

BOOK OF ABSTRACTS

Southeast Asian Studies
Ideas, Audiences, Approaches,
and Aspirations

Institute of East Asian Studies,
Thammasat University, Rangsit Campus, Thailand
13-14 November 2025



Program

Day One, Thursday, 13 November 2025

Time	Seminar Room	T Room 1	T Room 2	T Room 3	T Room 4	T Room 5	Meeting Room (2nd Floor)
7-9 am	Registration						
9-9:40 am	Opening Program (Plenary Hall), moderated by Dr. Mala Rajo Sathian, Universiti Malaya Opening remarks: Assoc. Prof. Dr. M.L. Pinitbhand Paribatra, Vice Rector for Research and Innovation, Thammasat University Showing of SEASREP Documentary, Group Photo						
9:40-10:30 am	Keynote Presentation (Plenary Hall), moderated by Dr. Mala Rajo Sathian Dr. Ma. Serena I. Diokno, SEASREP Foundation						
10:30-10:45 am	Break						
10:45-12:15 pm	RTD: SEA through Film	Panel 1: Emerging Identities in SEA	Panel 2: Recasting Comparative Approaches in SEA	Panel 3: Transformations in Colonial SEA	Panel 4: House Museums in SEA I	Panel 5: Negotiating Identity and Cooperation in ASEAN	Panel 6: Digital Transformations in the Region
12:15-1:45 pm	Lunch Break						

Day One, Thursday, 13 November 2025

Time	Seminar Room	T Room 1	T Room 2	T Room 3	T Room 4	T Room 5	Meeting Room (2nd Floor)
1:45-3:15 pm	RTD: Struggle of Myanmar Scholars	Panel 7: Reframing Gender at the Margins	Panel 8: De/Coloniality in SEA I	Panel 9: Laboring Under Empire	Panel 10: House Museums in SEA II	Panel 11: SEA's Diverse Diplomatic Practices	Panel 12: Climate Change in SEA
3:15-4:45 pm	Short Film: An Imperial Sake Cup and I	Panel 13: Mental Health and Crises in SEA	Panel 14: De/Coloniality in SEA II	Panel 15: Rewriting the Cold War	Panel 16: House Museums in SEA III	Panel 17: SEA Borders and Frontiers	Panel 18: Urban Transformations in SEA
4:45-5:15 pm	Break						
5:15-6:15 pm	Unveiling: Art, Academy, and Community – A Tolong Menolong Exhibit (Plenary Hall)						
6:15 pm	Welcome Dinner (Open Court), moderated by Dr. Chaiwat Meesanthan, Thammasat University Special messages: Dr. Taufik Abdullah, former director of the Indonesian Institute of Sciences, co-founder of SEASREP Dr. Charnvit Kasetsiri, former rector of Thammasat University, co-founder of SEASREP						

Day Two, Friday, 14 November 2025

Time	Seminar Room	T Room 1	T Room 2	T Room 3	T Room 4	T Room 5	Meeting Room (2nd Floor)
9-10:30 am	RTD: Global SEAS I	Panel 19: Timor Leste in SEA	Panel 20: SEAS Methods I	Panel 21: SEA Spaces I	Panel 22: SEA Heritage I	Panel 23: Political Transformations in SEA	Panel 24: Labor Migration in SEA
10:30-10:45 am	Break						
10:45-12:15 pm	RTD: Global SEAS II	Panel 25: Evolving Chineseness in SEA	Panel 26: SEAS Methods II	Panel 27: SEA Spaces II	Panel 28: SEA Heritage II	Panel 29: Screening Southeast Asia	Panel 30: Tourism in SEA
12:15-1:45 pm	Lunch Break						
1:45-3:15 pm	RTD: Heritage Societies	Panel 31: SEAS in Japan	Panel 32: SEA Food Studies	Panel 33: Sound and Movement in SEA	Training: Writing a Research Proposal	Panel 34: Grassroots Resistance in Indonesia	Panel 35: Agriculture Studies in SEA
3:15-4:45 pm	RTD: Women in	Panel 36: Korean Presence in SEA	Panel 37: Building SEA Knowledge	Panel 38: Religious Expressions in SEA		Panel 39: Southeast Asian Literature	
4:45-5:15 pm	Closing Program (Plenary Hall), moderated by Dr. Chaiwat Meesanthan Insights from Participants: Dr. Onanong Thippimol, Thammasat University, Thailand Dr. Sri Sunarti Purwaningsih, National Research and Innovation Agency, Indonesia Closing message: Dr. Maitrii V. Aung-Thwin, National University of Singapore						

Panels, Roundtables, and Special Sessions

Panel 1: Narratives of Becoming: Emerging Identities in Southeast Asia

Panel 2: Recasting Comparative Approaches in Southeast Asia

Panel 3: Transformations in Colonial Southeast Asia: Science, Commerce, and Disease

Panel 4: House Museums in Southeast Asia I

Panel 5: Security and Solidarity: Negotiating Identity and Cooperation in ASEAN

Panel 6: Platforms, Politics, and Everyday Life: Digital Transformations in the Region

Panel 7: Reframing Gender at the Margins: Critical Dialogues on Power, Citizenship and Identity in Southeast Asia

Panel 8: De/Coloniality in Southeast Asia: A Critical Engagement Beyond Binaries I

Panel 9: Laboring Under Empire: Work and Exploitation in Colonial Southeast Asia

Panel 10: House Museums in Southeast Asia II

Panel 11: From Language to Strategy: Southeast Asia's Diverse Diplomatic Practices

Panel 12: Climate Change and Community Resilience in Southeast Asia

Panel 13: Crisis and Care: Southeast Asian Narratives on Mental Health and Well-Being

Panel 14: De/Coloniality in Southeast Asia: A Critical Engagement Beyond Binaries II

Panels, Roundtables, and Special Sessions

Panel 15: Rewriting the Cold War: Southeast Asian Voices, Conflicts, and Collaborations

