the School of Culture and Communication. His area of research delves into the issues of ethnicity, national identity, and transnationalism in postcolonial Malaysian cinema. Prior to joining Universiti Sains Malaysia as a fellow under the Academic Staff and Training Scheme, he was teaching at Han Chiang College Penang, Malaysia, while being involved in non-industry video production works.

PANEL 10 - INDONESIA POLITICAL THOUGHT

State, Revolution and Socialism: Comparative Political Thought Between Tan Malaka and Soekarno

Muhammad Harya Ramdhoni Julizarsyah

School of History, Politics and Strategy, National University of Malaysia

kuntonegoro@gmail.com

Tan Malaka and Soekarno were Indonesian political leaders. They lived at the same period and struggle to achieve Indonesia national independence. Nevertheless, they have different background and political outlook. Tan Malaka was born in Suliki, West Sumatra in 1897. He came from one of nobility family in his village. When he was 17 years old his family have given him a nobility name, Datuk Suttan Malaka. In 1920 Tan Malaka replaced Semaun as the leader of Indonesian Communist Party. Soekarno was born in Surabaya, East Java on June 6 1901. He also came from nobility family. His ancestor was the king of Kadiri kingdom. Meanwhile, his mother is a niece of the last Singaraja king. He founded National Party of Indonesia on 4th July 1927 and led these party until 1929 when he was arrested by Dutch Colonial.

This research aimed to investigate the relationship and influence of Minangkabau custom and Javanese custom toward Tan Malaka and Soekarno ideas. Furthermore this research is intended to investigate the correlation between their custom with their political outlook, especially toward three variable State, Revolution and Socialism.

This research used several books that were written by Tan Malaka and Soekarno. "Naar de Republiek Indonesia" was written by Tan Malaka and "Indonesia Menggugat" was written by Soekarno to be resources to analyse how Soekarno's Indonesian state concept was influenced by Tan Malaka's Republik Indonesia concept. Beside both of books, this research used several article were written by Tan Malaka and Soekarno. Those books useful to examine the influence of their custom (Minangkabaunese and Javanese) toward building their ideas about State, Revolution and Socialism.

The analysis of this research found that Tan Malaka ideas and Soekarno ideas were influenced by Minangkabau custom and Javanese custom. Their concept about State, Revolution and Socialism throughout several phase. Tan Malaka argued that Republik of Indonesia have to separated with the past era especially Hinduism and Budhism era. Meanwhile, Soekarno had opposite idea with Tan Malaka. He believed that Republik Indonesia is continuance Sriwijaya and Majapahit empire. Soekarno argued that Republic of Indonesia may not separated by the both of empire. Nevertheless, Tan Malaka's Revolution concept and Soekarno's Revolution concept were not contradictory. They believe that Indonesian Revolution would be successful if Indonesian people use *Aksi Massa* as a way which Indonesia national movement was begin. This research also found that Tan Malaka's Socialism idea and Soekarno's Socialism idea were not same. Tan Malaka used *Materialism, Dialectic and Logic* (Madilog) to applies step by step the challenge of Indonesian people from feudalism era until national independence. Tan Malaka rejected every correlation between Hinduism and Budhism era with Indonesian people in modern era. It was difference idea with Soekarno. The former of Indonesian President argued that Indonesian socialism, although logically may not separated by the long history since Sriwijaya and Majapahit kingdom. Tan Malaka accused Soekarno as a leader who used mistism outlook because of his argue.

Muhammad Harya Ramdhoni Julizarsyah is a PhD candidate in School of History, Politics and Strategy Faculty of Social Science and Humanities National University of Malaysia. Currently, Ramdhoni is a recipient of the Asian Graduate Fellowship 2010, Asia Research Institute, National University of Singapore. Since 2008, He is a lecture at Government Program, Faculty of Social and Political Science, University of Lampung, Indonesia.

PANEL 10 - INDONESIA POLITICAL THOUGHT

Ethnic and the Politics of Identity in Minangkabau:

Commodification and Contestation of Local Elite Post-New Order in West Sumatra

Syafwan Rozi

Religious Studies State Islamic University UIN Bandung

sya_ra_de@yahoo.co.id

In colonialism era, the West Sumatra is one area where the occurrence of resistance to colonialism, such as the Dutch colonialism in the early 20th century, communist uprisings in 1927/27 and rebellions PRRI/Permesta in 1958/61 (Audrey Kahin: 2005, Taufik Abdullah: 1986, Cristinne Dobbin: 1974 , Mestika Zed: in 1998, and Gusti Adnan: 2007). Resistance to the occupation was an attempt Minangkabau ethnic group to maintain their identity. Even during the New Order policy has been fairly eliminated their identity, such as policies that reduce the system of "Nagari" government and its treatment of indigenous institutions (Gusti Adnan: 2007 and Kahin: 2005). Only, after the fall of New Order, Minangkabau social system is changing totally. Minangkabau identity was enabled through several of regulations such as "Perda Nagari" local regulation and some Sharia regulations. Now, an interesting study to be explained is how the Minangkabau identity through reinterpretation and reconstruction of dealing with the issue of new relations relationship between religion, culture and the state. This study was conducted with postkolonialism and etnosentrism approach, because it is associated with the discourse of identity and other marginal groups (Gilbert Moore: 1997, Mohanty: 1992, Gandhi: 2006, Philpott: 2000). In addition, political structures, control of local assets and hegemony of identity has become an arena of contestation and the commodification of the elite and local authorities. (Thung Ju Lan: 2006, Hefner: 1992, Wood: 1993 dan Khan: 1993). By using qualitative methods and ethnographic approach to political culture, researchers will focus on the political culture of local elites and authorities such as traditional leaders, religious leaders and local authorities in commodification and contestation them to revive the Minangkabau identity politics. Processing and analysis of research data will then be guided by the twelve (12) step model of qualitative research, Spradley (1980) is modified and developed. Minangkabau ethnic identity has been enchanting the imagination of foreign observers since the beginning of 19th century. In fact, the author of the Minangkabau themselves has contributed actively and debates about the relationship between tradition and religion and nationalism. Culture and Islamic unity is not separate has been expressed in cultures adage: *Adat basandi syara 'syara' basandi kitabullah (ABSSBK)*. This principle continues to be updated and modified in accordance with social changes in Minangkabau society. The case of Nagari law and Sharia law which has been and is being applied is a form of commodification and contestation of local elites and political rulers of Minangkabau identity. In addition, identity politics are not always complete and fixed, it will continue to evolve and change because it is done contextually appropriate to the situation where and when the relationships and interactions that occur. In this condition, the identity is constructed and Identified in the form of marginalization, negotiation, adaptation and even assimilation. In this context, the identity Minangkabau will continue to be constructed and reconstructed by the strength of competing and contradictory.

Syafwan Rozi is an Independent Researcher and Lecturer at the State College for Islamic Studies STAIN Bukittinggi West Sumatera. The focus of his study is to explain about the religious and ethnic minorities in addressing global issues such as politics, democracy, ideology, ecology and environment, gender and migrant workers. Some topics related has been reviewed in several research studies and presented in several international seminars such as ICONCEA Malaya of University, PERCIK Salatiga and Training Indonesia's Young Leaders Leiden University. Currently, Syafwan is a P.hD Student at Religious Studies Program the State Islamic of University UIN Bandung and recently defended his dissertations entitled "*Ethnic and the Politics of Identity In Minangkabau: reUnderstanding Relation between Religion, Local Culture and the State in Post-New Order of West Sumatra*". In 2009, he was a Research Fellow at Asian Muslim Action Network (AMAN) Asia Resource Foundation Bangkok Thailand.

PANEL 10 - INDONESIA POLITICAL THOUGHT

Constructing Conflict, Manufacturing Fate: The Rational and Non-Rational Motivational Preferences of Going to War in Indonesia

Mohammad Hasan Ansori

Department of Sociology, University of Hawaii

ansori@hawaii.edu

Multicultural Indonesia has been undergoing currently a wide variety of violent conflicts. The study proposes to study the issue of protracted and violent ethnic conflict in Aceh, Indonesia, and/or the willingness of the people engaging in the conflict to choose to risk their own death and the destruction of their properties. The conflict is excessively explained by reference to one set of structural variables, such as unequal economic development, ethnic differences, underrepresented political interest and many other structurally based factors. This study instead intends to come to on-the-ground (micro-level) by investigating various and dynamic individual motivational preferences and values considering the clashing material self-interest and socio-psychological aspects. It is the theoretical premise of this study that there will be a problem and bias to explain the conflict with reference to only either individual self-interest or socio- socio-psychological preferences on one hand and the structural constraints that motivate individual behavior on another hand. My primary method will be qualitative structured but open-ended interviews and epistemologically will be the data-mining conception of interviewing. I will rely primarily on interviews with many ex- military and civil combatants of Free Aceh Movement. I will also use secondary data, mainly including published academic studies. The unemployment (difficulty of getting job), the failure to join the Indonesian National Armed Forces and Police and register for state civil servant, expectation for income/money and certain position, revenge for their injured and died families and friends caused by the brutality of Indonesian National Armed Forces and Police, being involved in criminal acts, fear, frustration, grievance, and anger caused by insecurity are some of the motivational preferences deriving people to decide to start and get engaged in the conflict and/or rebellious movement. However, I am also aware that it is inevitable that motivational forces do not act by themselves in isolation from the structural factors.

Mohammad Hasan Ansori is a PhD candidate at the Department of Sociology, focusing on peace and conflict studies, University of Hawaii at Manoa, USA. He received his Masters degree in conflict and development from the University of Indonesia in 2003 and B.A in philosophy of knowledge from Islamic State University, Indonesia, in 2000. Hasan have won many awards, including Matsunaga Institute of Peace (2009), Ford Foundation International Fellowship Program (2005), Ford Foundation Culture and Society Grant (2001), East West Center Graduate Awards (2008), Student Honors Awards, UHM (2005), USINDO (The United States-Indonesia Society) Travel Grant, Spring 2008, The Indonesian Educational and Cultural Foundation, Fall 2009 and Spring 2010, and many others. He has also internationally presented and published many papers.

PANEL 11 - MIGRATION & MOBILITY II

Marital Relationships Based on Islamic Teachings:

The Experience of Women Migrant Workers (Study Case in Mojolawaran, Gabus Pati, Central Java)

Nina Mariani Noor

Indonesian Consortium of Religious Studies-Yogya Indonesia

nina.mariani@yahoo.co.id

Being a migrant worker is one way for people to survive in Indonesia's developing economy. Married women constitute a large proportion of these migrant workers and their families face relationships problems among family members, particularly between husband and wife. Some studies have investigated these relationship problems. However, the issue of religion teachings in marital relationship has not been explored deeply.

This paper examines the experiences of women migrant workers and their husbands on the marital relationship and their perspectives on the ideal family and marital relationship, based on their understanding of Islamic teachings. Therefore, to frame my research, I used systems theory, family system theory and attachment theory. Besides that, opinions that came up from the participants are analyzed using an Islamic values framework and also Javanese values. I did the research in Mojolawaran, Gabus Pati, Central Java Indonesia in 2007 by conducting exploratory research. I collected the primary data through semi structured interviews by asking the participants to describe their marital relationship experiences. From the findings, participants' discussions about an ideal family entail four main ideas and in terms of an ideal marital relationship, there are five requirements that occur. There are some strategies that are implemented by the couples while the wife is overseas. This research is important to share since by exploring women migrant workers and their husbands' perspectives and experiences relating to their marital relationship based on their understanding on their religious teachings, we can see the significant role of religious teachings in maintaining a husband-wife relationship among them.

Nina Mariani Noor was born in Pati, Central Java, Indonesia which inspired her current interest in women migrant workers. She went to University of Gadjah Mada enrolling in Arabic Literature for her diploma. After graduating in 2000, she went back to her village to teach Arabic and English in Islamic Junior and Senior High School. In 2004, she was accepted on full scholarship at the Masters Program in Interdisciplinary Islamic Studies, UIN Sunan Kalijaga Yogyakarta, majoring in Social Work from 2005 to 2007. Before pursuing her doctoral program in ICRS-Yogya, she worked as an English instructor in ELTI-Gramedia Yogyakarta from May 2008 to November 2009. She is currently interested in women migrant workers, Ahmadiyya, and women movement issues.

PANEL 11 - MIGRATION & MOBILITY II

The Social and Economic Aspects of Labour Migration: The Case of Indonesian Domestic Helpers in Malaysia

Cynthia Lai Uin Rue

Faculty Economics and Administration, University of Malaya

cynthia_clur@yahoo.com

Rapid industrialization and economic development in Malaysia has resulted in a shortage of local labour and an attendant influx of foreign workers since the late 1980s. The foreign workers are concentrated in a few sectors, namely the manufacturing, construction, agriculture sectors, and also in domestic services. Of the latter, the majority of workers were female domestic helpers from Indonesia. During this period, the number of Indonesian maids has been increasing steadily. They have played an important role in the Malaysian economy and family well-being.

The predominance of Indonesian domestic workers can be attributed to a number of reasons. The push and pull factors in migration theory explain that there is lack of opportunities in Indonesia while Malaysia offers job opportunities with greater earning potential devoting to remittances for purchasing land or house, pay loan, savings, children's education and so forth contributed to an influx of large numbers of Indonesia domestic helpers.

However, migrating and working in a foreign land do incur some risks. A few unlucky ones have been exploited and abused by agents and employers. Given the large number of Indonesian domestic workers in Malaysia, there are bound to be cases of abuse and these are reported in the media. Problems faced by domestic workers include excessive workloads, under payment or non-payment, food deprivation and in extreme cases they also suffer from physical, verbal and emotional abuses by unscrupulous employers.

This paper draws some empirical evidence from the sub-sample of a small sample survey conducted by researchers of the University of Malaya. The survey collected information on the duties of domestic workers, the recruitment processes, social networking, remittances and utilization of their earnings, perceived wellbeing and their intention to extend their stay in Malaysia. In addition, the paper will make reference to published reports, newspapers and the relevant website in the internet.

The temporary ban of the Indonesian domestic workers by the Indonesian authorities and the on-going negotiation and memorandum of understanding will be discussed. The paper concludes with a discussion of the issues of Indonesian domestic workers and makes some recommendations on managing the migration and employment processes to protect the wellbeing of the migrant workers and their employers.

Cynthia Lai Uin Rue was born in Kuala Lumpur, Malaysia. She graduated with a Bachelor Degree of Economics and Administration, University of Malaya in 2008. Currently, she is a graduate student, majoring in Applied Statistics of Faculty Economics and Administration, University of Malaya. She did a research paper regarding Population Projection for Educational Planning. During her stay in National University of Singapore (NUS), she plans to work on a study of foreign domestic helpers in Malaysia and Singapore. She hopes to make full use of the wide range of resources and facilities at NUS and to learn from NUS Professors. On top of that, she hopes to share experience and collaborate with fellows from other countries.

PANEL 11 - MIGRATION & MOBILITY II

Correlation and Influence of Psychological Factors on Quality of Life for Male and Female Indonesian Migrant Workers in the Formal Sector of the Malaysia Economy

Muhammad Iqbal

School of Psychology and Human Development, Faculty of Social Science and Humanities
National University of Malaysia

iqbal.ukm@gmail.com

Migrant Workers from Indonesia constitute the majority of all migrant workers in Malaysia. Beside the geographical factor and the similarity of language, Indonesia migrant workers are also known for their strength and diligence compared to their fellow from other countries

This research aimed to determine the relationship and influence of personality, coping strategy and socio cultural adjustment on quality of life of Indonesian migrant workers in Malaysia. Furthermore, this research is intended to identify the type of work (construction, manufacturing and service) as the intervening variable in the relationship of the three independent variable with the quality of life

This research involves 425 subjects from three sectors, namely manufacturing, construction and service in Lembah Klang Malaysia. A four-section questionnaire translated into Indonesian language was used. The four sections of the questionnaire measure personality, coping strategy and socio- cultural adjustment and quality of life, respectively. The quality of life was measured using the World Health Organization Quality of Life Questionnaire-BREF (WHOQOL-BREF), the personality was measured using the Eysenck Personality Questionnaire (EPQ) by Eysenck and Eysenck, the coping strategy was measured using the Occupational Stress Inventory (OSI) by Cooper, Sloan and William and the socio-cultural adjustment was measured using the Socio-Cultural Adjustment Questionnaire by Stephen and Black.

The descriptive results showed that for the majority of respondents the level of quality of life was moderate (86.8%), introvert personality (70.28%), the level of coping strategy was moderate (75.29%) and the level of socio cultural adjustment was moderate (73.65%).