Panel 16: House Museums in Southeast Asia III

Panel 17: Micro-Level Adaptation and National Interests in the Southeast Asian Borderlands

Panel 18: Urban Transformations in Southeast Asia: Policy, Planning, and the Politics of Space

Panel 19: Timor-Leste in Southeast Asia: Regional Aspirations and Local Struggles

Panel 20: Methods in Southeast Asian Studies I: Regional Voices and Collaborative Approaches

Panel 21: Spaces of Struggle: Precarity and Reclamation in Southeast Asia

Panel 22: Reclaiming and Redefining Heritage I: Stewardship, Knowledge, and Repatriation

Panel 23: Political Transformations and State Reforms in Southeast Asia

Panel 24: Labor Migration In and Out of Southeast Asia: Gender, Precarity, and Mobility

Panel 25: Translocal Identities: Evolving Chineseness in Southeast Asia

Panel 26: Methods in Southeast Asian Studies II: Emotions and Intimacy as Critical Methods

Panel 27: Situated Spaces: History, Identity, and Indigenous Place-Making in Southeast Asia

Panels, Roundtables, and Special Sessions

Panel 28: Reclaiming and Redefining Heritage II: Engaging With Southeast Asian Pasts

Panel 29: Screening Southeast Asia: Reimagining, Gender, Identity, and Mobility

Panel 30: Sustainable Tourism and Local Engagement in Southeast Asia

Panel 31: Navigating the Multiverses of Southeast Asian Studies: Perspectives from Early-Career Japan-Based Scholars

Panel 32: Methods and Meanings in Southeast Asian Food Studies

Panel 33: Sound and Movement in Southeast Asia: Ritual, Identity, and Cultural Performance

Panel 34: Grassroots Resistance and Local Power: Community Strategies of Transformation in Indonesia

Panel 35: Agriculture, Livelihoods, and Regional Economies in Southeast Asia

Panel 36: Cultural Diplomacy and Soft Power: Korea's Expanding Presence in Southeast Asia

Panel 37: Building Southeast Asian Knowledge: Archival Education, Area Studies, and Curriculum Design

Panel 38: Religious Expressions and Transformations in Southeast Asia: Space, Politics, and Spiritual Practice

Panel 39: Southeast Asian Literature, Memory, and Circulation

Special Session 1: Art, Academy, and Community: A Tolong Menolong Exhibit

Panels, Roundtables, and Special Sessions

Special Session 2: An Imperial Sake Cup and I Short Film Screening
With Q&A With Dr. Charnvit Kaset Siri

Special Session 3: How to Prepare a Research Proposal Training
Workshop

Roundtable Discussion 1: Cinematic Perspectives: Storytelling
Southeast Asia Through Film

Roundtable Discussion 2: Authoritarian Regimes' Impact on
Independent Research and Academic Freedom - And the Struggle of
Myanmar Scholars

Roundtable Discussion 3: Toward a Global Southeast Asian Studies:
Divergent Genres, Situated Knowledges, and Emerging Trajectories

Roundtable Discussion 4: Consumers and Producers of Knowledge on
the Ground: Experiences of Local Historical and Heritage Societies

Roundtable Discussion 5: Women on the Cusp: Navigating the Path
From Early Career to Tenure in Southeast Asian Social Sciences

Panels, Members and Discussants

Panel 1: Narratives of Becoming: Emerging Identities in Southeast Asia

Chair: Dr. Prasit Leepreecha, Chiang Mai University

1. Dr. Prasit Leepreecha, Associate Professor, Chiang Mai University
Enacting Indigenous Law in Thailand
2. Ms. Moordiati, Faculty, Universitas Airlangga
Prof. Sarkawi, Universitas Airlangga
Ethnic Relations and Development of Sapeken Society, Indonesia (Part of the Study of Islands in Southeast Asia)
3. Mr. Napak Serirak, PhD Candidate, Universiti Brunei Darussalam
Subnational and Transregional Connections: Reflections on Fieldwork Among the Ibans in Brunei
4. Ms. Borei Heang, History lecturer, Institute for Banking Studies
The Perfectly Virtuous Woman: Literary Traditions, Culture Change, and Ideal Womanhood in 19th- and 20th-Century Cambodia

Panel 2: Recasting Comparative Approaches in Southeast Asia

Chair: Dr. Trixie Tangit, Universiti Malaysia Sabah

1. Mr. Muhammad Indrawan Jatmika, Faculty, DHI-Dosen Hubungan Internasional, Universitas Pembangunan Nasional Jawa Timur, Indonesia
Overcoming Declining Democracies: Comparative Perspectives from Southeast Asian Youth-Led Activists
2. Dr. Trixie Tangit, Senior Lecturer, Universiti Malaysia Sabah
Southeast Asian Connections and the Politics of Identity-Making in Sabah (Malaysian North Borneo)
3. Ms. Nota Magno, Assistant Professor, Department of Development Studies, Ateneo de Manila University, Philippines
From Distinctions to Relations: Assemblage Thinking for Teaching Comparative Development in Southeast Asia
4. Dr. Coeli Barry, Associate Professor, Mahidol University, Thailand
Working comparatively as a Southeast Asianist in Thailand: From comparative politics to Human Rights Studies in Southeast Asia

Panel 3: Transformations in Colonial Southeast Asia: Science, Commerce, and Disease

Chair: Dr. Francis A. Gealogo, Ateneo de Manila University

1. Dr. Francis A. Gealogo, Professor, Ateneo de Manila University
The Influenza Pandemic of 1918–1919 in the Philippines and Southeast Asia

2. Dr. Thi Que Chau Tran, Lecturer, Hue University
Western-Southeast Asian Trade in the 16th–17th Centuries: An Approach Through the Concept of the “Global Supply Chain”
3. Ms. Marie Beatriz Gulinao, Instructor, Ateneo de Manila University
Development for Whom? Urbanization, Vegetable Farming, and Trade in American Colonial Philippines, 1899 to 1929