The inferential analysis founded that there was a positive significant correlation between personality and quality of life ($p < 0.05$). It applies also with finding regarding the coping strategy and socio-cultural adjustment ($p < 0.01$). As for the demographic factors, only the work sector showed a significant on their quality of life ($p < 0.05$). All of the independent variable have significant on their quality of life. Moreover, the result showed that work is a intervening variable in the relationship between the independent variable and the dependent variable. The findings of this research emphasizes the importance of personality, coping strategy, socio-cultural adjustment and work sectors in improving quality of life of Indonesian migrant workers in Malaysia

Muhammad Iqbal is a Ph.D candidate in School of Psychology and Human Development, Faculty of Social Science and Humanities, National University of Malaysia. Currently, Muhammad Iqbal is a recipient of the Asian Graduate Fellowship 2010, Asia Research Institute National University of Singapore.

PANEL 12 - PERFORMING PROTEST

In the Quest of Questioning Bandung Urban Youth Culture: The Subculture through the Experiences of Three Prominent Pioneers

Sandria Komalasari

Master Program of Religious & Cultural Studies, University of Sanata Dharma

sandria.k@gmail.com

Long before Bandung, the capital city of West Java, was acknowledged by UNESCO as one of the creative cities of the world in July 2007, it has already become a notable city for urban youth culture in Indonesia. The proliferation of urban youth groups across Bandung has been a crucial contributing factor for its designation as a world class creative city. Generally, these loosely-defined communities with the kind of “Do-It-Yourself” spirit are conceived of in the popular imagination as a subculture, in the same manner as many group members regard themselves.

This research seeks to engage the term “subculture” critically, and will contest and reformulate this concept by exploring three nationally renowned trendsetters that are based in Bandung. The study will do so by investigating the experiences of *Riotic*, *Ujung Berung Rebels* and *347*— pioneering forces in the contemporary Indonesian urban youth culture. This research will examine how the notion of resistance is interpreted and redefined by the communities and intends to deconstruct the meaning of subculture and to explore its changing manifestations through a case study of the three artistic movements, each of which differs in its ideology and communal composition.

Sandria Komalasari completed her undergraduate program at the Faculty of Communication, Padjadjaran University, Bandung. She is now a graduate student of Religious and Cultural Studies, Sanata Dharma University, Yogyakarta; and working on a thesis research entitled “Questioning Bandung Urban Youth Movement: The Meaning of Subculture & Its Shifting Through The Experiences of Riotic, Ujung Berung Rebel, and 347”. Her interests are in urban, youth, lifestyle, and audio-visual experiences.

PANEL 12 - PERFORMING PROTEST

Of Cow Heads, Trees and a Funeral: A Dance Studies Approach to Protests in Malaysia

Lim How Ngean

Theatre Studies Programme, National University of Singapore

howngean@yahoo.com

In the past year, Malaysia has been a site of extraordinary forms of social and political protest such as:

1. March of the cow head in protest at the construction of a Hindu temple in a Muslim residential area (28 August 2009);
2. The state assembly under a rain tree ("Democracy Tree") in the state of Perak (8 March 2009);
3. The funeral procession of police detainee A. Kugan who died under police remand (28 January 2009).

The concept and ideology of protests in contesting and challenging political, social or economic imbalances have been referred to as 'an oppositionality between thought and action' (Susan Leigh Foster) where the body is commonly regarded as a mere vehicle for the ideals in which the protest represents. The body, or bodies, in protest movements are rarely considered for their political significance in making a change. This paper asserts that the arena of dance can be an ideal site for examining the importance of the body in politics, imbedded with its own systems of agency and power. I will examine the cow head march, the funeral procession and the state assembly under a rain tree from a dance scholarly point of view. I argue that these protests are choreographed, forming a 'social kinaesthetic' (Randy Martin), to physicalize politics of change in the social and cultural fabric of society. Utilizing dance ethnography to study the bodily gestures and movements of the protest crowds, I will demonstrate how politics and power relations are embodied by the protesters to negotiate their social, political and cultural contestations. The embodiment concepts of Pierre Bourdieu's habitus, cultural capital and bodily hexis are applied to illustrate how these bodies in protest express their politics. Supplementary performance and dance theories will also be applied to substantiate my analyses of how bodies in a protest group organize themselves in relation to present dominant powers.

The dance ethnographies of the protests are constructed from secondary sources of online news reports and Youtube video clips. Some of the questions that are addressed in the analysis of the ethnographies are:

1. How are these protests choreographed/ staged?
2. How are the protests physically expressed by the participants?
3. How did the participants' bodies react/move in the protests?
4. How do various agencies of oppositional power, i.e. police, who are present at the protests behave with their bodies?

Currently a PhD scholar at the Theatre Studies department in National University of Singapore, **Lim How Ngean** has been actively involved in the performing arts for the past 20 years in various capacities. He has been a performer in productions in Singapore and Malaysia, working with critically acclaimed directors such as Ong Keng Sen, Krishen Jit, and William Teo. He has contributed to arts journalism in Malaysia by writing reviews and features on dance and theatre. In 2006, he was awarded a Nippon Foundation (API) fellowship to research on contemporary dance in Tokyo while in 2009 he was invited to participate in the Asia Europe Foundation's contemporary dance exchange programme, Pointe to Point, in Lisbon. How Ngean has also been involved in dramaturgical projects, the most recent being the dance performance Q&A in the 2009 Singapore Arts Festival. His research interests include intercultural performance, issues of embodiment and identity, and the politics of dance.

PANEL 12 - PERFORMING PROTEST

Beyond Queer America:

An Understanding of How Identity is Strategically Created and Employed by the Gay and Lesbian Social Movement in the Philippines

Jan Wendell Castilla Batocabe

Southeast Asian Studies Programme, National University of Singapore

wbatocabe@nus.edu.sg

According to Bernstein (1997), identity can be seen in three analytic dimensions. The first dimension looks at identity as a source of empowerment, while the second looks at identity as a goal of the movement. These two dimensions are said to be already posited by the existing literature on social movement. The third dimension, on the other hand, is said to be a new way of understanding the role of identity in social movements. This is because identity is seen as a strategic ploy, which is beyond the conventional wisdom of existing social movement theoretical literature on identity.

Based on this third dimension of identity, the political condition affects that way identity is strategically used by the gay and lesbian social movements (Bernstein, 1997, 2002, and 2003; Calhoun 1994; Perez 1993; Sandoval 1991). More specifically, the political environment, the organizational framework, and the opposition to the movement affect the very identity that the gay and lesbian social movements employ (Bernstein 1997). However, such understanding of how identity is strategically used by the gay and lesbian social movements is only based on the different LGBT movement cases in the United States; little has been done in applying that model to other countries.

This paper tackles the applicability of the existing framework in understanding how identity is employed by the gay and lesbian social movement outside the United States. It explores the possibility that the current knowledge on identity politics in social movement does not shed light on the dynamics of identity politics that happen in other countries. A study of the various Pride March/Festival Celebrations and *Ang Ladlad* in the Philippines is conducted to facilitate the question of this paper. Interviews of more than ten (10) people involved in the said gay and lesbian social movements are used as a source of information on how collective identity has been formed and used through the years. Moreover, archival data based on news clippings and event documents are also used to complement the information from the interviews. In the end, this paper argues that identity politics is played out contextually – depending on the place and its understanding of the very identity that is used by the social movement. And at the same time, calls for a more grounded and localized way of understanding identity in social movements.

Jan Wendell Castilla Batocabe got his BA in Political Science (Honors Program) from the Ateneo de Manila University, focusing on state-society relations and political theory. His undergraduate thesis explores the emergence and development of a gay and lesbian social movement organization in the Philippines. His undergraduate thesis is one of the only two thesis projects produced in the honors program of the Political Science Department that year. Right after earning his undergraduate degree, he went to the Southeast Asian Studies Programme in the National University of Singapore where he is currently finishing his master's thesis on the role of collective identity in the gay and lesbian social movement in the Philippines and Singapore. His research interests lie in identity politics, state-society relations outside the liberal democratic setting of the United States, social movements, and LGBT issues and politics with a focus on Southeast Asian countries and the United States.

PANEL 13 - GOVERNANCE & POLICY

Re-empowering ASEAN Institutionalism: Modular Multilateralism and a New ASEAN Way

Spencer G. Austin-Martin

University of Hawaii & East-West Center

austinma@hawaii.edu

Since its foundation in 1967 with the Bangkok Declaration, ASEAN has emerged as a significant forum for multilateral cooperation, facilitating integration within Southeast Asia and metamorphosing more broadly into a locus of East Asian regionalism. Despite making significant progress with the ratification of the ASEAN Charter in 2008 the organization remains shackled by the “ASEAN Way” of consensus based decision making which has led to a leadership of the laggards, lowest common denominator integration, and admonishments that ASEAN is “making process, not progress.” This has in turn led to calls over the years to reform the consultative mechanisms within the organization, particularly as ASEAN’s ambitions and scope have expanded into the field of broader East Asian regionalism. This paper seeks an alternative approach to ASEAN’s internal integration which is pragmatic enough to accept the underlying political realities of ASEAN yet innovative and adaptive enough to empower ASEAN’s most progressive states so that they may achieve the institutional momentum they desire. As a solution, this paper proposes “modular multilateralism,” which utilizes the indigenous “ASEAN Minus X” formula as a means for expanding and deepening cooperation. Specifically this approach represents an opt-in opt-out hierarchical, intra-issue mode of integration which employs the ASEAN Charter as a basic foundation from which all cooperation grows, separating the issue of consensus from actual participation. Moving on to a cost-benefit analysis this paper will examine the implications a multi-tier cooperation scheme would have on established and yet unexplored areas of cooperation, from an enhanced human rights mechanism and single currency regime to election monitoring and integrated foreign investment sub-regions. The paper concludes that modular multilateralism offers ASEAN a potentially fruitful vehicle for achieving institutional momentum that puts progressive states back in the driver’s seat of integration while simultaneously respecting the sovereignty and core national interests of its most conservative members and imparting renewed vigor to ASEAN’s core mission of constructing a more cohesive and people oriented institution.

Spencer Austin-Martin graduated summa cum laude from the University of Colorado, Boulder with a BA in International Affairs: East Asia area focus in 2008. He previously served four years in the United States Marine Corps, two of which were deployed to various East Asian countries. Spencer has studied abroad throughout East Asia including a year at Kansai Gaidai in Japan, a semester at Thammasat University’s MIR Program in Thailand, and a summer semester at Yunnan University in China. He has also interned with the Friedrich Naumann Foundation’s Southeast and East Asia Regional Office in Bangkok. Currently he is a MA student at the University of Hawaii, Manoa Asian Studies Department with a focus on Sino-ASEAN relations within the context of East Asian regionalism and is an East-West Center Graduate Degree Fellow.

PANEL 13 - GOVERNANCE & POLICY

The Role of Government in the Provision of Infrastructure: Case Studies of Roads and Electricity Infrastructure in Indonesia

Sitta Izza Rosdaniah

Arndt-Corden Division of Economics, Australian National University

sitta.rosdaniah@anu.edu.au

It is generally accepted that governments have an important role in the economy, but the key issue is the extent and nature of such intervention. There is clearly a legitimate role for government in the infrastructure provision, due to two main reasons: infrastructure is vulnerable to market failure, and infrastructure is space-specific hence in almost cases, land is needed.

This paper is aimed to conduct a comprehensive analysis on the economic impact of government policies in relation to infrastructure in Indonesia. First, the study determines the nature and extent of any market failure that might exist, and determines the form and extent of government intervention that might be justified to address this market failure. Then, the study evaluates the efficacy of the intervention through the chosen policies. Two case studies are examined: the electricity and road infrastructure. This paper will enrich the studies of public policy in Indonesia as well as encourage healthy skepticism of the part of the general public over existing policies, which is likely to be valuable for obtaining a better policy-making process in the future. Qualitative research method used in this study aims to obtain primary data from interviews and focus group with selected respondents, while secondary data is gathered through document research reviewing relevant literatures, government reports, the media, and other resources. The interviews involve individuals engaged in economic policy-making, including officials from relevant government institutions. Focus group participants include people with particular interest in, and people affected by, policies other than policy makers, including academicians, non-governmental organizations, journalists and customers or users.

The study finds that market failure exists in *several* cases in the infrastructure provision, such as the electricity transmission is characterised as a natural monopoly, while power generation is not. In reality, policymakers often ignore the existence of *genuine* market failure thus formulate inefficient public policies, whereas they often introduce policies to deal with *pseudo* market failure to benefit themselves—though they indeed generate government failure.

Sitta Izza Rosdaniah is currently a PhD student at the Arndt-Corden Division of Economics, ANU. Prior to her study, her last position was the Head of Restructuring and Privatisation Division, Ministry of State-owned Enterprises in Indonesia. She holds Bachelor of Engineering from Sepuluh Nopember Institute of Technology (ITS), Indonesia and Master of Science in Business Economic from University of Strathclyde, Glasgow, UK. She held fellowships from Toyota Astra Foundation (1995) and the British Chevening Award (1999). She is recently an Australian Leadership Award scholar.

PANEL 13 - GOVERNANCE & POLICY

Implementation of Good Corporate Governance Principles at Badan Usaha Milik Negara/Daerah

Mahdi Syihab

Aceh Research Training Institute (ARTI) Banda Aceh & Syiah Kuala University Banda Aceh

syihab_69@yahoo.co.id

This paper would like to explain why in managing Badan Usaha Milik Negara/Daerah (BUMN/D) is not implemented Good Corporate Governance principle (GCG) consistently. The legal base obligated to implement GCG principle at BUMN/D is Ministry decision of BUMN on No. Kep-117/M-MBU/2002 about The Implementation of GCG at BUMN. The chapter 3 of that decision involved : 1) the transparency principle; 2) the independency principle; 3) the accountability principle; 4) the fairness principle; and 5) the responsibility principle. The argument in this paper is that there are two supporting factors not to implement GCG principle constantly at BUMN/D: firstly, government as owner majority of share at BUMN/D, always do intervention on corporate policy; secondly, understanding and knowledge about GCG principle around the official employee is very low. The objective of this paper is why the implementation of GCG principle does not consistently implemented, and what the obstacles and challenges in implementation of those principle. Since this is an empirical research, it was conducted in Aceh. The technique of this research is purposive sampling. The research took six representative companies for the sample, classified into two categories, firstly, BUMN, namely PT. PLN (Persero) Aceh district; PTPN-1 (Persero) Langsa, and PT. BRI branch Banda Aceh. secondly, BUMD is local companies, namely Bina Usaha Aceh Utara, Pembangunan Bireun; and PT. Bank BPD Aceh. Data sources were collected from two categories that is: first, data primer was collected from depth interview with administrations corporate governance; second data was collected from library and observation. The results of research proved that there are three types to implement corporate governance principle at BUMN/D. first, to implement corporate governance principle consistently. This principle was practiced only around PT. BRI (Persero) branch Banda Aceh. Second, to implement corporate governance a part (not fully). This principle was practiced by PT. PLN (Persero) Aceh District, PTPN-1 (Persero) Langsa, PT. Bank BPD Aceh, and PD. Pembangunan Bireuen. Third, not to implement corporate governance principle at all. This principle only practiced by PD. Bina Usaha Aceh Utara. Inconsistent practice of corporate governance principle at BUMN are caused by: first, intervention of government as majority owner of share for corporate policy. This case happened at PT. PLN (Persero) Aceh district. Second, director of corporate covernance did not implement transparancy and fairness principle in managing corporation. This case happened at PTPN-1 (Persero) Langsa. In the meantime, inconsistant implementation of GCG around BUMD are caused by first, not formulated additional organ such as commisioner independency and unaccountability around official employee. This case happened at PT. Bank BPD Aceh. Second, do not have standar operasional system and have gaps between director of corporate with government as majority owner of share. These cases happened at PD. Pembangunan Bireun. Meanwhile, inconsistant implementation happened at PD. Bina Usaha, because not only it does not have standar operational system corporate but also low understandings of the official employees about GCG principle. The obstacles to implement GCG principle around BUMN/D can be identified with three types: first, sources at internal corporate governance. Second, sources from external corporate governance, and third, both sources internal and external. After finishing this research, the researcher strongly recommended to BUMN to keep implementing GCG principle to reach best practice. To the corporate governance which not fully implemented GCG principle or are not consistent, should act and try to implement them. In particular, the research encourages the local corporate governance in Aceh to formulate additional organs, clear standard operational system corporation, and not mix up between corporate and government.

Mahdi Syihab is a student magister of law Syiah Kuala University, active research with Associate Professor Michael Feener, a field research to collective data. One of my research was presented at international conference in Aceh with the title "Radicalism of Syari'at Islam; A Analyze Razia Santri Dayah in Aceh Utara".

PANEL 14 - RELIGIOUS DIASPORA

The Changing “Collectivity” of a Muslim Mosque Community in Lungkang, Taiwan

Ma Shin

Institute of Social Research and Cultural Studies, National Chiao Tung University

hadijama@gmail.com

My proposed research in Singapore is based on my MA thesis which was completed in May 2010. This research focuses on the historical formation, practices, and beliefs of a Muslim community centered on an Islamic mosque in Lungkang Village, Zhongli Prefecture, Taiwan. The village is located in a smaller urban area in the northern part of Taiwan where there are many foreign laborers from around Southeast and South Asia.

After the Kuomintang (KMT) government moved to Taiwan in 1945, Muslim communities from various localities and ethnic groups from Mainland China gathered in Taiwan. The Muslims not only had to re-adapt to the new social environment, but also faced difficulties of balancing between their religious principles (Sharia) and modern realities. In a reciprocal relationship, the combination and struggle of the Muslims has also greatly affected the Islamic religion. In general, the limitations in everyday lifestyle brought restrictions upon the Islamic religious activities of Muslim in Taiwan; as a result, many individuals found it difficult to identify with Islamic culture and lost incentives to preach and pass on their beliefs. As the elder generation passed and the political situation progressed, the survival of Islamic heritage became endangered.

Under these disadvantageous conditions, members of the Lungkang Mosque have nevertheless managed to stay true to their religious beliefs and carry forth their heritage.

Earlier in the 1940s, non-Yunnan Muslims living in Taipei had higher status than the Yunnan Muslims in Lungkang, both in social standing and in numbers. They were considered the core members of The Chinese Muslim Association and of Muslim communities in Taiwan. However, in the last two decades, the number of members at Lungkang Mosque in Zhongli has gradually increased and become the most important active community. These members had been arriving in Taiwan since the 1960s, adapting to Taiwanese society, and maintaining motivation to continue their religious lifestyle. The evolution of lifestyles and ideologies brought a considerable degree of influence over Muslim communities in Taiwan. What were some of the causes and elements of this influence from the Muslims of Lungkang Mosque? Understanding how these members maintained and passed on their heritage and how they adapted to Taiwanese social and religious beliefs are crucial in order to carry on the Islamic heritage in Taiwan. Moreover, how can the current generation of Muslim receive, accept, and pass on their heritage in modern Taiwan? This is the focus of my research.

Ma Shin comes from Taiwan. Currently, she is a full-time M.A. student, Institute of Social Research and Cultural Studies in National Chiao Tung University. Her research focuses on the formation and cultural belief of a Muslim community which was formed based on Islamic religion at Lungkang Mosque in Zhongli, Taiwan.

PANEL 14 - RELIGIOUS DIASPORA

A Comparative Study on the Historical Development of Sikh Communities in Philippines and Singapore: Glimpses of Sikh Narratives and Imaginations beyond Punjab

Darlene Machell de Leon Espeña

Ateneo de Manila University & University of the Philippines-Diliman

mudvayne_darl@yahoo.com; darlespena@gmail.com

Though living far from the homeland of Sikhism in Punjab, Sikh communities in the Philippines and Singapore appear to be vibrant and flourishing. They have managed to establish their own separate community, cultivate cordial relationship with the locals, form their own exclusive organizations, and, to some degree, attain economic security. They continue to perform their religious rituals and traditions and, on the whole, have been able to adapt to the local environment and endure the strains of migrant life. How then have the Sikhs managed to re-create the fundamental aspects of their life back in Punjab within the social structures of the Philippines and Singapore?

This is a comparative study of the historical development of Sikh communities in the Philippines and Singapore. First, it traces the historical background of Sikh migration to the two countries. Second, it compares the early experiences of the Sikhs as they permeated the boundaries of another country outside their home – their initial reactions, predicaments and immediate coping mechanisms as they confronted life in a new milieu. Next, it analyzes the degree by which the state/government has tolerated or restrained the formation of Sikh communities. Fourth, it looks into the transformations in their economic life – their personal accounts and struggles as they make an effort to secure financial stability. The paper then moves to examine how contemporary Sikhs deal with the changes brought about by globalization to secure their own survival. Finally, this paper further explores the functions and significance of religion in the stability of Sikh migrant communities.

The author maintains that the development of distinctive, well-established Sikh communities in the Philippines and Singapore is partially a result of the conscious effort of the Sikhs to uphold religious and cultural continuity. Despite the differences in the political, economic and socio-cultural contexts of the Philippines and Singapore, the Sikhs have been able to re-create and re-live their Punjabi traditions and lifestyle within new cultural geographical confines. Furthermore, the author argues that the Sikhs have managed to utilize the benefits of modernity and globalization to transplant Punjab and Sikhism to the Philippines and Singapore. Today, Punjab is easier to imagine, visualize and experience even from the vantage point of Singapore and the Philippines.

Darlene Machell de Leon Espeña is a faculty member of the Department of History, Ateneo de Manila University as well as the Department of History of De La Salle University – Manila. She graduated from the University of the Philippines Manila in 2006 with the Degree of Bachelor of Arts Social Sciences Major in Area Studies (Magna cum Laude). Currently, she is taking up Master of Arts in History at the University of the Philippines Diliman and is writing her thesis entitled “Transplanting India in the Philippines: The Saga of the Sikh Community from 1947 to 2000.” She is also a member of Pi Gamma Mu International Honor Society, Phi Kappa Phi International Honor Society and the Assistant Secretary of the Philippine Historical Association. Her research interests include South Asian Studies; Migration, Globalization and Religious Imagination; Sikh Diaspora; and Philippine – India Historical, Diplomatic and Cultural Relations.

PANEL 14 - RELIGIOUS DIASPORA

Transnational Buddhist Organizations in Singapore: A Case Study of the Buddha's Light International Association

Zhang Wenxue

Philosophy Department of Humanities School, Xiamen University

zhwxsg@gmail.com; zhwxsg@hotmail.com

In recent years, more and more Buddhist organizations have developed their overseas branches and member organizations in Singapore. Owing to the efforts of Buddhist disciples and devotees, these organizations are successfully winning over increasing converts and members and are gaining more and more influence in the Singapore society. Although some work has been done in the field of Buddhism studies in Singapore, there has been very little study of the transnational Buddhist organizations. Under these circumstances, it is meaningful to carry out a case study in the field of transnational Buddhist organizations.

As one of the most typical examples among the successful transnational Buddhist organizations in Singapore, Buddha's Light Association (Singapore) is actually a member organization of Buddha's Light International Association World Headquarters which is established by Ven. Hsing Yun in 1992 in Los Angeles, USA. Due to its great success, Buddha's Light Association (Singapore) is taken as a case study in this paper to achieve further understanding of the survival of transnational Buddhist organizations in Singapore. Through evidences obtained from participant observation, individual interviews and literature, this paper discusses the background and emergence of transnational Buddhist organizations in Singapore, explores its special development in Singapore, and illustrates the adaptation of BLIA to its new home in Singapore. It aims at illustrating how BLIA (Singapore) engages with modern technologies, values, and "glocal" religious identity; how it adapts to the globalization context and the local traditions; and how its religious practice, belief and identity patterns have changed.

Zhang Wenxue, born in 1981, is currently a PhD candidate majoring in Religious Studies in Philosophy Department of Humanities School, Xiamen University, China, and a part-time research fellow in Institute for Buddhist Cultural Studies Kaiyuan-Fujian Province. By conducting a large number of fieldworks in north China, Fujian region, as well as Singapore, he has gained extensive experience in field research.

At present, his main research fields and research interests are studies on Chinese religion in Southeast Asia, studies of Buddhist history and culture in Singapore, socio-cultural research in Singapore, social history of Chinese Buddhism and the like. And he has published several articles on academic journals.

PANEL 15 - GENERAL HISTORY

A Comparative Study of Malay Printing and Publishing by the Colonial Governments in the Netherland East Indies and British Malaya in the Nineteenth Century and early Twentieth Century

Lim Peng Han

Department of Information Science, Loughborough University

p.h.lim@lboro.ac.uk

The objective of this study is to do a comparative research on how the Dutch and the English colonialists controlled the production and distribution of Malay books via Balai Pustaka and the Translation Bureau respectively.

The Dutch began to colonize the East Indies in the seventeenth century and the British colonized the Malay Peninsula from the eighteenth century. The Dutch developed their system of Malay spelling in 1901 and the British had their Malay spelling system in 1904. The Dutch control the production, distribution and sale of indigenous literature through mobile libraries and school libraries in 1917 with the setting up of the Bureau of Popular Literature in 1917. A policy to set up school libraries in British Malaya began in 1899. However, it was not until 1925 that the Malay Translation Bureau was organized to translate, write, publish, distribute and sell Malay school books and literature.

The output of Malay books by Balai Pustaka and the Malay Translation Bureau were compared. The findings suggest that the British did little to develop Malay book production considering it employed a maximum of nine staff to translate, edit and published school books from 1924 to 1941. By 1927 the Dutch Bureau of Popular Literature became a fully-fledged publishing organization with a total staff of 250 by 1927. A proposal was made to employed more staff at the Malay Translation Bureau but it was turned down.

The findings also revealed that colonial governments and European presses were able to dominate Malay book production and distribution, over indigenous Malay book printers and publishers, as they have more resources, skilled editorial staff and superior printing technology.

Lim Peng Han graduated with a BA degree from the University of Singapore in 1980. In 1994 he obtained the MA in Mass Communications from Oklahoma City University and in 1998 he obtained the MSc in Information Studies from Nanyang Technological University. In 2008 he was a Lee Kong Chian Research fellow with the National Library Board researching on the production of Malay school books in the Straits Settlements, 1817-1899. He is currently a PhD candidate with the Department of Information Science, Loughborough University. His research interests include aspects of Malay school books in the Straits Settlements and British Malaya, 1817-1941, publishing of Malay school books and literature in British Malay and the Netherlands East Indies and the history of libraries in museums in Southeast Asia.

PANEL 15 - GENERAL HISTORY

The Thai State and its Citizens' Health after the Revolution of 1932

Tanwa Wongsangiam

Department of History, Faculty of Arts, Chulalongkorn University

tanwa_wong@hotmail.com

The revolution of 1932 transformed the Thai state from an absolute monarchy to a constitutional monarchy with democratic principles. Moreover, according to various scholars, it was the beginning of the nation state in Thailand in which citizens became one of the four principle elements in addition to government, boundary and sovereignty. Studying the Thai state and its citizens' health is a means of studying the relationship between the two principle elements, government and citizens, in terms of health management which is related to politics, economics and society of the state.

Under the new democratic system, rights, freedoms and equality were proclaimed as fundamental principles. As the representative of Thai citizens, the democratic government had many new responsibilities toward its citizens – in particular, to look after their welfare. Public health became a concern due to its potential to improve the quality of citizens' life, increase population and production, which could bring the state more wealth and prosperity. Moreover, the new civil government could gain popularity from taking better care of its citizens than the previous absolute monarchy. It could also maintain control over the citizens' way of living by replacing the traditional medicine, used by common people, with modern medicine. Public health during this time was extended to rural areas, where most of the population resided but had long been neglected. This was partly due to democratic principles and also partly an attempt to control citizens' life by the state.

In short, promoting public health became part of the government's method for controlling citizens for the benefit of the state. Thus, studying public health activities within a socio-economic-political context could mirror circumstances and objectives of the state. This also reflects the status of citizens' health from the perspective of the state. It could better our understanding of Thai society and how the state used its power to control the citizen's life through public health.

Tanwa Wongsangiam graduated from the Faculty of Science, Mahidol University, Thailand, in the field of medical science. An ex-medical student who decided giving up becoming a doctor and transferred credits to earn a Bachelor Degree in Science. Now, changing the field of interest to the social science, he is studying history at the MA level at Chulalongkorn University, Thailand. He is trying to integrate medical knowledge with historical study. He is writing a thesis about the Thai state and its citizens' health in a period of Thai history paving the way to becoming a modern nation state around the 1930s-1950s.

PANEL 15 - GENERAL HISTORY

Agents of Empire: The British Consuls in Nineteenth-Century Southeast Asia

Ruel V. Pagunsan

Department of History, University of the Philippines-Diliman

ruelpagunsan@yahoo.com

The beginnings of British consular representations may be traced to the days when merchants residing and trading in overseas territories gathered together and chose among themselves a head or spokesman “to serve functions of common interests to a particular mercantile community.” As appointees of fellow traders, they neither had direct connection or involvement in the political activities of England abroad nor in the national/official conduct of external commerce. In mid-seventeenth century, the designation of consuls was managed and controlled by the authorities in England. As public servants, the consuls’ duties were widened “to include matters of national interest: political intelligence, naval agencies, and eventually, information for the promotion of British trade.” (Platt, 1971)

In the following centuries, the role of consular agents in the official affairs of United Kingdom abroad became more evident as the country’s industrial power and imperial influence had expanded across the globe. In Southeast Asia, British political and economic presence had considerably increased since the early nineteenth century. The region was vital to Britain’s various imperial interests—serving as transitory station to its trade with China, as support for its defense of India, as extension market for British manufactures and sources of raw products, and as navigational line for British vessels. These interests affected United Kingdom’s policy in the region, and at one point compelled Britain to establish territorial holdings there. Some territories in Southeast Asia, however, were controlled either by other European powers or by local potentates. In these territories, London invested on consular agents to expand and protect British leverage.

This paper aims to examine the role of the consular officials in the promotion and protection of British imperial projects and ventures in Southeast Asia during the nineteenth century. This seminal study particularly illustrates the dynamic role of the British consuls as agents of free trade, naval and economic intelligence missions, and Anglo “world bettering” campaign.

Ruel V. Pagunsan is a Ph.D. student at the University of the Philippines (UP) Diliman where he also obtained my bachelor’s and master’s degrees. His research interests include diplomatic, economic and imperial history and the colonial Southeast Asia. He is also a member of the teaching staff of the Department of History in UP Diliman.

PANEL 16 - ECONOMICS

Understanding Inequality in the Post-Fiscal Decentralisation Era in Indonesia

Heru Wibowo

Economics Department, University of Western Australia

heruwib@hotmail.com

Decentralisation has emerged as the main feature of contemporary Indonesia since 2001. The decentralisation of autonomy has been accompanied by fiscal decentralisation with a substantial amount of balance funds. Currently, about one third of the national budget is allocated to the regions. Despite the significant impact of fiscal decentralisation, few studies have been carried out with respect to its impact on income inequality.

This study employs unbalanced panel data from 33 provinces from 1999 to 2008. It aims to investigate the impact of fiscal decentralisation on inequality, whilst controlling other variables. It is found that fiscal decentralisation has unfavourable impact on income inequality. Concentrated natural endowments and different level of economic development result in unequal intergovernmental transfers amongst regions. Rich regions received more balance funds in terms of revenue sharing and general allocation funds. This leads to higher inequality, as represented by coefficient of *eFDI*, which is positive and significant.

Some control variables, namely, real per capita *GRP*, employment ratio of secondary to primary sector and means of years at school have a positive coefficient signs and significant relationship with inequality. It suggests that those variables tend to increase inequality. On the other hand, urbanisation has a negative coefficient and significant relationship with income inequality. It underlines the critical contribution of urban-migrants remittance in supporting household consumption in rural areas.

Heru Wibowo holds a bachelor degree in Economics from Brawijaya University, Malang, Indonesia and a Master of Arts degree in International Development from the International University of Japan, Japan. He has been working with the Ministry of Finance, Republic of Indonesia since 1999. Currently (2010) he is on leave to pursue his PhD in Economics at the University of Western Australia under the sponsorships of AusAID.

PANEL 16 - ECONOMICS

Understanding and Predicting the Currency Crises in Indonesia: An Early Warning System Approach

Syaifullah

Department of Economics, University of Western Australia

10170293@student.uwa.edu.au

This study aims to examine currency crises in Indonesia. It will discuss the causes of currency crises in Indonesia during the 1997 Asian financial crisis and investigate whether these crises occurred due to “weak fundamentals” or a “contagion effect” from other countries i.e. Thailand. Furthermore, this study will attempt to predict the impact of global financial crisis in 2008 on the Indonesian economy. For these purposes, this study will apply and extend the signal extraction early warning system (EWS) model proposed by Kaminsky et al. (1998). It will examine 55 monthly leading indicators from 1970 to 2008 and analyze whether these indicators exhibit abnormalities before the occurrence of the crises. The empirical findings indicate that the model performs well in predicting crises during 1970:1 to 1995:12 (in-sample) and 1996:1 to 2008:9 (out-of-sample). In addition, the warning signals point to domestic fundamental weaknesses, particularly in the financial sector.