Panel 4: House Museums in Southeast Asia I

Chair: Dr. Ian Alfonso, University of the Philippines

1. Asst. Prof. Rhodalyn Wani-Obias, History Department, University of the Philippines
More House than Museum: Bahay Nakpil-Bautista in Manila
2. Dr. Maitrii Aung-Thwin, History Department, National University of Singapore
Domesticating the Nation: The Aung San Museum and the Presence of Public History in Myanmar
3. Dr. Abdul Wahid, Faculty of Cultural Sciences, Universitas Gadjah Mada
From a Family Museum to Campus Museum: The Story of ‘Omah Munir Museum’, a Human Rights Museum, in Post New Order Indonesia
4. Mr. Duong Keo, History Department, Royal University of Phnom Penh
The House of Ta Mok: Exploring the Dynamics of Meaning-Making of the House Museum of the Most Notorious Khmer Rouge Leader

Panel 5: Security and Solidarity: Negotiating Identity And Cooperation In ASEAN

Chair: Mr. Paul Anthony Balagtas, National University-Philippines

1. Ms. Khairunnisa Simbolon, Lecturer/Researcher, University of Lampung
Ms. Mirah Satria Alamsyah, University of Bangka Belitung
Collaborative Security: The Growing Influence of Non-State Actors in ASEAN’s Human Security Framework
2. Mr. Paul Anthony Balagtas, Associate Professor, National University-Philippines
Fostering ASEANnity: Citizenship Education’s Role in Shaping Regional Identity in Vietnam and the Philippines
3. Mr. King Dranreb Barchita, PhD Student, University of the Philippines Diliman
Minilaterals of Southeast Asia: Boon or Bane for Regional Unity?

Panel 6: Platforms, Politics, and Everyday Life: Digital Transformations in the Region

Chair: Ms. Sylvia Savitri, Universitas Islam Internasional Indonesia

1. Ms. Sylvia Savitri, Lecturer and PhD Candidate, President University and Universitas Islam Internasional Indonesia
The Instagram Battle: How Shifting Strategies of Affective Polarization and Fan Culture Shaped Indonesia’s 2019 and 2024 Election Campaigns

2. Ms. Febriandita Tedjomurti, Lecturer, Universitas Negeri Surabaya
Ms. Silkania Swarizona, Lecturer, Universitas Negeri Surabaya
Cultural Shifts in the AI Era: Digital Discourse and Information Sharing Among Indonesian Youth on Social Media
3. Mr. Mohammed Aden Suryana, Lecturer, Universitas Diponegoro
Ms. Jauhar Wahyuni, Lecturer, Universitas Negeri Surabaya
Ms. Kholida Ulfi Mubaroka, Universitas Negeri Surabaya
The Evolution of Automated Journalism: Ethical Concerns, Human Agency, and the Future of Digital News in Indonesia

Panel 7: Reframing Gender at the Margins: Critical Dialogues on Power, Citizenship and Identity in Southeast Asia

Chair: Dr. Giselle Miole, The University of Tokyo

1. Dr. Giselle Miole, Postdoctoral Research Fellow, The University of Tokyo
Can Sexuality Education Be Taught in Indigenous Schools? Examining Gender and Sexuality Education in a Lumad Community School in the Philippines
2. Ms. Hilda Kemala, PhD Student, Waseda University
Challenging Norms, Preserving Harmony: Women Ulama's Strategies in Combating Child Marriage in Indonesia
3. Mr. Russell Yap, PhD Student, National University of Singapore
Connecting Past, Present and Future Registers of Queer Utopias In Neoliberal Singapore
4. Ms. Nur Adilla, PhD Student, Waseda University
How is Citizenship Gendered?: A Case of Malaysia

Panel 8: De/Coloniality in Southeast Asia: A Critical Engagement Beyond Binaries I

Chair: Dr. Rommel Curaming, Universiti Brunei Darussalam

1. Dr. Rommel Curaming, Senior Assistant Professor, Universiti Brunei Darussalam
Revisiting Power/Knowledge: From Decolonial to Cartography of Power/Knowledge Relations
2. Mr. Carlo Gallego Soberano, PhD Student, Universiti Brunei Darussalam
Beyond De/Colonial Binaries: Learning English as Contested but Functional Tool
3. Karen Calderon, PhD Student, University of the Philippines-Baguio
Indigenous Sovereignty and the Problems with Decoloniality
4. Mr. Luther Aquino, PhD student, University of Louvain
Against the Colonized's Defense of the Enlightened World

Panel 9: Laboring Under Empire: Work and Exploitation in Colonial Southeast Asia

Chair: Dr. Abdul Wahid, Universitas Gadjah Mada

1. Mr. Randy Ho Xu Zhe, PhD Student, University of Malaya
Colonial Encounters in Malaysian Rural Railway Towns: Workers, Families, and Women (1920s–1960s)
2. Dr. Faina Abaya-Ulindang, Professor 1, Xavier University Ateneo de Cagayan
Slave Labor in Indonesia and Sulu, Philippines During 1800
3. Dr. Hayu Adi Darmarastri, Lecturer, Department of History, Universitas Sebelas Maret
Laboring Children in Late Colonial Indonesia

Panel 10: House Museums in Southeast Asia II

Chair: Mr. Dias Pradadimara, Universitas Hasannudin

1. Dr. Onanong Thippimol, History Department, Thammasat University
Love, Loneliness, Betrayal and the Birth of a Nation: Reimagining Sukarno's Exile House Museums in Flores and Bengkulu as Forges of Indonesian Nationalism
2. Dr. Vatthana Pholsena, Department of Southeast Asian Studies, National University of Singapore
Ho Chi Minh House Museum in Northeast Thailand: His Story Is Also Thai
3. Asst. Prof. Ian Alfonso, History Department, University of the Philippines
Memorializing Gabriela Silang through the Cariño House Museum in Candon City, Ilocos Sur
4. Asst. Prof. Akkharaphong Khamkhun, Pridi Banomyong International College, Thammasat University
A House Museum of a Goodman whom Thailand doesn't Want: Pridi Banomyong Memorial in Ayutthaya