Syaifullah is a PhD candidate at the Department of Economics, UWA Business School and the awardee of Australian Leadership Award Scholarship. His research interest is focused upon developing an early warning system model to predict the currency crises particularly in Indonesia. He got his Masters degree in Economics at the University of Western Australia. He is currently a government official in the Fiscal Policy Office of Ministry of Finance of the Republic of Indonesia, holding a position as Head of Economic and Financial Surveillance section. He was a former head of National Surveillance Unit i.e. Indonesian Surveillance Unit under the ASEAN Surveillance Process. In addition, he was also a former member of ASEAN+3 Economic and Financial Monitoring Technical Working Group (ETWG) and ASEAN+3 Research group.

PANEL 16 - ECONOMICS

Rupiah in the Mirror of Naira: Elites and Exchange Rate Policies in Indonesia and Nigeria

Ahmad Helmy Fuady

Amsterdam Institute of Social Science Research, Universiteit van Amsterdam

elhelmy@yahoo.com

Facing similar economic situations in 1970-80s, Indonesian and Nigerian policy elites picked different exchange rate policies. This paper aims to understand why policy elites in Indonesia decided to devalue Rupiah in 1978, 1983 and 1986 to boost non-oil exports and to break dependence on oil money, while Nigerian policy elites preferred to maintain an overvalued Naira. Without ignoring political economic arguments, I want to highlight the important of policy elites' personal background in shaping the policies. In so doing, I analyze biography of economic ministers of these countries, namely Ali Wardhana (Minister of Finance 1968-83 and Coordinating Minister for Economy 1983-88) and Radius Prawiro (Minister of Finance 1983-88 and Coordinating Minister for Economy 1988-93) who responsible for the devaluation in Indonesia; and James Johnson Oluleye (Minister of Finance 1976-79), Onaolapo Soley (Minister of Finance 1983-85), and Chu Okongwu (Minister of Finance 1986-90) for Nigeria.

I found that the policy elites' personal --particularly educational-- backgrounds had significant role on the decision to devalue (or not to devalue) Rupiah and Naira. The cases from these two countries show that policy elites with economics training preferred realistic exchange rate than policy makers from other academic backgrounds. While Indonesian economist technocrats justified their policies with economic 'rational,' the Nigerian policy elites used political 'sentiment' for their decisions. Different ideas absorbed by the policy elites from their surrounding and life experience are also crucial in determining policy trajectories in the developing countries.

Ahmad Helmy Fuady is a Researcher in Research Center for Regional Resources, Indonesian Institute of Sciences (PSDR-LIPI), Jakarta. He obtained his bachelor in Economics and Development Studies from Gadjah Mada University (UGM), Yogyakarta, Indonesia in 2000, and his master in International and Development Economics from The Australian National University (ANU), Canberra, Australia in 2005. Helmy has been working in various research projects, ranging from issues on local development, industrialization, regionalism, and foreign direct investment (FDI). As a PhD student in Amsterdam Institute of Social Science Research (AISSR) since September 2007, he works on a research project entitled, 'Elites and Economic Policy-Making in Indonesia and Nigeria,' which analyze the role of (former) economic ministers that shaped economic policies in these countries during the period of 1966-1998. This research is sponsored by Netherlands Ministry of Foreign Affairs and part of Tracking Development Project, which compares the development in Southeast Asia and Sub-Saharan Africa.

PANEL 17 - CHINESE COMMUNITIES IN SOUTHEAST ASIA

The Formation of Buddhist Identity in Chinese Indonesian Community after *Reformasi*

Setefanus Suprajitno

Department of Anthropology, Cornell University & Lee Kong Chian Research, National Library Board

ss668@cornell.edu

This paper discusses the relationship between religion and ethnicity of Chinese Indonesian Buddhists. During the New Order regime, where Chinese culture was considered inappropriate for Indonesians, the Chinese were forced to abandon their traditional religions such as Confucianism, Daoism, and Chinese (Mahayana) Buddhism. They were asked either to adopt one of the religions officially sanctioned by the state or to merge into the version of Buddhism which the State tried to make more Indonesian and less Chinese by eliminating the influence of Chinese tradition in it. This effort was reinforced by new theological debates in Buddhism in Indonesia where the State introduced “modernity,” “proper,” and “nationalist” Buddhism. This doctrinal intervention was also propelled by the idea of modernist/scripturalist Theravada Buddhism brought to Indonesia by Indonesian Buddhist monks who underwent religious training in Sri Lanka and Thailand. Theravada’s modernist idea even gained currency among the Chinese Buddhists who wanted to “purify” Chinese (Mahayana) Buddhism from its “non-religious traditional” elements, and thus to separate Buddhist religious identity from the social stigma of “Chinese religion.” However, the fall of the regime in 1998 brought wind of change. Chinese tradition and culture got a new lease of life. Rituals and practices of Chinese traditions started to re-emerge in Buddhism. For some modernist and scripturalist Chinese Buddhists, the comeback of Chinese traditions and rituals to Buddhism should be examined carefully. While they do not reject Chinese traditions and rituals and can accept the celebration of Chinese traditions, they do not want to blend Buddhism with Chinese traditions. There are tensions between the religious and Chinese cultural elements in the belief of the Chinese Buddhists in Indonesia as the Buddhism most the Chinese in Indonesia embrace has been so ingrained in Chinese culture that separating the religious from the cultural is not easy. Through ethnographic study conducted in Surabaya, I investigate the discursive practices Chinese Indonesian Buddhists use in coming to terms with these tensions. I also examine how these practices shape the way they construct their ethno-religious identity. Data for this study are collected through participant-observation in several Buddhist temples and interviewing 20 people, both clerics and lay people. The finding shows that through the Buddhist teaching of open-mindedness, Chinese Buddhists come to terms with the tensions in their religious life. The idea of open-mindedness is also used in innovating, transforming and recasting religious practices.

Setefanus Suprajitno is currently pursuing his Ph.D degree in Anthropology at Cornell University. He is interested in studying the Chinese community in Indonesia. He has been conducting his fieldwork in Surabaya, Indonesia. In March 2010, he received Lee Kong Chian Research Fellowship award from the National Library of Singapore

PANEL 17 - CHINESE COMMUNITIES IN SOUTHEAST ASIA

The Formation and Commercial Activity of the Chinese Community in Hoi An (Central Vietnam), 1600 – 1777

Duong Van Huy

Institute for Southeast Asian Studies (ISEAS) & Vietnam Academy of Social Sciences (VASS)

faifoportcity@gmail.com

This paper focuses on the formation of the Chinese community in Hoi An (or Faifo) port in Central Vietnam and its members' commercial activity from 1600 to 1777. First of all, the author analyses some issues such as migration waves of Chinese from China into Hoi An, especially after the Ming dynasty in China was usurped by the Manchus, who set up the Qing (or Ch'ing) dynasty in 1644. Subsequently, there were many mainstream political movements and uprisings to "Oppose the Qing, Restore the Ming". Thus, the Qing dynasty was decried as having destroyed traditional Chinese culture by banning traditional Chinese clothes and forcing Chinese to wear their hair in a queue in the Manchu style. Given this situation, many Chinese refugees and Ming officials fled to Hoi An, escaping from the wars and disturbances in the China Mainland. They established the Chinese *Minh Huong xa* (Minh Huong Village or *Mingxiang* 明香 in Chinese) in Hoi An port. *Minh Huong* (明香) understood this term to mean "maintaining joss-stick for the Ming dynasty", but in 1827 the Vietnamese court took it to mean "Minh village" (明鄉) - the character for "village" (鄉) being a homophone of that for "joss-stick" (香). So, *Minh Huong villages had as its members those Chinese who were married to Vietnamese women, and their descendants.*

This paper also focuses on the organization of Minh Huong village, as well as its relation with local society and local government. With the development of trade and with full consent of the Nguyen Lords, the population of Chinese residents in Hoi An gradually expanded. As a result, *Minh Huong village became the typical model for integration of the Chinese community into the local society in Vietnam.*

Another topic examined is the economic position of the Chinese in Hoi An with regard to the development of foreign trade of Cochinchina (Southern Vietnam) in the period of Nguyen Lords through commercial activity of Chinese. Because the Nguyen Lords applied generous policies toward the Chinese community, the Chinese prematurely concentrated on strongly developing their commercial activities, and also played a very important role in promoting the economic development of Hoi An port in particular and of Cochinchina in general. Finally, the author points out that, community alliance and commercial skill have been the keys to success in the hands of Chinese in their endeavours to assert themselves in the socio-economic life of the country of their residence.

Duong Van Huy is a researcher at the Institute for Southeast Asian Studies (ISEAS), Vietnam Academy of Social Sciences (VASS). He graduated with BA degree in 2005 and MA degree in 2008 in the fields of migration and foundation of the Chinese communities in Vietnam. Both degrees are obtained from Faculty of History, University of Social Sciences and Humanities, Vietnam National University, Hanoi. He is currently a PhD candidate of ISEAS, VASS, and he is finishing PhD thesis on the topic of "The Chinese in the Vietnamese Society in the first half of the 19th Century: Case Study of the Chinese Community in Hoi An". His research interests currently are on Chinese minorities issues such as the waves of Chinese emigration from China into Vietnam and Southeast Asia region, foundation and identity of the Chinese communities in Vietnam, and China - Southeast Asia relations in the periods of Ming and Ch'ing dynasties, etc. During his 2 1/2 months fellowship in ARI, he will be working on the research project entitled: "Formation and Commercial Activity of the Chinese Community in Hoi An (Central Vietnam), 1600-1777".

PANEL 17 - CHINESE COMMUNITIES IN SOUTHEAST ASIA

The Chinese and The Colonial State: Chinese Participation in the Politics of Perak (1874 -- 1941)

Tan Ai Boay

Department of History, University Malaya

tanaiboay@hotmail.com

This paper attempts to review the Chinese leaders' role in Perak, focusing on the time frame from the beginning of the British intervention in 1874 to the onset of the Japanese Occupation in 1941.

Generally, when scholars discuss the role of the Chinese immigrants in the early colonial period, their focus has been limited to tin-mining, commercial activities and some industrialisation. Most scholars ignore the important political roles played by the Chinese community in the formation of a colonial state.

While there are several studies on Perak politics under the British administration, the authors tend to only look at the involvement of the British officials and the Malay Rulers. Even if authors do address political issues regarding the Chinese in Malaya, it is always done so in relation to the link with political movements in China.

What about the local Chinese community politics in Perak? In my research, I propose to look at the consciousness of localisation in the political process in Perak, especially in regards to the involvement of Chinese leaders in the Perak State Government. I believe my study will help re-evaluate the traditional notion that the Chinese of Perak were only interested in monetary or commercial gains in the early colonial era.

My research is based not only on official British records, but also on Chinese and English newspapers. Additionally, I have collected epigraphic materials from cemeteries and temples in Perak to support my research. In conclusion, I strongly believe my research endeavour will provide a new perspective on the history of the Chinese community in Perak.

Tan Ai Boay was born in Penang. She is currently a postgraduate student at the History Department, University of Malaya. She read Anthropology at the National Taiwan University and obtained her M. A. from the University of Malaya. She is working on her Ph.D. thesis, focusing on the Formation and Transformation of Chinese Society in Perak, 1874-1941. Besides Chinese history, her interests include gender and religion. She enjoys playing Guzheng (Chinese Harp) in her leisure time.

PANEL 17 - CHINESE COMMUNITIES IN SOUTHEAST ASIA

From Flourishing to Languishing:

The Transformations of Indonesian Chinese Organizations during Suharto Period (1967--1998)

Ding Lixing

Research School of Southeast Asia Studies, Xiamen University, China

abey.ting@126.com

This paper presents an overview of organizational ecology in the Chinese community of Indonesia from just before, during and just after the Suharto era (from 1967 to 1998). In particular, I try to characterise the nature of organizational life in the ethnic Chinese community when it flourished under Sukarno, and I also show how it went through a steep decline with the takeover of Suharto after 1967.

After Indonesia gained its independence in 1945, Sukarno held the position of president for 22 years until 1967. Within this less restricted social and political atmosphere, Indonesia Chinese were free to build any kind of organization as long as it did not violate relevant articles of law. Therefore, as a result of relatively loose regulation of the Sukarno government, local Chinese organizations grew to a total number of 2100 or so. However, such a prosperous achievement sharply changed after Presidential Instruction 37 of 1967 implemented by Suharto. As a result, most Chinese organizations were forced to disband, and few that survived remained stagnant for the next 32 years until the downfall of Suharto government in 1998. Since then, leaders have taken steps to expand measures to promote the further co-operation between the Indonesia Chinese community and indigenous local society. It is generally thought that there are more than 800 Indonesia Chinese organizations in the present day.

Based on the relevant historical documents and data, this paper explores the decline of Indonesian Chinese organizations during the Suharto period. The following three decades after 1960s witnessed the major changes of social structure in Chinese community, including the transforming identity of Chinese community, the success of Indonesian Chinese enterprises, the declining Chinese culture and schools and the shrinking activity space of Chinese organization. There was a turning point after the Indonesia government reestablished diplomatic relations with China in 1990. The rapidly increasing number of Chinese organizations has largely reorganized the Indonesian Chinese community, and changed the way of how the local government and people perceive and behave towards Indonesian Chinese.

My name is **Ding Lixing**, born in a small but beautiful village in Fujian province in 1982. After finishing my B.A. and M.A. in Faculty of Social History, Fujian Normal University (Fuzhou, China) respectively in 2004 and 2007, I worked in Zhangzhou Normal University (Zhangzhou, Fujian province) as a lecturer for two years, where I learned many rules not only about academic but also on conduction. Because of overwhelming aspiration about my academic experience, I decided to do my PH.D. in Xiamen University, and yes, finally I was enrolled in September, 2008 by School of history in our campus.

PANEL 18 - ECOLOGICAL DISCOURSES

Theology of Lake: An Ecological Theology by Telap Christians

Angie Wuysang

Centre for Religious & Cross-cultural Studies, Gadjah Mada University

wuysang.angie@gmail.com

This paper will examine the experience of Gereja Masehi Injili di Minahasa (GMIM) (The Christian Evangelical Church in Minahasa—a Presbyterian tradition) community in Telap, North Sulawesi, toward the environmental crisis of Lake Tondano and their theology upon it. Telap village is situated in east shore of Lake Tondano where 90% of the inhabitants are adherent of GMIM church. The 80% of Telap people depend on the lake resources for their daily necessities such as food and water. Since 1950, the lake level has been rapidly decreased up to 1 meter per year from 45 meters in 1945 to only 20 meters now.

The questions this paper will pose are, as Lake Tondano in northern part of Sulawesi is in peril because of water level declination and imbalance ecosystem, then how do these problems affect the faith of people in Telap where the majority of population is GMIM adherent? Also, how do the GMIM adherent in Telap percept nature in the light of their faith? In answering this problem, this paper is heavily based on 5-month of fieldwork. I visited 22 villages and 23 church communities around the lakeshore, and found GMIM community in Telap as the only village among the others that had programs of lake preservation. Then, in Telap, I observed the religious activities, attended local church's ministry services, involved in removing water hyacinth, and interviewed a lady pastor, presbyters, youths, and adults, about what motivate them in preaching ecological notion, doing reforestation, and conserving lake's ecosystem. This paper will explore their motivations that are shaped by an understanding "nature is God's creation to be nurtured." For them, the lake crisis is also a faith crisis as the Christians failed in applying God's order to maintain the earth.

This paper will elaborate a bottom-up approach for a theological (re)construction that is based on human experiences and problems in their social and environmental context. Analysis will be on reasons and motivations of why this community has replaced the church's calendar of events such as Holy Weeks, Easter, and Church's Mission Day, with direct programme of lake' preservation.

This paper will finally argue that the Telap's social and environmental context is the basic and fundamental sources for their theological re-construction. It is based on social and environmental contexts that theological construction is an ongoing process. It is an open theological concept that is open for re-construction.