Panel 11: From Language to Strategy: Southeast Asia's Diverse Diplomatic Practices

Chair: Mr. Lamijo, National Research and Innovation Agency, Indonesia

1. Mr. Lamijo, Researcher, Research Center for Area Studies, National Research and Innovation Agency (BRIN)
Language as Cultural Diplomacy: Navigating Indonesian Language Teaching in Vietnam
2. Ms. Claire Ed Bacong, Graduate Student, Thammasat University
Diskarteng Diplomatiiko: Examining Duterte's Foreign Policy Through the Lens of Filipino Diskarte
3. Dr., Prof. Fabricio A. Fonseca, Professor, National Chengchi University
Southeast Asia's Engagement and Inter-Regionalism with Latin America: The Case of Singapore

Panel 12: Climate Change and Community Resilience in Southeast Asia

Chair: Dr. Sri Sunarti Purwaningsih, National Research and Innovation Agency, Indonesia

1. Dr. Yuerlita, Assistant Professor, Andalas University
Analysis of Climate Variability and Farmers' Perceptions on Water Resources Availability in The Lembang – Sumani Watershed Area, West Sumatera
2. Dr. Sri Sunarti Purwaningsih, Researcher, National Research and Innovation Agency, Indonesia (BRIN)
Ms. Henny Warsilah, Researcher, National Research and Innovation Agency, Indonesia (BRIN)
Strengthening Physical and Social Infrastructure Resilience to Climate Change and Flood Disasters in Indonesian Cities: A Case Study of Semarang
3. Dr. Manoj Potapohn, Assistant Professor, Chiang Mai University
Dr Anond Sanitvongs, Former Executive Director, Geo-Informatics and Space Technology Development Agency, Thailand
Closure of land frontier in Thailand, technology-mediated collective decision making and public consensus on use and conservation of formerly wildland

Panel 13: Crisis and Care: Southeast Asian Narratives on Mental Health and Well-Being

Chair: Dr. Maitrii Aung-Thwin, National University of Singapore

1. Prof. Archie Lawrence Geneta, Assistant Professor, University of the Philippines Manila
A Survey on the Impact of Climate Change on Mental Health in Disaster-Stricken Areas in the Philippines
2. Ms. Kyi Kyi Seinn, PhD Candidate, National University of Singapore
Lost in Between: An Overwhelming Mental Health Situation Amidst Multilayered-Crisis in Myanmar
3. Dr. Shariza Wahyuni bt Hj. Shahrin, Programme Leader, Sociology and Anthropology, Universiti Brunei Darussalam
Relational Resilience: Coping, Care, and Collective Well-being in Flood-Affected Communities of Tutong District, Brunei Darussalam

Panel 14: De/Coloniality in Southeast Asia: A Critical Engagement Beyond Binaries II

Chair: Dr. Rommel Curaming, Universiti Brunei Darussalam

1. Mr. Kebart Licayan, PhD Student, Australia National University
Ms. Aisah Solaiman, BARMM employee, Bangsamoro Autonomous Region in Muslim Mindanao
Decolonial But Denied: Locating the Bangsamoro in Southeast Asian Knowledge Politics

2. Mr. Gan Namuangrak, Lecturer, School of Political Science and Public Administration, Walailak University
Mutual Epistemic Disavowal, Historical Helplessness and the Latent Politics of Decoloniality in Thailand
3. Mr. Rafael Antonio De Leon Ortile, MA student, New York University
Patriotic Opium: The Philippine state and the rhetoric of anti-colonialism as a hindrance to its development

Panel 15: Rewriting the Cold War: Southeast Asian Voices, Conflicts, and Collaborations

Chair: Prof. Piyada Chonlaworn, Tenri University

1. Ms. Xun Wang, PhD Candidate, National University of Singapore
Localizing Technology, Reimagining the Region: Vietnamese Agency in the Chinese-Assisted Thái Nguyên Steelworks, 1958–1978
2. Dr. Morragotwong Phumplab, Assistant Professor, Faculty of Liberal Arts, Thammasat University
Hearts at War: Conditional Love and Gendered Perceptions in Thai Military Memory of Vietnamese Women During the Cold War
3. Prof. Piyada Chonlaworn, Professor, Tenri University
Our Side of History-Voice of the Former Members of Two Communist Parties in Southeast Asia
4. Mr. Sujane Kanparit, Phd. Student, Faculty of Humanities, Chiang Mai University
The Hidden War: Thailand's Covert Role with "Air America"

Panel 16: House Museums in Southeast Asia III

Chair: Ms. Rhodalyn Wani-Obias, University of the Philippines

1. Dr. Mala Rajo Sathian, Department of Southeast Asian Studies, Universiti Malaya
Connected Histories: The House Museum(s) of Ku Din Ku Meh and the Penang-Kedah-Satun Link
2. Dr. Muhammad Arafat bin Mohamad, Faculty of Arts and Social Sciences, Universiti Brunei Darussalam
Keepers Of Heritage: House Museums as Tangible Symbols of Resistance to Cultural Homogenization
3. Dr. Kisho Tsuchiya, Center for Southeast Asian Studies, Kyoto University
Reconsidering the Concept of Museum: The Case of Timorese Sacred Houses
4. Dr. Nguyen Truong Giang, Faculty of Anthropology, Vietnam National University, Hanoi
Ede Long House, A Matriarchal House in Vietnam on Display at the Vietnam Museum of Ethnology

Panel 17: Micro-Level Adaptation and National Interests in the Southeast Asian Borderlands

Chair: Ms. Betti Rosita Sari, National Research and Innovation Agency of Indonesia

1. Ms. Hongyu Chen, M.A. Social Science, Chiangmai University
Navigating Precarity: Kachin Transborder Migrant Women's Tactics in the Yunnan- Kachin Borderland
2. Ms. Betti Rosita Sari, Researcher, National Research and Innovation Agency of Indonesia
Navigating Small-Scale Trade Across Vietnam-China Borders: Social Networks, Livelihood, and Ethnic Minorities Traders
3. Ms. Puji Hastuti, Junior Researcher, National Research and Innovation Agency
Mapping Sovereignty: How Tempayan Rites Transcend Political Boundaries

Panel 18: Urban Transformations in Southeast Asia: Policy, Planning, and the Politics Of Space

Chair: Dr. Rini Rachmawati, Universitas Gadjah Mada

1. Mr. Sittha Lertphaiboonsiri, Owner, The Setara, Chiang Mai
Experiments of Public Policy and Urban Planning in Lopburi and Saraburi Between 1936–1957 as Reflection of 1932 Siamese Revolutionary Principle
2. Prof. Rini Rachmawati, Director, Center for Southeast Asian Social Studies, Universitas Gadjah Mada
Smart City In Global Perspective: Overview Of Smart City Concept And Implementation In ASEAN Countries
3. Dr. Ilham Daeng Makkelo, Lecturer, Department of History Universitas Hasanuddin, Makassar, Indonesia
Cosmopolitan Makassar: Continuing the Ambiguity of a Modern Indonesian City

Panel 19: Timor-Leste in Southeast Asia: Regional Aspirations and Local Struggles

Chair: Dr. Kisho Tsuchiya, Kyoto University

1. Prof. Chang Won Choi, Research Fellow, Korea University ASEAN Center (KUAC)
Bridging the Gap: Timor-Leste's ASEAN Membership Through Scenario-Based Dual Perspectives
2. Ms. Nurina Aulia Haris, Research Staff, Universitas Gadjah Mada
Indonesia-Timor Leste: Identification of Border Issues from an Indigenous Peoples' Perspective
3. Dr. Diana Mendoza, Assistant Professor, Ateneo de Manila University
Reproductive Rights in Catholic Democracies: Examining Women's Agency and Resistance in the Philippines and Timor-Leste

Panel 20: Methods in Southeast Asian Studies I: Regional Voices and Collaborative Approaches

Chair: Dr. Fernando Santiago Jr., De La Salle University

1. Prof. Melati Nungsari, Faculty Director, ASEAN Research Center, Asia School of Business
The Challenges of Managing Talent: Building a Pool of Southeast Asian Scholars in Malaysia
2. Dr. Fernando A. Santiago, Jr., Director, Southeast Asia Research Center and Hub, De La Salle University
SEARCHing for Regional Voices: Collaboration, Challenges, and Knowledge Production in Southeast Asia
3. Prof. Yonariza, Professor, Universitas Andalas
Social Forestry as an Emerging Regional Study in Southeast Asia
4. Dr. Ullah AKM Ahsan, Associate Professor, Universiti Brunei Darussalam
From Lived Realities To Regional Research: Decolonizing Knowledge Production In Southeast Asian Migration Studies

Panel 21: Spaces of Struggle: Precarity and Reclamation In Southeast Asia

Chair: Dr. Wendell Cagape, Centro Escolar University

1. Mr. Bagus Fadhilah Apriadi, PhD student, Xi'an Jiaotong-Liverpool University
Rooted and Removed? Patrimonialism and Tourism-Led Gentrification in Southeast Asia
2. Dr. La Ode Rabani, Lecturer, Department of History, Universitas Airlangga, Surabaya, Indonesia
Illegality and the Making of Indonesian Coastal Towns
3. Mr. Aldous Tracy Rubio, MA Student and Teaching Associate, University of the Philippines Baguio
Contestations, Negotiations, and Transformations: Revisiting the Conceptions of Interstitial Space in Southeast Asia

Panel 22: Reclaiming and Redefining Heritage I: Stewardship, Knowledge, and Repatriation

Chair: Dr. Champathong Phochanthilat, National University of Laos

1. Ms. Aliffia Marsha Nadhira, Research Assistant, Gadjah Mada University
Knowledge of Kris Making in Naskah Keris II: Study of Texts and Illustrations
2. Ms. Nyoman Arisanti, Researcher, National Research and Innovation Agency (Masters of Science)
Comparative Models of Vernacular House Conservation: Case Studies from Tenganan (Indonesia) and Nara (Japan)

3. Ms. Hasti Tarekat Dipowijoyo, Co-Founder, Sumatra Heritage Trust & Pan-Sumatra Network for Heritage Conservation
Cultural Heritage Management in Indonesia: Governance by Civil Society Through Heritage Organizations
4. Ms. Putu Eka Juliawati, Researcher, National Research and Innovation Agency
Mapping Displaced Heritage: Balinese Artifacts in Dutch Collections and Southeast Asia's Repatriation Movement
5. Ms. Fan Shiyu, PhD student, Tsinghua University
Framing Fire: The Politics of Heritage and the Shifting Currents of Dragon Kiln Preservation in Singapore

Panel 23: Political Transformations and State Reforms in Southeast Asia

Chair: Dr. Priyambudi Sulistiyanto, Independent Scholar

1. Ms. Arianne Dacalos, PhD Candidate, National Graduate Institute for Policy Studies
From Bridging Ties to Building Institutions: Local Transformation in Mindanao (1980–2022)
2. Prof. Mark Thompson, Chair Professor of Political Science, City University of Hong Kong
Is the Comparative Study of Southeast Asian Politics Possible? The Example of Pushback Against Backsliding
3. Dr. Priyambudi Sulistiyanto, Independent Scholar
Surakarta (Solo) and the Jokowi Dynasty
4. Mr. Duc Anh Le, Researcher, Vietnam National University
Territorial Structure and Domestic Geopolitics: A Perspective from Administrative Reforms in Vietnam