Angie Wuysang is an MA student at the Center for Religious and Cross-cultural Studies/CRCS, UGM (2008-present). Her major is Religion & Contemporary Issue, in particular in themes of Religion and Science of Ecology. She is writing a thesis in which she focuses on world's religion and its effort in entering ecological stage in CRCS. Meanwhile, she takes classes in Faculty of Science of Biological Environment, Universitas Gadjah Mada. After received her BA in Reformed Theology from Tomohon Christian University, she involved in her church, GMIM "Syalom" Tondano, in coordinating youth's ecological awareness programme (2004-2007). On the first year in CRCS, she obtained CRCS scholarship and therefore undertook an in-campus task in CRCS website as a reporter. During 2004 to 2008 she worked in Cambridge Child Development Centre, Manado, as senior teacher, with a specific task of creating the contextual project based ecological curriculum together with the school' team.

PANEL 18 - ECOLOGICAL DISCOURSES

Ethno-Ecology of Nature and Ecological Problems: Meanings and Responses of Sumbanese People in Wunga Village to Natural Disasters

Jimmy Marcos Immanuel

Center for Religious and Cross-cultural Studies, Gadjah Mada University

blacksiregar@yahoo.com

This study addresses the life of indigenous people in a village community on Sumba, an island of Eastern Indonesia that is particularly prone to natural disasters. Over the past two decades the people of Sumba have experienced problems such as locust pest/*Locusta Migratoria Manilensis* (1998-2005), Tai Kabala grass/*Chromolina odorata* (2006), whirlwind (2007), earthquakes (2007 and 2009), famine (2007), and barrenness or drought (every year). Wunga village, deemed to be the place the Sumbanese ancestors arrived at when they first came to Sumba, was also affected by the disasters mentioned, and was hit especially hard.

By using an ethno-ecology approach, the present research found that Wunga people, of whom 85,4% follow Marapu (the local religion in Sumba), have created their own meanings (based on emic view) for natural disasters that differ from the views of scholars and from the Indonesian government's policy as the global perspective. This difference stems from the creation by the Wunga people of their own taxonomies and perspectives on their ecology.

This paper aims to answer questions about how the Marapu followers in Wunga village view their own vulnerable ecology, what meanings and behavioral responses the Marapu followers in Wunga village ascribe to natural disasters, and the factors that contribute to the formation of these meanings and behaviors. We will see how local identity among Marapu followers gives rise to a discourse of natural disaster that is distinct from some constructions of the globalization. In addition, issues of politics of environment and market power will also be used as a framework of interpretation to see the problem of poverty in Wunga as a risk factor of disasters that could happen in the future.

Jimmy Marcos Immanuel is a graduate student of Center for Religious and Cross-cultural Studies, Gadjah Mada University, Yogyakarta. He graduated with BA degree from Faculty of Theology at Satya Wacana Christian University; sociology of religion as his concern. He is basically interested in the issue of religion, culture and environment. Some interreligious forums were initiated by him, and now he becomes a consultant of one of the forums namely "Youth Interfaith Forum on Sexuality" (YIFoS). He is currently researching his thesis topic "Marapu in Natural Disaster: Responses and Meanings of Marapu followers in Wunga village – East Sumba to Natural Disaster."

PANEL 18 - ECOLOGICAL DISCOURSES

Sustainability of Diversified Farms in Yamethin Area in Mandalay Division, Myanmar

May Thuzar Moe

Department of Agronomy, Yezin Agricultural University

maytzmoe21@gmail.com

The economy of Myanmar depends on the production of crops. Most of the farmers only depend on farming for their livelihood. The study was conducted from February to June 2009 to explore the sustainability of different farming systems in the Yamethin area and get diverse types of information relevant to the evaluation of actual farming systems. The survey was conducted by personally interviewing 114 farmers (14 villages) to collect the primary data using a structured questionnaire. Secondary data were collected from village head committees, the township agriculture office and the district agriculture office. The data from structured interview were used to evaluate the economic viability and ecological soundness according to a sustainability index, and then analyzed using descriptive statistics to compare the different demographic characteristics of farmers, cultural practices and farming systems. An SPSS program was used to conduct the Chi-square test for independence or relatedness. The sustainability levels of three farming systems (wetland + dryland, wetland+ dryland+ garden and wetland+ garden) were higher than those of the two other systems (garden only and dryland + garden). Therefore, the majority of farmers (58%) were found to practice farming systems with a high level of sustainability whereas the remaining farmers (42%) practice the systems with the low sustainability level. It was found that the economic viability of the 'wetland + dryland + garden' system was the highest, followed by two systems– 'wetland + dryland' and 'wetland + garden. The system with least economic viability was 'dry land+ garden system. With respect to ecological soundness, the systemwise analysis revealed that the ecological soundness of the 'wetland + garden" and wetland + dry land systems were the highest with the similar level, followed by ' wet land + dry land + garden' system. The sustainability index was found to be significantly relatedness to the type of farming system. Moreover, significant correlation was found between the farming systems and net return, farmer's age, family size, farm size and farmer's educational level. The sustainability of farms, especially rice based farming systems is important both from an economic and ecological point of view. Government bodies, voluntary organizations and farmer association need to gear up their activities in order to improve the socioeconomic status and also to achieve sustainable agriculture of the study area. There is much scope for further research of a similar nature as well as a longer- term, in- depth study of change among the farmers in research.

May Thuzar Moe is a Master's student from the Department of Agronomy, Yezin Agricultural University under Ministry of Agriculture and Irrigation. She comes from Khaukpaduang Township, Mandalay Division, Myanmar. In 2003, she joined Yezin Agricultural University. She studied agricultural science from September 2003 to September 2007. She finished her B.Agr.Sc. degree with field crop production specialization from Yezin Agricultural University in September 2007. She is a member of Agricultural University Alumni Association. She is a postgraduate student specializing in agricultural extension at Department of Agronomy in this university. The title of her current research is "Sustainability of Diversified Farms in Yemathin Area in Dry Zone in Mandalay Division". Her interests are in Agricultural Extension and Rural Sociology.

PANEL 19 - DEMOCRATICIZATION

Cory Aquino, the “State of the Nation”, and the Framing of Philippine Democracy

Gene Segarra Navera

Department of English Language and Literature, National University of the Singapore

gene_navera@nus.edu.sg; genres5@yahoo.com

This paper provides a socio-political discourse analysis of the State of the Nation Addresses (SONA) of President Corazon Aquino from 1987 to 1991. On the one hand, this paper examines articulations of key theme of democracy in the presidential rhetoric of the late President; on the other, it aims to contribute to the ongoing assessment of her place in Philippine history.

Theoretically, the paper assumes that mediating mental structures such as schema account for the relationship between text and context. In my analytical framework, a schema, which is a collection of experiences that mediate our sense-making processes, is constituted by frames that at the same time organize these experiences. These frames may be represented through conceptual statements (or macro-level conceptualizations) that are likewise constituted by a cluster of conceptual metaphors (Lakoff and Johnson 1980; Lakoff 2004, 2006, 2008; Charteris-Black 2004, 2005, 2007) that underlie metaphorical and lexico-grammatical expressions found in texts and talk. Through repeated use and deployment, these metaphors, together with rhetorical strategies of self-representation and othering (Van Dijk 1998; Riggins 1997), can set off, prompt, trigger or disrupt (shared) schemas responsible for our sense making processes.

The analysis of Aquino’s national addresses shows a multi-level conceptualization of the evolving but fragile democratic system within which the national life was circumscribed. The multi-level conceptualization suggests a trajectory that underlies the way democracy was articulated in the speeches. It consists of the following phases: the destruction of democracy during the Marcos dictatorship, the restoration of democracy under the Aquino government, the sustenance and nurturing of democracy through people empowerment, and the potentials of the restored democracy in sustaining national life. This trajectory can be seen as the frame which can then be represented through a general statement or macro-level conceptualization. The paper spells out the conceptual metaphors that constitute the frame and reveals how they are realized through metaphorical expressions and other lexico-grammatical features of the texts.

I conclude that the framing of Philippine democracy through Aquino’s SONA’s launched the creation of realities that were bound to be recontextualized, adapted, and adopted by the succeeding post-Marcos presidencies. The multi-level framing of democracy and its configuration with the framing of other themes manifest that the national addresses were implicated in an evolving matrix that is social, political, cultural, national, and global in scope. This accounts for a schema of the state of nation that is discursively complex and unique to the times.

Gene Segarra Navera is a PhD candidate at the Department of English Language and Literature at the National University of Singapore. He is currently working on a socio-political discourse analysis of the rhetoric of post-Marcos presidential speeches using the State of the Nation Addresses as his primary data. He has written papers on the public discourses of Corazon Aquino, the senate impeachment trial of Joseph Estrada, and the rhetoric of accountability in Gloria Macapagal Arroyo’s national addresses, among others. He has also presented papers on Philippine presidential rhetoric in international conferences such as the 2009 Conference of the International Society for Language Studies in Orlando, Florida and the 2009 Political Linguistics Conference in Lodz, Poland. Prior to doing his doctorate, Gene served as an assistant professor of communication arts at the University of the Philippines at Los Banos.

PANEL 19 - DEMOCRATICIZATION

Social Roots of Autocracy and Democracy: Taiwan and the Philippines in Comparative Perspective

Andy Scott Chang

Department of Sociology, National Taiwan University

andygiu@gmail.com

While the roles of elites and mass mobilization have received growing attention in the democratization literature, comparative theories on Asia remain largely informed by the “Asian values” thesis that has subsumed wide regional variations. Against the tendency to generalize Asia’s democracy deficit, this paper argues that middle-range theorizing is critical to understanding the region’s historical commonalities as well as diverse trajectories. Through a paired comparison strategy, this study examines Taiwan and the Philippines as similar systems that have taken divergent routes to democracy during the third wave: Taipei’s gradual elite settlement versus Manila’s rupture by mass mobilization. The study probes the interplay of authoritarian institutions, cultural hegemony, mass mobilization, and international factors to explain the nationally distinctive patterns of political change in two of Asia’s leading democracies.

Andy Scott Chang is a second-year doctoral student in Sociology at National Taiwan University. He earned his MPhil in Politics: Comparative Government from the University of Oxford in 2007, and his BA in Political Science and Economics from the University of California at Berkeley in 2004. His master’s thesis with distinction entitled, “Mobilising Society in the Quest for Democracy: Taiwanese Nation-Building Movement, 1991-1992,” examined the formation, development, and political impact of a militant social movement during Taiwan’s uncertain path to democracy—a thesis that subsequently won him the Dasturzada Dr Jal Pavry Memorial Prize from Oxford. Chang’s main interests are comparative and historical sociology, comparative politics, social movements, and democratization.

PANEL 20 - LINGUISTICS

The Phonology and Lexicon of the Intha dialect of Burmese in Southwestern Shan State, Myanmar

Yuttaporn Naksuk

Research Institute for Languages and Cultures of Asia, Mahidol University

yuyut3@gmail.com

The paper aims to present the phonological system of the Intha dialect of Burmese, a Tibeto-Burman language spoken around the area of Inle Lake in the southwestern part of the Shan State in the Union of Myanmar. There are two reasons why it can be worthwhile to learn more about this dialect.

First, there are more than 90,000 speakers of the Intha dialect today. They are settled in villages around the lake, especially on its east and west sides. There are some dialect differences within the Intha area itself. This paper describes what those differences are.

Second, the way of Intha is spoken reflects the sound of old Burmese language, especially in its usage of the /r-/ sound, which has become a /j-/ sound in standard Burmese and it has preserved the /-l-/ medial, which is only found in Old Burmese inscriptions. Thus if we learn more about the Intha dialect it can reflect an overview of the development of standard Burmese and Burmese dialects.

The analysis is based on data from the author's fieldwork, using the Phonemics Theory within the organization of the phoneme. The paper provides the structure of syllables and phonemes of Intha and describes the difference between Intha spoken on the east and the west sides of the lake. It was found that the differences appear not only in some of the consonant phonemes but also in a number of the lexical items used on both sides of the lake. Further research on the two sub-dialects of Intha will shed light on an understanding of the language contact situation of the different communities of speakers.

Yuttaporn Naksuk is a Ph.D candidate in linguistics at the Research Institute for Languages and Cultures of Asia, Mahidol University, Thailand. He graduated with a BA degree in Thai Language at Chiang Mai University, Chiang Mai, Thailand, and Master in Thai Epigraphy at the Faculty of Archaeology, Silpakorn University, Bangkok, Thailand. He continued taking Ph.D Program in Linguistics at the Research Institute for Languages and Cultures of Asia, Mahidol University. He is interested in Tai orthography, writing system and Burmese language. His dissertation research proposal is titled "Intha phonology and lexicon with comparison to 3 Burmese dialects (Yangon, Arakan and Tavoyan)". The purpose of this research is to describe the phonological system of the Intha dialect of Burmese following the theory of Tagmemics; and to determine lexical similarity among 4 Burmese dialects, including Intha, Yangon, Arakan, and Tavoy dialects, by means of lexicostatistics.

PANEL 20 - LINGUISTICS

Politics of Pronunciation:

Debates and Anxiety in the Case of Singapore's *Sebutan Baku* and Malay Language Planning

Annaliza Binte Bakri

Department of Malay Studies, National University of Singapore

annaliza_bakri@yahoo.com

In the early 1990s, the Ministry of Education supported the proposal put forward by Malay Language Council (MLCS) to adopt the standardized pronunciation (*sebutan baku*) in Malay language. The initial aim of MLCS in adopting *sebutan baku* is to position Singapore with its Malay-speaking neighbouring countries so that there is a shared identity through Malay language. The introduction of *sebutan baku* in schools in 1993 is part of the initiative put in place to standardize the Malay language. *Sebutan baku* places an emphasis on pronouncing words according to the way it is being spelt. This is assumed to help in the teaching and learning of the language.

This paper seeks to highlight, discuss and critically evaluate the implementation of *sebutan baku* in Singapore. The implementation of *sebutan baku* has created a gap in the way Malay language is used in formal settings and in normal, day-to-day situations. The idea of uniformity in spoken Malay language is perpetrated through *sebutan baku*. The *sebutan baku* policy has created a situation where users are made to use a pronunciation which is deemed as 'unnatural', instead of the Johore-Riau pronunciation.

This paper also hopes to discuss the opposing views to the implementation of *sebutan baku*. The inconsistent usage of *sebutan baku* as well as the lack of supervision in ensuring the usage of *sebutan baku* are some observations made with regard to the limitations of this policy. Thus, this paper shall present the different perspectives with regards to the implementation of *sebutan baku*, and discuss the impacts it may have on the development of Malay language.

Annaliza Bakri is currently pursuing her MA in the field of language from the Department of Malay Studies, National University of Singapore. Her research focuses on the development of Malay language in Singapore and the ideas on Malay language. She is an educationist in one of the secondary schools in Singapore, Convent of the Holy Infant Jesus. She is an active participant in a local advocacy group, The Reading Group, Singapore. Her research interest includes critical pedagogy, literature and contemporary Muslim thought. She is the language editor of a Malay socio-religious journal, *Tafkir*. She also contributed to a publication, *Selected Essays: Syed Hussein Alatas*. Some of her writings can be found on www.thereadinggroup.sg.

PANEL 21 - GENDER & ISLAM

Social Exclusion in the Images of Piety: Female Tertiary Level Students of the Salafi Community of Yogyakarta, Indonesia

Emy Ruby Astuti

Center for Religious and Cross-cultural Studies, Gadjah Mada University

emyruby@gmail.com

Current debates around the Salafi have mostly addressed the movement, theology and their intention to build an Islamic state in a multicultural country. Scholars have mainly focused on the Salafi movement's effort to purify religious teaching and fight against globalization and capitalism. However, they have given less attention to Salafi women, seen from their role in the movement. The lack of focus on Salafi women has aroused my interest to make a study of their relations with the larger communities. The study is intended to analyze the exclusive social practice of younger Salafi women who are college or university-level students in Yogyakarta. My goal is to investigate how the social exclusion and exclusiveness of these Salafi women community impacts on the social cohesion of Yogyanese, both on-campus and off-campus.

The social exclusion of student Salafi women can be examined from their religious practices as the embodiment of their religious understanding. Saba Mahmood (2005) argues that the process of embodiment is always related to the agency that empowers the individual/collective desire to realize it. Further analysis reveals what Bryan Turner (2008) in *"Act of Piety"* identifies as the ritual of intimacy, i.e. the ethical formation of Salafi women. It is interesting to see the dynamics of how the female Salafi students manifest their piety by their clothes, cadar, cosmetic, and medicine. Besides examining the impact of their ethical formation on the social cohesion of Jogjanese, this study can shed light on how differences in multicultural society should be understood. In addition, it contributes to our understanding of the how Salafi young women's movement challenges globalization and how they have reasserted their position in a multicultural society.