Panel 24: Labor Migration In and Out Of Southeast Asia: Gender, Precarity, and Mobility

Chair: Dr. Ken Calang, Central Luzon State University

1. Dr. Jendrius Jendrius, Senior Lecturer, Department of Sociology, Faculty of Social and Political Sciences, Universitas Andalas
Crossing Culture, Carrying Tradition: Gender Narrative of Minangkabau Female Migrants in Malaysia
2. Prof. Junior Pacol, PhD Student, University of the Philippines Diliman, Faculty, Central Luzon State University
Transnational 'Gawat': The Lived Experiences of Overseas Filipino Workers from Farming Families Facing Seasonal Scarcity Abroad
3. Prof. Ken Calang, Assistant Professor, Central Luzon State University
Is Bangkok Really a Gay Haven? Intersectional Negotiations Shaping Identity and Belonging Among Queer Filipino Migrant Workers

4. Dr. Vinsensio Dugis, Senior Lecturer, Faculty of Political & Social Science, Universitas Airlangga
People Mobility by Golden Visa Scheme in Southeast Asia

Panel 25: Translocal Identities: Evolving Chineseness in Southeast Asia

Chair: Dr. Amanah Nurish, University of Indonesia

1. Mr. Baolong Chen, Master's Student, Communication University of China*
Hometown Association as a Medium: Memory Reconstruction and Identity Formation of Contemporary Indonesian Fujianese Community
2. Dr. Amanah Nurish, Asst. Professor, University of Indonesia
Being Mualaf in Indonesia: A New Trend of Religious Conversion on Chinese Community
3. Mr. Westly Lo Siong Wei, Universiti Brunei Darussalam
Labour Migration of Borderland Chinese in Borneo: The life stories of West Kalimantan Chinese Workers in Brunei Darussalam
4. Asst. Prof. Phitsinee Koad, Acting Assistant Dean for Academic Affairs, School of Languages and General Education, Walailak University
Translocality and the Evolving Identities of Peranakan Chinese in Thailand

Panel 26: Methods in Southeast Asian Studies II: Emotions and Intimacy as Critical Methods

Chair: Prof. Yonariza, Universitas Andalas

1. Ms. Rahmi Rahmayati, Doctor of Humanities Student, Gadjah Mada University
Bina Agarwal's Ecofeminism Approach as a Relevant and Contextual Literary Discipline Approach for Southeast Asian Studies
2. Mr. Aaron Abel Mallari, Assistant Professor and PhD Student, University of the Philippines Diliman
Exploring the politics of emotions and the precarities of Filipino labor migration: OFWs on death row abroad
3. Mr. Jericho Daniel Igdanes, Instructor IV, University of the Philippines Diliman
Quarrying the Family Jewels: Examining Challenges in the Practice of Filipino Family History Research
4. Mr. John Andrew Evangelista, Assistant Professor (UP); PhD Student (HKU), University of the Philippines Diliman/University of Hong Kong
We Need To Get So Emotional: Affective Reflections In Researching Queerness

Panel 27: Situated Spaces: History, Identity, and Indigenous Place-Making in Southeast Asia

Chair: Mr. Johny Alfian Khusyairi, Universitas Airlangga

1. Ms. Vera Bararah Barid, Researcher, National Research and Innovation Agency
Women Agencies and Social Communities Participate in Coastal Community Empowerment (Case Study in Indonesia)
2. Dr. Wendell Glenn Cagape, Associate Professor III, Centro Escolar University - Manila
The Subanen Narratives: Problematizing Indigenous Methodologies for Southeast Asian Studies
3. Arch. Marijoy Atole, PhD student, University of the Philippines
Tracing the Roots: A Toponymic Journey Through the Origins of Goa, Camarines Sur, and Its Barangays

Panel 28: Reclaiming and Redefining Heritage II: Engaging with Southeast Asian Pasts

Chair: Prof. Akkharaphong Khamkun, Thammasat University

1. Dr. Idham Bachtiar Setiadi, Indonesia Country Representative, Maritime Asia Heritage Survey
The Interscalar Suvarnasamudra Challenge: Thinking With the Archipelago About Public Maritime Heritage in Indonesia
2. Mr. Dias Pradadimara, Lecturer, Department of History, Universitas Hasanuddin, Indonesia
Contesting Urban Heritages in Palangkaraya
3. Dr. John Lee Candelaria, Assistant Professor, Hiroshima University
Temporal Dissonance in Stone and Space: Intramuros and Corregidor as Palimpsests of Philippine Colonial Memory
4. Dr. Champathong Phochanthilat, Deputy Head, History and Archaeology Department, Director of Gender Studies Center, National University of Laos
Pak Lai Rock Art Cultural Heritage in Xayabouly Province, Lao PDR

Panel 29: Screening Southeast Asia: Reimagining, Gender, Identity, and Mobility

Chair: Dr. Sarah Hanaa Haji Ahmad Ghazali

1. Dr. Sarah Hanaa Haji Ahmad Ghazali, Lecturer, Faculty of Arts and Social Sciences, Universiti Brunei Darussalam
To Cairo and Melbourne with Love: Comparative Perspectives on the Al-Azhar and Overseas Universities in Southeast Asian Cinema
2. Ms. Yatong Xiao, PhD Student, Hong Kong Baptist University
Spectral Feminism: Buddhist Ghosts, Gender Resistance, and the Reinvention of Thai Modernity

Panel 30: Sustainable Tourism and Local Engagement In Southeast Asia

Chair: Dr. Widya Fitriana, Universitas Andalas

1. Mr. I Wayan Suyadnya, Lecturer, Universitas Brawijayat
(Over)tourism and Tourist Pressure at Indonesia's UNESCO World Heritage Sites: The Cases of Borobudur Temple and Subak Landscapes
2. Dr. Sri Pujiastuti, Researcher, Universitas Pradita
Community-Based Tourism Management Grounded in Local Wisdom: A Case Study of a Tourism Village in Bogor Regency
3. Dr. Widya Fitriana, Lecturer, Universitas Andalas
Policy Formulation For The Development Of Sustainable Rural Tourism
4. Ms. Vivienne Monta, Instructor, University of Perpetual Help-Molino Campus
Running to See: How Marathons and Fun Runs Boost Southeast Asian Tourism