Emy Ruby Astuti is a graduate student at Center for Religious and Cross-cultural Studies, Gadjah Mada University, Indonesia. She earned her undergraduate in Darussalam Institute of Islamic Studies majoring Philosophy and Islamic Thought. During her undergraduate program she has been involved also in the editorial Member of Al-I'laa Newsletter. A monthly newsletter that popular flyer under the slogan of *"Kajian Agama dan Pemikiran Islam"* (Studies on Religion and Islamic Thought), published by Faculty senate of the Ushuluddin Faculty of Darussalam Institute of Islamic Studies. Beside studying at CRCS, GMU, Yogyakarta, she has also been active as a chairperson of *Relief* (Religious Issues Forum), a religious forum among graduate student at CRCS that held some of monthly Agendas/discussions concerning on recent religious issues in Indonesia through book discussion, movie review, and publishing eNewsletter.

PANEL 21 - GENDER & ISLAM

Women and the Islamist Movement in Southeast Asia: With a Case Study of Women Cadres of the Parti Islam Semalaysia (PAS) and Partai Keadilan Sejahtera (PKS)

Tuty Raihanah Mostarom

S. Rajaratnam School of International Studies, Nanyang Technological University

tuty.raihanah@gmail.com; tuty0001@ntu.edu.sg

Women are often seen as the bastion and repository of culture and societal values that sometimes include religious values. They also represent the medium through which these values are transmitted for posterity. Thus, any changes or challenges faced by a community's norms and values can be reflected in the roles women play and be symbolically observed through how they are treated. This also applies to Muslim women. What will be the fate of Muslim women with the onset of the Islamist movement being observed in Muslim communities around the world? If one buys into the idea that the rise of Islamists in terms of political power will only spell doom for the Muslim womenfolk, how then do you then explain the existence of Islamist women among their ranks? This research paper will address these questions by focusing on the context of Southeast Asia through the case study of Islamist women cadres of two prominent Islamist parties in the region: the Parti Islam SeMalaysia (PAS) in Malaysia and the Partai Keadilan Sejahtera (PKS) in Indonesia.

Tuty Raihanah Mostarom graduated from the National University of Singapore in 2008 with a Bachelor's Degree in Social Sciences (Hons.) in Political Science. She is presently completing her Master of Science (MSc.) in International Relations at the S. Rajaratnam School of International Studies, Nanyang Technological University. Her current degree is fully funded under the Terrorism Analyst Award and she serves as a part-time Research Analyst with the School. Her areas of interest include Political Islam and the global Islamist movement and its effects in Southeast Asia. She also focuses on the effects of the movement on the status of Muslim women. She hopes to pursue a PhD and conduct further research to expand her preliminary studies on Islamist women activists in Southeast Asia and embark on comparative analysis with case studies in other parts of the world, particularly in Muslim-minority countries in Europe. With RSIS, she has published several commentaries and articles on related issues. She has also been given the opportunity to conduct field trips and educational visits to various parts of Southeast Asia and also Saudi Arabia. In November 2009, she was among the selected few Singaporean delegates to the ASEAN-Japan Student Conference in Japan.

PANEL 21 - GENDER & ISLAM

School Houses: Forgotten Great Mark for Gender Transformation in Surakarta (Early 20th Century)

Mimi Savitri

School of Oriental and African Studies, University of London

mimi_savitri@yahoo.com

This paper presents a hypothesis that the establishment of school houses reveals the transformation of gender relation in Surakarta. This paper works in a conceptual framework that gender relation can be seen from the establishment of school houses as it reflects the way male and female lived together and constructed the city. This paper is written based on the data which were collected by carrying out a survey in the city of Surakarta to identify old school houses in the city, doing in dept interview by asking old people about their schooling experience in Colonial period and collecting archives in the National Archive and National Library in Jakarta, Indonesia and three libraries in Surakarta that is Reksa Pustaka (Mangkunegaran's House), Sana Pustaka (Kasunanan Palace), and Radya Pustaka Museum. Documents which were collected were old map of Surakarta, old magazines and Dutch and Javanese archives. Then, these are analysed based on the location of school houses, the founder of school houses, the gender of students attending school houses, the aims of such schools, and the curriculum of those school houses.

Gender which impacted on the social space of Surakarta as a city is also highly relevant to the educational life of people who lived in the city in early 20th century. This is because there was a number of boys and girls attending school houses in that century. However, it seems that to date gender and educational life in Surakarta in the past have been of minor interest of male historians. In fact, both issues can reveal male and female ideas about their relations.

People's ideas and gender relation do not remain stable. They changed through time. The opening several school houses for girls in 1912 by Mangkunegara VI, the van Deventer school in 1927 by Mangkunegara VII, and HIS Pamardi Putri for girls by Sunan Paku Buwana X in 1927 marked a great change in gender matters in the city as modern education enhanced the intellectuality of girls and widened their space which previously was limited in private space. Javanese rulers, who were males, had great influence on the changing urban space through their patronage. This presents that the establishment of school houses reflects the changing of gender relation in the city.

Mimi Savitri took her BA in the Archaeology Department, Gadjah Mada University, Indonesia with interest in Epigraphy. Then, she worked as lecturer in that department from 1993 until now. Mimi obtained a scholarship to take a short course about Gender and Archaeology at Oberlin College, US in 2000. She graduated her master degree in the Anthropology and Archaeology Department, the Australian National University in 2005. Her thesis was about spatial organization in the inner side of the Kasunanan Surakarta or Surakarta Court. After that, she got another scholarship to attend Archaeological Field-school at the Massachusetts University, US in 2006. Mimi is taking a Ph.D programme at the Art and Archaeology Department, University of London to broaden her interest in the space and gender as well. She is in the 2nd year and writing up her thesis about the relationship between social space in the city and school houses as a sign of education. The title of her thesis is "Schoolhouse in the Social Space of Surakarta (18th-20th Century): An Instigator of Social and Urban Change."

The Motif Buketan (Floral Motif) in Pekalongan Batik: Development Dynamics and Social Identity in Pekalongan, Central Java

Karina Rima Melati

Religious and Cultural Studies, Sanata Dharma University

melatyqu@yahoo.com

INTRODUCTION

The existence of Indonesian Batik recently is more admitted either by local or global society. The admittance of Indonesian Batik as a world heritage or Representative List of the Intangible Cultural Heritage of Humanity by UNESCO¹ on October 2, 2009 is an evidence that the existence of batik as one of Indonesian form of arts develops adapting world's development. One of forms of batik exploration is on batik motif that is more varied. The motif does not only show local framework anymore, but it unites firmly with development of imagination and its creator appropriateness in understanding live.

Basically, motif is a decoration in cloth in the form of image and is arranged firmly to form unity. Motif is acknowledged from its typical ornament concerning symbolic meaning, philosophy, aesthetic, and even from its colour. For most of Javanese peoples, batik motif becomes the symbolic meaning of a important value - or even more so- and then executed to perfection such a design will carry an extra dimension for those aware of this special significance connected with deeply rooted perceptions (Pepin van Roojen, 2001). In some other reason, batik motif also reflects identity character and social change of one region that develops the motif. Differences on batik style coming from regions of batik producers show a decorative tradition that have been existed long time ago, describe original environment of the creators, and imagine deep knowledge that they are owned by their environment. (Philip Thomas Kitley, 1987).

Therefore, motif is a social text for its supporting society. In this paper, I would like to describe a motif that is made precisely far from local framework in Java but it is able to penetrate and become batik character in region that even emerge the most prominent batik producer, that is Pekalongan. This motif was buketaan motif or floral motif made by Indo-European² woman who lived in Pekalongan from the end of 19 century to 1940. Buketaan motif was adapted from design pattern of floral shaping in Europe or is associated with form of Art Nouveau³ design style that became revolutionist decorative style in Europe at that time (Pepin van Roojen, 2001). Buketaan motif is the most essential design of 'batik Belanda'⁴ category colouring batik development in Netherland East Indies.

¹ The epigraph of Batik Indonesia is read at 4th Session of the Intergovernmental Committee on Safeguarding Intangible Heritage in Abu Dhabi, Uni Emirat Arab by means of decision number 4.COM 15 B

² I rather choose use the term word 'Indo European' than Dutch or European because the this batik enterprenuer came from mix community of consider as 'Indo'. Indo usually have European blood mix with local. The European were working as Dutch government employe in Netherland East Indies.

³ Art Nouveau is style or part of the fine art that becomes characteristic or reference to the European art style. It shaped naturalistic pattern and reminded to the European romantic style.

⁴ Batik Belanda by Herman Veldhuisen's book 'Batik Belanda 1840-1940, Dutch Influence in Batik from Java History and Stories' refers to batik which were made in Indo-European batik manufactories and most of them are recognizable by their adapted European patterns and motifs.

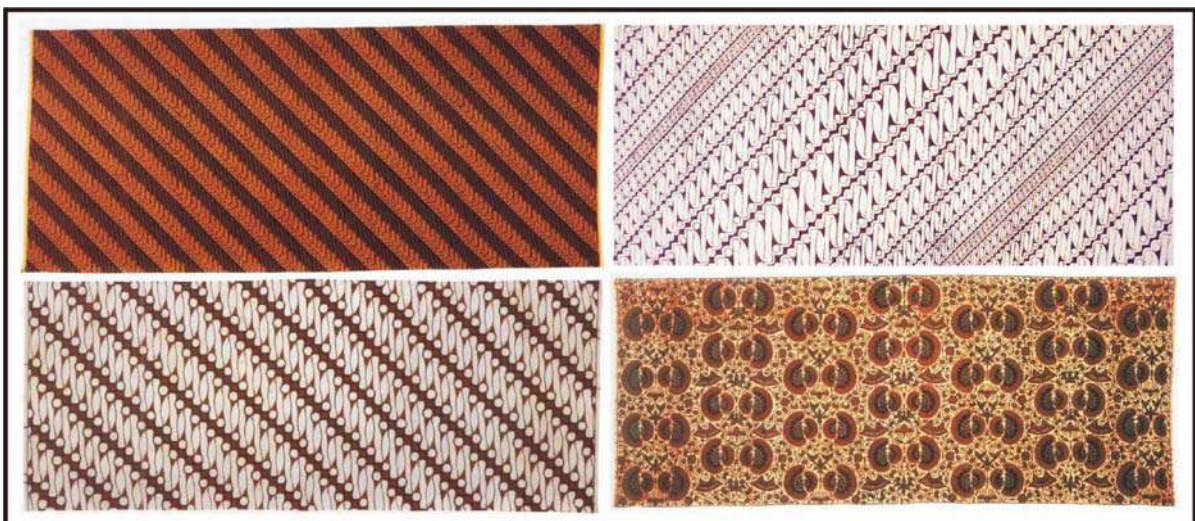
Motif is reflected very dynamic adapting the change happen in a society. Therefore, Buketan motif gives us illustration about historical event that forms the background of its creator. In its case in Pekalongan, the process of production and reproduction of Buketan motif meaning is the active process that asserts its existence as social identity. Therefore, I want to understand what social context happens so that Buketan motif can be developed, and reproduced even become characteristic of Pekalongan batik. What is more, Buketan motif also become representation of 'Peranakan'⁵ in which the member of its society spread into outside Indonesia, particularly in South East Asia such as Malaysia, Singapore, and Thailand.

Research Focus: This research focuses on the visual and textual evidence to see how members of Pekalongan society have involved through the changing expression of the buketaan batik motif. Based on that idea, it develops into; first, the dynamic of buketaan batik motif as a text reflected of social changing in Pekalongan. Second, buketaan batik motif as cultural hybrid between local and foreign influence create agreement in Pekalongan society as their trenmark motif of batik.

BACKGROUND:

Batik

Batik as traditional wastra becomes a tradition that has been rooted long in Indonesia. It existence is being symbol of grandeur, complexity of customary attitude, creativity, artistic, and innovation. The word of batik refers to technique of making that applies wax application as obstacle for entering the chemical dye. The wax forms or set down ornament which decorated called motif. When it is brokedown to the past, the history of wax obstacle technique has been applied in some ancient civilizations such as Egypt, China, Japan, India, Peru, and even in some regions of Europe. Besides using wax, some substances are used such as glue from starch powder, mud, rice, and paraffin. These substances will basically block the way of entering dye so that forming certain decoration based on imagination or cultural symbols that has been customed in day to day or daily life of its society. By its people in Java then they create a device to make it easier to do the application of obstacale substance when scratching it in cloth. The device is called canting. Principally, it is container or cup whose function is to put wax, and which has carat or hole to let the wax out. When it scratches the cloth, there will appear printed batik in the cloth that is suitable with wipe intended by the maker/creator (Hasanudin, 2001).



The typical of Javanese traditional batik motif

⁵ Peranakan is a Chinese ethnic assimilated into the local communities.

The existence of batik in general is considered as manifestation of creating grandeur symbols of Javanese culture developed in palace environment. Batik is used not only for completing customary rituals, expression of pious to God The Almighty and ancestors, it also used as King, relative, knight and king's servant grandeur uniform. The palace has a number of batik makers to fulfil batik need of the palace. However, batik outside the palace wall is also developed by common people particularly the Javanese woman by applying the motif closing with live and daily of environment where they live. This kind of batik is mostly made in the north coastal of Java Island, and then this batik is called 'batik pesisir' or coastal batik.

It is clear that there is a big different between the two kinds of developing batik in Java, first, the palace batik in which in the era of Dutch colonialism is called *vostenlanden*⁶ with geometric⁷ motif, and the second is coastal batik from North Coast Java with natural motif⁸. Other than the two differences of the two kinds of batik, batik is always presented in Javanese society rituals representing the human existence such as birth, circumcision, marriage, healing, and death. Batik motif is considered to be able to create a thousand of meanings and to become signifier of self existence and identity of its user.

The activities of doing batik for Javanese woman in the north coastal region has been become folk art, particularly to fulfill family needs and other people surround them. By some women, activities of doing batik are only the side job that is done in the spare time and the obligation of taking care of house has been completed. Javanese woman has a key role in organizing of creating and developing batik, because they are the initiators to produce, to influence, to sell, as well as to teach how to doing batik for the next generation.

The visiting of newcomer to Netherland East Indies, prominently after Suez Canal was opened (1869), and the significant growth of developing population (1850-1900), marked a new era of batik development. Batik was explored as a commodity product that can be trade-exchanged because of it potential market. The women in the north coastal region in the beginning did batik themselves as a side job, and then they became employees for the owner of batik spreading in batik centers in the north coastal region. When batik has become the prominent commodity, various ornaments of batik generally is much influenced by and is closely related to geographical factor of region where batik is made, characteristic and live management of that region, beliefs and custom traditions of that place, and contact or relationship among the batik centers (Nian S. Djoemena, 1986).

The emerging of new paradigm in forming consumers taste to mass reproduction has changed the old production mechanism. Since there was a large demand for batik in Java and nearby areas, first British, then Dutch textile manufacturers began making imitation batik by using the newly-invented printing method and exporting it to Nedherland East Indies in the early nineteenth century (Tetuo Sekimoto, 1997). Besides many pressures on batik basic commodity supply also the imitation batik from Dutch and British, pushed domestic batik production to do some innovations to avoid bankruptcy. The characteristic of Javanese batik in its beginning spout art spirit of its written batik artists' skill and tenacity, and then got competition from the invention of "stamp" technology in 1840, and as well as became savior from the dimension crises of the imported batik existence. Moreover, in 1950, stamp had become process of massive batik industrialization developed by the batik centers in Java and Sumatra (Elliot, 1994).

Stamp made from iron copper with certain motif pattern was able to give easiness in production and to get sales with cheaper price. Batik production redeemer by stamping technique implied the fade of ritual values of making batik, the decrease of artistically style, especially because of limitedness and limitation of variation

⁶ The *Vorstenlanden* batik was the batik of Surakarta (Solo) and Yogyakarta (Jogja), which during the Dutch colonial period were sultanates or principalities.

⁷ Geometric motif is symbolic pattern reflecting a Hindu-Javanese cultural background

⁸ Natural motif which decorated in realistic such floral, animal.

and ornamented motif made by stamp. Consumers then were accustomed to standard patterns of stamp batik with rigid contour and style, and this caused the changing of aesthetical taste that is more faded.

The growth of batik art became popular when it was supported by advance technology and economic organization. In the functional level, batik had become pop culture but putting aside tradition values and production rituals and then forming standard batik cloth as a massive thing. Batik fetisisasi cult happened and trendsetter was emerged in determining consumers taste. However, this precisely made new pattern of consumer from the middle to lower class with which in the past time could not afford to buy expensive batik. The technology of batik art work then found its more complex shape. Printing technique encountered in the beginning of 1980's was textile industry mechanism that was adapted to create pieces of cloth with batik motif. Batik which should be technique to obstacle dye with wax application was ignored by this technique. Some people considered that printing was not batik (fate batik), because it did not go through batik process (no wax applicatin), so it was called printed cloth with batik motif. This modern technology made batik motif application easier, and it looked perfect but just looked as a 'flat' surface.

Walter Benjamin (1936) in 'The Work of Art in The Age of Mechanical Reproduction' (Jecica Evans dan Stuart Hall (ed.), 1999) explains:

In principle a work of art has always been reproducible... Mechanical reproduction of a work of art, however, represents something new. Historically, it advanced intermittently and in leaps at long intervals, but with accelerated intensity...

Also in 1947, Marx Horkheimer and Theodore Adorno shared the term culture industry to say product and process of mass culture. Culture industry was creating culture that was marked by contemporary mass movement that put tradition artwork in the level of mass reproduction mechanism (John Storey, 1993).

Pekalongan as the Center of Coastal Batik

The managing of batik making in coastal region as a home industry has been developing since 16 century or when batik cloth became commodity in Malaka. For coastal people, batik has become developing economic activity following the great busy trade access with new comers. Coastal batik reflected the existence of batik as culture hybrid artifact. Pekalongan, Cirebon, Indramayu, Banyumas, Lasem, Madura, Kudus, Tuban and Gresik were coastal regions of north Java beach that were well known as the centers of coastal batik. It was very difficult to draw strict conclusion about typical batik trait from all regions (coastal) because of the mutual influence of many regions (Djomena, 1986). The availability of negotiation space among many formations of taste of its creators also showed many cultural indications appearing in north coastal regions at that time.



Map of Pekalongan

The character of coastal communities that is egalitarian and readiness society within accepting understood foreign culture into their territory, giving space mixing the various expressional cultures there (Inger McCabe

Elliott, 2004). Pekalongan city, which was also one of cities in the north coastal of Java, has a busy port with all possibilities to let freighters to come and out to the city. Its people have high ability in adapting all influences emerged including opening the chance to form batik production pattern with new ways. Based on its style, taste, ornament variation and coloring management, Pekalongan batik can be categorized into three (Djoemena, 1986):

1. Indigene Batik is batik whose motif and color are in indigene taste.
2. Encim Batik is motif influenced by or has special characteristic of Chinese culture.
3. Dutch Batik is motif with Dutch's style and taste.

In the beginning, each category was developed and produced by each group supporters and became identity for their groups. Batik Belanda, for example, was produced and was worn by Indo-Dutch and Indo-European lady who lived in the North Coastal, so that its motif and color has symbolic element of European culture (Veldhuisen, 1993). In addition, Encim batik was developed by Peranakan⁹ Tionghoa that were present in the Indonesian archipelago as trader society with high work ethics.

Generally, batik motif of Pekalongan is a kind of folklore ornament, things referring to modernity at that time such as steamship, aeroplane, horse carriage, castle; also natural motif such as floral or flower and leaves. However, Pekalongan was formerly well known as producer of Jlamprang motif. This motif was geometric and adaptation from India's textile 'patola' that ever became as an idol for cloth traders in Java and Sumatera.

In 1843, Pekalongan was officially included in residency region of Dutch colonial government that ruled two regency namely Pekalongan and Batang regency. Furthermore, the regencies developed into five regencies that are Pekalongan, Batang, Tegal, Pemalang and Brebes (Kusnin Asa, 2006). The Dutch government center was in the strategic location that was closely with public buildings such as court office, post office, city hall, prison, and official house of colonial officers. In this area, there was Loji river that separated northern Pekalongan, near the North Java beach, with southern region that is lower ground. The name of Loji was taken from name of prison of Dutch colonial. From the bank of the river, it developed dense settlement and marked the building of a city. The citizens came from European society, Indo-European, Tionghoa society, and of mixed ethnic origins, including the indigene people. In this place then growing batik industry that was done by Indo-European woman.



⁹ Peranakan is a Chinese ethnic assimilated into the local communities

The development of batik production by Indo-European and Peranakan Tionghoa woman entrepreneur urged the economic activity of Pekalongan city. Soon after the increase of batik demand many times over, the indigene people involved in producing batik in Pekalongan. If in the formerly the women and daughters made batik for their family clothing, then it would turn to offer their making batik service to batik entrepreneur. Some of them who owned big capital turned to be entrepreneur themselves and employed batik artisan. The development of the growth of making batik business in Pekalongan emerged jargon 'Pekalongan is batik city' that showed that Pekalongan people could not be separated from batik, either from its human resources, cultural system or economic system. Pekalongan people have skills, are better human resource supply, and are able to support the sustainability of batik industry than in other batik center in coastal region (Hassanuddin, 2001). Prominent trait of Pekalongan batik is on its various ornaments that changed flexible, dynamic, and market oriented. Pekalongan batik artisans realize that to influence the market, they must do many product innovations. Not on its various ornaments, coloring technique, and batik making technique only, they must also do innovation on their basic commodities.

Up to now, along the main and small road in Pekalongan, we can find batik artisan with their local batik motif. Other data shows that of 270.000 of Pekalongan inhabitants, about 43.000 people work in batik industry. If each of them earned for five family members, it means there are 200.000 people who live from batik industry¹⁰. Almost all batiks, from cloth, dress, to interior accessories spreading in big cities in Indonesia such as Jakarta, Yogyakarta and Surakarta, comes originally from or were made by Pekalongan batik entrepreneurs

Motif as text which reflected of social changing

The involvement European and Indo-European woman in producing batik in Java because batik has become their daily dress code in Netherlands East Indies, in addition is reason of tropical weather. Besides that, many books and novel written by European people about live in Netherlands East Indies also urged the woman who wanted to go to Netherlands East Indies to turn their dress code with batik and kebaya – local dress code of most Indonesian woman – so that they felt more comfortable. European and Indo-European woman were categorized as the social elite group, however, some of them experienced live problems like uncertainty in economic after their husband died, divorced, high standard of life style, low of pensioner's subsidiary, etc. so that they are triggered to earn money by selling batik cloth (Ratna Nurhajarini, 2005).

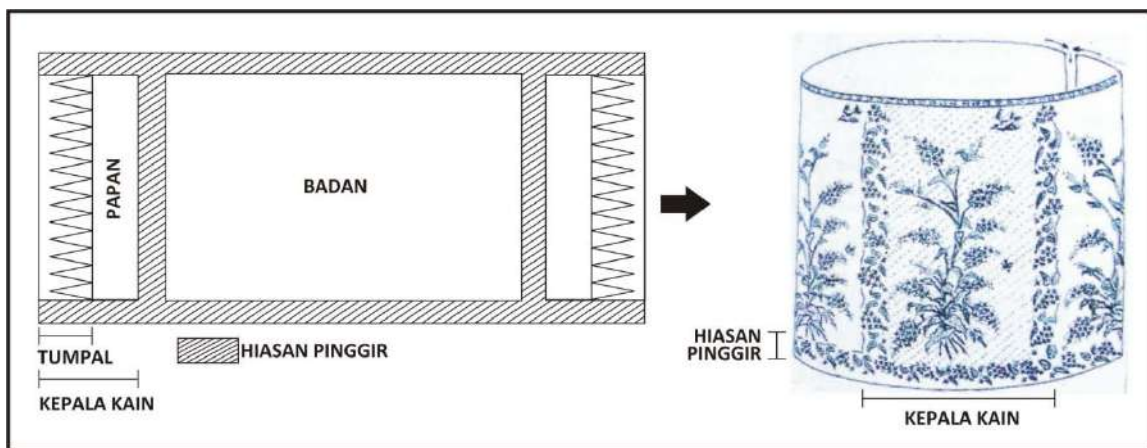
The involvement of Indo-European society as batik producer gave possibility on forming various ornaments with European cultural taste, or was well known as batik Belanda. This situation conversely formed new paradigm on Javanese batik pattern in the form of symbols with European cultural taste to fulfill European society taste in Netherlands East Indies. The most well known of Dutch various ornaments or batik Belanda motif was floral motif that is called 'boketan' or 'buketan'. The term buketan comes from French ao Dutch 'Bouquet,' which means floral wreath. The flowers were arranged in one wreath or were usually place in a vase. The choice of buket as motif because at that time European and Indo-European woman often did floral arrangement for wedding party, church services, and activity in societet (Veldhuisen, 1993). Buketan formerly was described as floral arrangement that grew fertile in Dutch like tulip flower, krisan fruit, and lily. In addition to the flower, buketan motif was completed with animal various ornaments such as butterflies, birds, peacocks, and swans.

The batik enterprising done by Indo-Dutch woman was started by selling the making of waxing batik wholesale to indigene people who could do it at each home, and dipped the waxing batik behind the main house helped by man labors. The great many of batik order made them urged to do batik enterprise that whole process was done at their own house. The choice of motif was more to European nuance than palace traditional motif existing at that time because there had been order from European society who wanted motif with European

¹⁰ Roso Setyono dalam "Batik Pekalongan, dari Pasar, Akademi, sampai Museum"
<http://www.potlotadventure.com/2008/10/19/batik-pekalongan-dari-pasar-akademi-sampai-museum/>

cultural idioms and becoming the distinguishing factor with the previous batik existing. The duty of Indo-European woman only supervised production activity and made sure the quality of batik resulted was good. They could not do how to make batik, therefore, all batik-making productions were done by employees or batik labors that they recruited from the surrounding environment. The Pekalongan people who were skilful in making batik became artisans for the European entrepreneurs.

In doing their enterprise, the Indo-European woman often did exploration to change rigid rule in motif division, particularly in sarong cloth category. Sarong was known by the early nineteenth century as the style for women of mixed racial background (Rens Heringa, 2000). Design format of sarong can be distinguished in two parts, firstly is the head in the middle and the rest is the body. The head that is the front part or is usually decorated with, but some Dutch batik entrepreneurs changed the rule by putting buketan. Even the body that in the former was decorated by Javanese classic motifs and then was also applied 2-3 buketan combination. In the top & bottom borderes (pinggir) of the sarong was usually laces like on the European dress border that was trend of fashion at that time.



The format of sarong has changed from triangles (tumpal) at the head (kepala) of sarong to floral bouquets softened undulating curves. The Top and bottom borders (pinggir) are also changing to softened scalloped edge that looked like lace which shaped flowers or leaves.



Buketan Batik Motif at Dutch Colonial Era

The adaptation of buketan motif and European motifs was taken from books illustration and magazine with images from Dutch like Aglaja (Veldhuisen, 1993). In its application, they made pattern in paper and then copying it to cloth. The paper with pattern could be used again whenever needed. In its development, the paper with pattern would even be used by the next generation who will continue their batik enterprise, even until now, which has been using the paper with pattern for more than 50 years.



paper with buketan pattern

Indo-European woman entrepreneur applied shift work system based on expertise of the labors and paid them based on that expertise. The work could be in the form of cloth washing or morandt, pattern making, batik making, fulfilling form with decoration or ngisen, closing wax or nembok, dyeing, smearing or nyoled, disappearing wax or nglorod. Batik maker who made the first candle printing was paid the highest because it demanded a high skill and batik making experience. In addition, man labors did dyeing up to disappearing wax - melorod. Working system applied was 6 days work and the labors got their salary on Monday and Thursday evening. If they worked overtime, they got incentive but if they did mistake such as they did not do their work on time or their work was not tidy, there would be fine (Ratna Nurhajarini, 2005).

In its marketing, Indo-European entrepreneur in the former had had customer from limited group of people, they were European and Indo-European people who ordered batik to them. When Dutch batik had been fond of by many groups of people, the entrepreneurs relied on distributor to sale their batik product. The distributors were local traders, either indigene, mixed China ethnic origin, or Arabic people. They marketed batik from region near Pekalongan, big cities in Java, particularly Bandung and Jakarta, even outside Java Island including Malaysia and Singapore. Bandung at that time had been known as fashion city and becoming a place to transit for traders from outside Java such as Singapore, Malaya, Thailand, Cambodia, and Burma to look for batik as well. Even the European community who ever stayed in Netherlands East Indies sometime brought home their buketan batik to Europe, and some of them marketed batik in Dutch, Italia, Germany and France.

Some successful Indo-European entrepreneurs who ran their batik enterprise in Pekalongan among others were Mrs. Scharff van Dop, Mrs. Lien Metzelaar, Mrs. B. Fisfer, Mrs. A.J.F. Jans, Mrs. Wiler and The Sisters van

Zuylen, they were Christina and Elizabeth van Zuylen (Veldhuisen, 1993). However, the most successful and gave big impact to batik making in Pekalongan was Elizabeth and Christina van Zuylen. Their batik product in particular was Buketan motif that was known very smooth especially in the part of content (isen-isen) of the flower that was very complicated and details. They also make bouquet repeatedly depicted on the badan and which has been very popular since 1920s and considered as van Zuylen's design. This batik buketan motif design was fond of by market and becoming trend fast at that time. Other batik entrepreneur even imitated buketan motif produced by van Zuylen to their batik.

In every batik products made by van Zuylen sisters was usually added by signature followed by Pekalongan city to mark the city where it was produced. Even though the entrepreneur could do batik making, but their efforts to add signature became standard quality or quality assurance of their batik and to protect the design owners from theft when villagers take the cloth home for batik, because sometimes some other entrepreneur hijack the batik labour to work at their workshop. Other entrepreneurs imitated this then, especially who were of Peranakan Tionghoa entrepreneurs. Even if after van Zuylen sisters did not produce batik anymore, some entrepreneurs in Pekalongan stitched their batik product with printed "MD Van Selen" that means model of batik or motif like van Zuylen. However, there was also batik entrepreneur signed up openly the same signature as van Zuylen. Until now, Pekalongan people called batik with the best quality and with expensive price with Panselen batik.

The signing up strategy in its turn as an advertisement and made batik entrepreneurs and Pekalongan city were more and more known in the world batik in Nusantara. Especially on its Buketan motif that becoming idol amongst the batik lover so that they would order buketan motif more easily and directly to Pekalongan with hope that they got high quality of batik. The big market demand for batik, particularly buketan motif, more solidified and threw Pekalongan as a city of producer buketan motif of batik and this becomes characteristic of batik in this city.



Since van Zuylen sisters added signature to their batik product, other entrepreneur also following to signed their batik product.

After Indo-European batik entrepreneurs got succeed from their batik enterprise, the Peranakan Tionghoa mixed ethnic origin batik entrepreneurs in the former only sold basic commodities of making batik. Peranakan Tionghoa batik altered dramatically after 1910 can be explain because of a the political situation, which Dutch government gave Peranakan Tionghoa who had live in Java for more than two hundred years its about to change with new law- called 'Gelikgested ' which mean "to equalize" (Inger McCabe Elliott, 2001). The effect on batik was immediate change because Peranakan Tionghoa could now imitating Dutch batik style. As we seen that the Dutch buketan tulip, was soon transformed into the Chinese lotus.

However, before 1910 Peranakan Tionghoa origin batik entrepreneurs, also made batik motif with inspiration from typical symbolic Chinese motifs who depicted from their own things, such as ceramics, porcelains, carpets, books, etc. This because mixed ethnic origin society still had high understanding for their ancestor cultural heritage. It can be showed from application of buketan motif made by Peranakan Tionghoa origin in which it was inspired by Chinese ceramic with lotus and seruni flower. They also made design resembling painting, such as the depiction of a Chinese wedding procession named Cempaka Mulya batik motif. Other batik trait made by Peranakan Tionghoa origin entrepreneur can be seen from its color-showing blink red (pastel) because of using synthetically dyeing. When Indo-Dutch entrepreneur still used natural dye, Tionghoa mixed ethnic origin entrepreneur chose to use synthetically color with which at that time imported from Germany and Britain. The use of synthetically color was considered efficient, fast, and cheap so that it could fulfill bigger market demand.

The famous batik entrepreneur of buketan motif from Peranakan Tionghoa were Oey Soe Tjoen, The Tie Siet, Oey Soen King, Liem Siok Hien, and Oey Kok Sin). But batik of Oey Soe Tjoen is considered the very finest and was known of the craftsmanship and attention of the detail. The Oeys who was built a factory in Kedungwuni, six miles from Pekalongan, had twenty years employed and one hundred and fifty workers who produced about thirty to thirty pieces per month. Oey Soe Tjoen batik businesses has been running until now by the third generation and they maintained the design of buketan motif and its color from their predecessor such.