Panel 31: Rethinking Knowledge Production in Southeast Asian Studies: Histories, Fields, and Reflexivities from Japan

Chair: Dr. Kisho Tsuchiya, Kyoto University

1. Dr. Kisho Tsuchiya, Center for Southeast Asian Studies, Kyoto University
Triangulating Knowledge Traditions: East Timorese Histories across Southeast Asia, the West and Japan
2. Dr. Takamichi Serizawa, Senior Assistant Professor, Faculty of Intercultural Studies, Yamaguchi Prefectural University
War, Defeat, and a Historical Path of Southeast Asian Studies in Japan
3. Dr. Zenta Nishio, Senior Assistant Professor, Department of Humanities and Social Sciences, Ehime University
Rethinking Knowledge Production in Southeast Asian Studies: Histories, Fields, and Reflexivities from Japan
4. Ms. Miria Asaba, Doctoral Degree Student, Tokyo University of Foreign Studies
Sketch Timor-Leste: Beyond Disciplinary and Boosting Image Resolution

Panel 32: Methods and Meanings in Southeast Asian Food Studies

Chair: Dr. Hanafi bin Hussin, Universiti Malaya

1. Dr. Hanafi bin Hussin, Honorary Professor, Southeast Asian Studies Department, Universiti Malaya
Bridging the Past, Present and Future Through Food Culture in Southeast Asia

2. Mr. Raymond Aquino Macapagal, Doctoral Student, University of the Philippines Baguio
Sarap, Sedap, Enak, Aroy Mak: Teaching and Tasting Southeast Asian Food Culture
3. Vatsana Douangmalasy, Lecturer, Department of History and Archaeology, National University of Laos
The Culture of Raw Pork Consumption of Three Ethnic Groups (Lao, Khmou and Hmong), in Three Villages, Northern Lao PDR

Panel 33: Sound and Movement in Southeast Asia: Ritual, Identity, and Cultural Performance

Chair: Dr. Arsenio Nicolas, Mahasarakham University

1. Dr. Arsenio Nicolas, Specialist, Mahasarakham University
New Bamboo and Gong Ensembles in Highland Northern Luzon Festivals
2. Ms. Jennifer Delfin, Faculty, Bulacan State University (PhD student)
Obando Fertility Dance and Other Southeast Asian Dance Rituals: A Comparative Study of Embodied Expressions of Spirituality and Community
3. Dr. Fakhriati, Researcher, Badan Riset dan Inovasi Nasional
Transformation Of Samaniyah Sufi Order Into Saman Performance: A Shift From Mysticism To Cultural Expression In Nusantara
4. Mr. Ratchapol Ploythet, MA Student, Faculty of Liberal Arts, Thammasat University
Red Music and the Construction of National Identity in Post-War Vietnam: A Case Study of the Song “Như Có Bác Hồ Trong Ngày Vui Đại Thắng”

Panel 34: Grassroots Resistance and Local Power: Community Strategies of Transformation in Indonesia

Chair: Prof. Budi Agustono, University of Sumatera Utara

1. Ms. Arum Ningsih, PhD Student, Coventry University
Five Dimensions of Counter- and Alternative-Narrative Programmes in Indonesia
2. Prof. Budi Agustono, Lecturer, University of Sumatera Utara
Labor Protest in the Early 1990s in Medan Indonesia
3. Dr. Muslimin A. R. Effendy, Lecturer, Department of History, Universitas Hasanuddin, Makassar, Indonesia
Islam, Tradition and the Making of Elites in Sumbawa Island, Indonesia

Panel 35: Agriculture, Livelihoods, and Regional Economies in Southeast Asia

Chair: Mr. Indra Jaya Wiranata, Lecturer/Researcher, Universitas Lampung

1. Mr. Indra Jaya Wiranata, Lecturer/Researcher, Department of International Relations, Faculty of Social and Political Sciences, Universitas Lampung
Ms. Ridha Amalia, Lecturer/Researcher, Department of International Relations, Faculty of Social and Political Sciences, Sriwijaya University
Cultivating Resilience: Sustainable Agriculture and the Environmental Security in Southeast Asia
2. Mr. Floper Gershwin Manuel, Associate Professor / PhD Student, Central Luzon State University/ Thammasat University
Rice Beyond Consumption: Exploring Rice as a Cultural and Political Tool in the Philippines and Thailand
3. Dr. Ida Liana Tanjung, Chair, Center for Cultural and Tourism Studies, Universitas Hasanuddin, Makassar, Indonesia
Fisherfolks in a Contemporary Cosmopolitan City: The Case of Makassar, Indonesia

Panel 36: Cultural Diplomacy and Soft Power: Korea's Expanding Presence in Southeast Asia

Chair: Dr. Kim Dong-Yeob, Korean Association of Southeast Asian Studies

1. Dr. Yoomi Kim, lecturer, Hankuk University of Foreign Studies
An Analysis on Development of Cultural Hubs in ASEAN and Korea
2. Mr. Pitipat Chanthamat, Master of Mekong Studies Student, Khon Kaen University
The Development of South Korea's Soft Power in Vietnam.
3. Ms. Yen Ling Khao, PhD candidate, Universiti Malaya
Exploring Audience Experiences: Keep Watching and Healing With Silent Vlogs from South Korea and Malaysia on YouTube

Panel 37: Building Southeast Asian Knowledge: Archival Education, Area Studies, and Curriculum Design