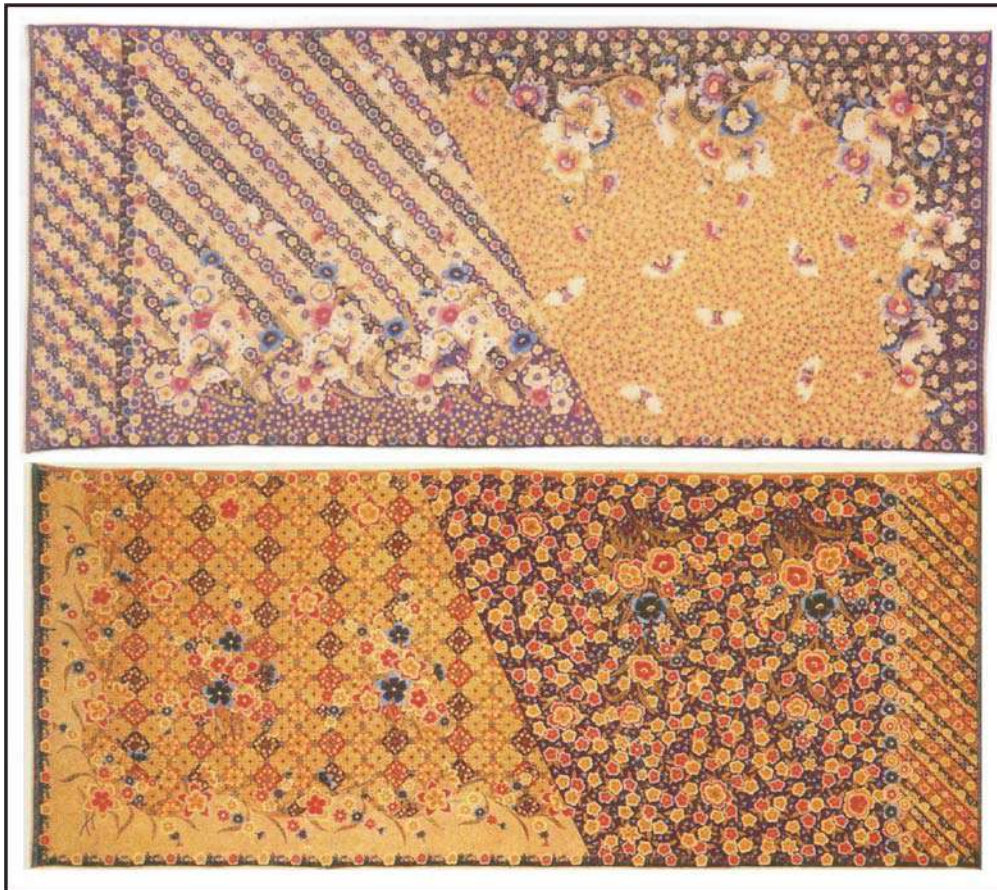
Peranakan Tionghoa typical buketan batik motif

Batik made by Peranakan Tionghoa entrepreneur was then known as lady sarong or sarung nyonya and was usually unified with kebaya encim. The combination of that dress became typical dress of Tionghoa mixed ethnic origin society either in Indonesia or even in abroad such as Malaysia and Singapore.

The World War II brought big influence on batik activity, particularly in Java because there was economic influence so that supply of Mori cloth and dyeing that were usually imported from Europe decreased. In 1942, Japan was the winner of ruling part in government replacing Dutch. The colonialism of Japan was marked by establishing organization called Hokokai with the main purpose to help Japan soldier activity in creating prosperity together in Asia (Santoso Dollah, 2000).

Organization activity was much done in cooperation with Javanese people. One of them was making batik with Japan style that in its turn was well know with term Djawa Hokokai batik, or in common, people called it Hokokai batik. This term has even still been used until now referring to batik with style in Japan nuance. This

batik motif has buketan pattern with application of sakura flower and various ornaments in the form of butterfly and swan bird. The color of this batik was also associated with color of Japan nuance and taste such as green and yellow.



Hokokai buketan batik motif

The making batik at that time experienced a very heavy restriction, besides the supply of basic commodities was low, it also caused by the availability of the batik labors was many but the fieldwork was so limited. To cope with this situation, the Pekalongan batik entrepreneurs did other policy by making complicated pattern and smooth followed by various background content and pattern content (Santoso Dollah, 2002). Beside that, on other cloth there were two kinds of pattern and it was called morning evening batik or Batik Pagi Sore. This batik was intended in order to be able to used in the morning and in the evening with different side

The batik entrepreneur that in the previous time made Hokokai batik then continued making batik with various ornaments more on freedom, with new term it was called New Javanese batik or Batik Jawa Baru. Furthermore, the President of Republic of Indonesia at that time, Ir. Soekarno, in 1950 initiated Indonesian batik movement with purpose to unified Indonesian diversity culture in a cloth of batik. Indonesian batik motif not only showed the existing motif but also unified it with the new motif from all provinces of Indonesia that had each local motif.

Buketan motif more developed dynamically because it was explored with new motif. In the coloring point of view it seemed more flexible because it did not apply a typical color of one region or province and a certain social group. The significance changing happened in 1970-an with which batik was not only made in a sarong or long cloth, but it was also applied in woman dress or man shirt. Buketan motif arrangement in the form of big flower wreath could not precisely be applied in those dresses. Therefore, new form inspired by buketan has been formed, for example, buket arrangement was made smaller, the imagery of buketan was not full

anymore, and even buketan became floral motif applied based on contemporary taste at the time when that buketan was made.



As Cultural Hybrid

Pekalongan batik, as other coastal batik, was expression of revealing self-existence and its supporter community. Batik also developed discourse of contact between local culture and its openness on visitor's culture assimilation. The involvement of visitors in making batik in its fact supported to legitimate motif that becoming the typical trait of Pekalongan batik. Buketan motif was present as aesthetical artwork with European cultural nuance that was well known as the core of Pekalongan batik (Heringa & Veldhuisen, 2000).

The very massive market made production and reproduction of buketan motif was not only monopolized by Indo-European entrepreneur, but it was also imitated by another batik entrepreneur. It was even explored and adapted with its target market. The dynamic showed uniqueness of the its cultural work process that emerging a mutual relationship between components that works in it. In the colonial discourse, reproduction of buketan showed hybrid concept where representation problem in colonial identity showed active moment that was negotiation cultural identity between societies in it. Creating new meaning for things and symbols that they consumed consisted of meeting and changing cultural performance continuously, which in its turn would produce mutual admittance.

Therefore, it can explicitly be explained that forming taste sociology through production and reproduction of batik buketan motif by Pekalongan people was understood as cultural consumption. Starting from making buketan motif by Indo-European woman and then by Chinese mixed ethnic origin make it as a capital, which according to Pierre Bourdieu it can be replaced by certain symbols by the users. The form of new production pattern massively makes it easier to be reached by common people or coming into what is stated by Marx Horkheimer and Theodore Adorno as cultural industry.

Furthermore, with the establishment of buketan motif in the batik market, particularly in coastal region, this motif more legitimate and become typical trait of Pekalongan batik. The materialization process by Homi Bhabha is called by cultural hybrid of its community supporter. It is a combination of many cultural elements that show dynamic of its working process of a space where it is produced, reproduced, and managed as an active communication pattern forming its social identity.

As I described earlier that buketan motif is formed by spirit to get interact, negotiate, and innovate by its community supporter to each other. Batik with which in the previous is always associated with Javanese culture symbolism/hegemony, has assimilated in its meeting with visitors society's culture. Some of them even legitimate localize motif such as Chinese in motif batik di Cirebon, Lasem, Tuban; India in motif batik in Pekalongan, Jambi and Bengkulu; European in motif batik in Pekalongan, Semarang, etc; This of course gives new paradigma for forming taste of the society producers and users.

And when the Indo-Belanda entrepreneurs do not produce batik anymore after Japan invasion buketan motif is still produced in Pekalongan with the development of new creativity, such as created Hokokai batik with nuance of flowery and colors of Japan typical. What is more, when Indonesia declared it independence, the application of buketan motif is easier to be created with other typical flowers of Indonesia. This is marked not only to adapt with showing local trait where reproduction of buketan is done, moreover, the idea that buketan is considered as colonialism, but in reading text from post-colonialism the process is called mimicry. Mimicry means emerges as one of the most elusive and effective strategies of colonial power and knowledge. The reproduction of buketan motif in the post-colonialism give space for ambivalent adaptation, they make buketan to preserve the motif itself demanding by market, but it also negates its domination as characteristic of Pekalongan batik.

The making of buketan motif is not seen as part of colonial process anymore, which creates dichotomy between colonialists and colonized, between native culture and non-native culture. It is merely creating a room for negotiating between batik techniques that is developed and becoming popular culture of Javanese people and with nuance motif of outsider culture in this respect European and China. Therefore, the hierarchy of batik as something that is precisely associated with Javanese culture can not be maintained anymore. The same with buketan, it cannot precisely be considered as motif of foreign culture. The Indo-European woman entrepreneur and Tionghoa mixed ethnic origin that produced batik buketan motif shows perseverance of the worldview of non-Javanese but utilizing expertise and technology of earth inhabitants in revealing foreign worldview (Philip Kitley, 1987)

By hybrid concept, the researcher does not propose problem on how buketan motif in which in the former has European cultural nuance affects Javanese batik artwork that has been established with palace motif that has been stabilized. However, in the contrary it is intended to see how room for negotiation between the creator or artisans of batik buketan motif and the consumers with which give dynamic trend of buketan motif itself. Therefore, buketan motif is seen as identity: seen, used, visualized to communicate, exploit, and produce social rule where the identity works.

CONCLUSION

Production and reproduction of batik buketan motif by Indo-Dutch and Indo-European woman and is even followed by Chinese mixed ethnic origin society and indigene shows the existence of the motif as a part of form of cultural hybrid between local and foreigner influence. Pekalongan in this respect becomes field or room for a system of objective relation to work that has social position getting interact between one to the others. The objective relation system manages symbolic system in the form of batik buketan motif.

The process of forming taste in buketan motif is understood as a form of cultural consumption. Batik buketan motif represents taste of a group of society who has association with a certain cultural product. According to Pierre Bourdieu (1977) this can be explained by habitants problem, meaning that people from a group of society and collective express their taste toward buketan motif by making or producing, wearing, and even collecting them (by some of people it is collected either as artwork that has high market share or as signifier of a certain social status).

All Pekalongan people, even more by indigene society, do not directly accept the forming of taste for buketan. This motif seems to have distance with their making batik habits. Buketan motif that is made by high level of smooth and skill, exclusively is had by European and Indo-European society and also Tionghoa mixed ethnic origin that becoming group of middle upper class in Netherlands East Indies. European design becomes symbol of status for European and Indo-European society as the existence of higher social status for Tionghoa mixed ethnic origin. Therefore, buketan motif reflects exclusive culture capital because it tends to be associated with a certain culture of a high social status of a society. Beside that standardization of cloth smoothness, motif complication, and various color choice of buketan motif becomes capital that used to fight the market share. The most significant period in innovating is done by Indo-European woman last for 60 years. During that time, techniques reach high level in coloring and details of its motif are getting better and better (Maxwell, 2003)

The changing of values in symbol of modernity and exclusivity that is grasped in craftsmanship and exotism of Buketan motif makes the changing of character of motif batik typical of Pekalongan has been produced and reproduced again by batik entrepreneurs from all level. Printed of the entrepreneur's signature with purpose to preserve quality, originality, and plagiarism from other entrepreneur is seen as effective marketing strategy. Moreover followed by printing out the name of pekalongan city as the place where the source of making batik considers Pekalongan as a centre of buketan motif either in the batik lover society in Netherland East Indies, or South East Asia, even in Europe.

After Indonesia declares its independence from Dutch colonialism, and Indo-Dutch entrepreneur do not produce batik anymore, buketan motif has still been core of batik typical of Pekalongan since that time (Heringa & Veldhuisen, 2000). Although, batik market does not fond of buketan motif anymore, some batik entrepreneur in Pekalongan still maintain the making of buketan motif for their enterprising goods as the effort to preserve the identity of Pekalongan batik.

REFERENCES

- Brigitte Khan Majlis. 2004. *Javanese Batik: An Introduction dalam Batik: From the Courts of Java and Sumatra*, Rudolf G. Smend (koleksi). Singapore: Periplus
- Fiona Kerlounge. 2004. *Batik: Design, Style and History*. London: Thames and Hudson.
- Harmen C. Veldhuisen. 1993. *Batik Belanda 1830-1940, Dutch Influence in Batik from Java History dan Stories*. Jakarta: Gaya Favorit.
- Hasanudin. 2001. *Batik Pesisiran: Melacak Pengaruh Etos Dagang Santri pada Ragam Hias Batik*. Bandung: Kiblat Buku Utama.
- Homi K. Bhaba. 1994. *The Location of Culture*. London & New York: Routledge
- Inger McCabe Elliot. 2004. *Batik Fabled Cloth of Java*. Singapore: Periplus.
- Irwan Abdullah. 2006. *Konstruksi dan Reproduksi Kebudayaan*. Yogyakarta : Pustaka Pelajar.
- Jean Gelman Taylor. 2005. *Kostum dan Gender di Jawa Kolonial tahun 1800-1940 dalam Outward Appearances: Trend, Identitas, Kepentingan* Henk Schulte Nordholt (ed.). Yogyakarta: LKis.
- John Storey. 1993. *An Introductory Guide to Cultural Theory and Popular Theory*. Hempstead: Harvester Wheatsheaf Campus.
- Kuntowijoyo. 2006. *Budaya dan Masyarakat (edisi paripurna)*. Yogyakarta: Tiara Wacana.
- Kusnin Asa, 2006. *Gurat Sejarah Penuh Makna*. Pekalongan: Museum Batik Pekalongan
- Nian Djoemena. 1986. *Ungkapan Sehelai Batik, Its Mystery and Meaning*. Jakarta: Penerbit Djambatan
- Pepin van Roojen. 2001. *Batik Design*. Nedtherlands: The Pepin Press.
- Philip Thomas Kitley. "Batik dan Kebudayaan Populer". *Prisma Magazine*, Mei 1987.
- Philip Thomas Kitley. "Ornamentation and Originality-Involution in Javanese Batik". *Majalah Indonesia*, 1992.
- Pierre Bourdieu. 1977. *Outline of Theory of Practice*. Cambridge: Cambridge University Press.
- Ratna Dwi Nurhajarini. 2005. *Batik Belanda: Wanita Indo Belanda dan Bisnis Batik di Pekalongan*. *Patra Widya Magazine*, vol. 6/2 Juni no. 1
- Rens Heringa. 1996. *Batik Pesisir as Mestizo Costume dalam Fabric of Enchantment: Batik from the North Coast of Java, from the the Inger McCabe Elliot Collection*, Mitch Tucham (ed.). Los Angeles: The Los Angeles County Museum of Art.
- Robyn Maxwell. 2003. *Textile of Southeast Asia, Tradition, Trade and Transformation*. Australia: Australian National Library.
- Roland Barthes. 1983. *The Fashion System (terjemahan Prancis)*. New York: Hill and Wang.
- Santosa Doellah. 2001. *Batik Pengaruh Zaman dan Lingkungan*. Surakarta: Batik Danar Hadi.

Stuart Hall. 1994. The Question of Cultural Identity, The Polity Reader in Cultural Theory in Building on Batik, The Globalization of a craft community. (ed) Michael Hiethcock, Wiendu Nuryanti. Cambrigde.

Sunardi, ST. 2004. Semiotika Negativa. Yogyakarta: Buku Baik.

Teruo Sekimoto. 2000. Innivation, Change and Tradition in Batik Industry. England: Ashgate Publishing Ltd.

Toeti Soerjanto. 1997. The History of Traditional Batik, an outlinefor the Third Asean Youth Painter Workshop and Exhibition. Yogyakarta: Institut for Research and Development of Handicraft and Batik Industries

Walter Benjamin. 1999. The Work of Art in the Age of Mecanical Reproduction dalam Visual Culture the Reader, Jecica Evans dan Stuart Hall (ed.) London: Sage Publication.

INTERNET

Batik Pekalongan, dari Pasar, Akademi, sampai Museum

<http://www.potlot-adventure.com/2008/10/19/batik-pekalongan-dari-pasar-akademisampai-museum/>

Batik Belanda, Penggalan Sejarah Kolonial di Indonesia

<http://batikindonesia.info/2004/02/29/batik-belanda-penggalan-sejarah-kolonial-di-indonesia/>

Batik a Southeast Asian cultural treasure that binds

<http://www.eastjava.com/news/2007/06/27/batik-a-southeast-asian-cultural-treasure-that-binds/>