Chair: Prof. I Ketut Ardhana, Professor, Udayana University

1. Dr. Ryan Pesigan Reyes, Associate Professor, Polytechnic University of the Philippines
Aspects of Decolonization in the Program and Curriculum of Southeast Asian Studies in selected HEIs
2. Prof. I Ketut Ardhana, Professor, Udayana University
Southeast Asian Studies In Indonesia: As An Experience
3. Mr. Martin Julius Perez, MLIS Graduate, University of the Philippines Diliman
Educating Archivists: A Comparative Reflection on Archival Education in The Philippines and Thailand

4. Mr. Girard Jeune R. Bauyon, Program Officer, SEASREP Foundation
Showcase of Scanning the Landscape of Southeast Asian Studies in Southeast Asia Online Report

Panel 38: Religious Expressions and Transformations In Southeast Asia: Space, Politics, and Spiritual Practice

Chair: Dr. Rosnida Sari, University of Jember

1. Dr. Rosnida Sari, Lecturer, University of Jember
Discovery Bible Studies: Fulfilling the Spirituality of Western Christian Worker in Banda Aceh
2. Dr. Roni Tabroni, Researcher, National Research and Innovation Agency (BRIN)
Hajj Journey and Political Traces: The Influence of Hajj on Political Islam in Indonesia (1850–1940)
3. Mr. Sopianha Bunthoeun, PhD Anthropology Student, Seoul National University
Place-Making of the Buddhist Monasteries in the Khmer Krom in Vietnam's Linguistic Landscapes
4. Prof. Dr. Media Zainul Bahri, Associate Professor, Syarif Hidayatullah State Islamic University (UIN) Jakarta
An Ambitious Muslim: Rereading the Winding Path of the Indonesian Islamic Modernism Period of 1970–2020 in the Context of Western Modernity and Religious Revival

Panel 39: Southeast Asian Literature, Memory, and Circulation

Chair: Dr. Hope Yu, University of San Carlos

1. Dr. Rahimah Hamdan, Lecturer, Universiti Putra Malaysia
Recognizing the 'Unsung Malay Munshi': Tuan Siami and 19th Century Malay Literature
2. Dr. Maricristh Magaling, Associate Professor, Bulacan State University
The Kalag in Contemporary Southeast Asian Fiction: Haunting as a Transgressive Metaphor
3. Dr. Hope Yu, Director, Cebuano Studies Center, University of San Carlos
Worlding the Philippine Novel: Translation, Circulation and the Southeast Asian Writer
4. Dr. Mary Grace Concepcion, Associate Professor, University of the Philippines Diliman
Intergenerational Struggles and Historical Connectivity in Cyan Abad-Jugo's Letters from Crispin

Special Session 1: Unveiling: Art, Academy, And Community: A Tolong Menolong Exhibit

Chair: Dr. Muhammad Arafat bin Mohamad, University Brunei Darussalam

1. Jehabdulloh Jehsorhoh, Patani Artspace, Pattani Thailand
2. Korakot Sangnoy, Patani Artspace, Pattani Thailand
3. Mohamad Yusuf, Taring Padi, Yogyakarta, Indonesia
4. Bayu Widodo, Taring Padi, Yogyakarta, Indonesia
5. Adi Helmi Bin Jaini, Pangrok Sulap, Sabah Malaysia
6. Mohd Hizal Bin Rusini, Pangrok Sulap, Sabah Malaysia

Special Session 2: An Imperial Sake Cup And I Short Film Screening With Q&A with Dr. Charnvit Kasetsiri

Special Session 3: How to Prepare a Research Proposal Training Workshop by Dr. Mairii Aung-Thwin, National University of Singapore

Roundtable Discussion 1: Cinematic Perspectives: Storytelling Southeast Asia Through Film

Chair: Dr. Sarah Hanaa Hj Ahmad Ghazali, Universiti Brunei Darussalam

1. Dr. Budi Irawanto, Assoc. Prof, Universitas Gadjah Mada, President, Jogja-NETPAC Asian Film Festival
2. Jose Lorenzo (Pepe) Diokno, film director, producer and screenwriter, Kapitlol Films
3. Mr. Amir Muhamad, Managing Director, Kuman Pictures
4. Kong Ritthdee, Deputy Director, Thai Film Archive
5. Mr. Huu-Tuan Nguyen, film director and producer, June Entertainment

Roundtable Discussion 2: Authoritarian Regimes' Impact on Independent Research and Academic Freedom - and the Struggle of Myanmar Scholars

Chair: Dr. Mike Hayes, Mahidol University

1. Dr. Bencharat Sae Chua, Lecturer, Institute of Human Rights and Peace Studies, Mahidol University
2. Dr. Magnolia May Thida, Project Researcher, Institute of Human Rights and Peace Studies, Mahidol University
3. Dr. Nan Kham Mai, Project Researcher, Institute of Human Rights and Peace Studies, Mahidol University
4. Dr. Nwet Kay Khine, Senior Researcher, Regional Center for Social Science and Sustainable Development, Chiang Mai University

Roundtable Discussion 3: Toward A Global Southeast Asian Studies: Divergent Genres, Situated Knowledges, And Emerging Trajectories

Chair: Dr. Maitrii Aung-Thwin, National University of Singapore

1. Dr. Takamichi Serizawa, Senior Lecturer, Yamaguchi Prefectural University
2. Dr. Vathana Pholsena, Head, Southeast Asian Studies Department, National University of Singapore
3. Dr. Adam Tyson, Chair, ASEAS-UK and Associate Professor, University of Leeds, Leeds, United Kingdom
4. Dr. Patrick Jory, Associate Professor, The University of Queensland, Brisbane, Australia
5. Dr. Tyrell Haberkorn, Co-Chair, Human Rights Program and Professor of Southeast Asian Studies, Department of Asian Languages and Cultures, University of Wisconsin-Madison
6. Dr. Je Seong Jeon, Professor, Jeonbuk National University, President, Korean Association of Southeast Asian Studies(Part I)
7. Dr. Kim Dong-Yeob, former President, Korean Association of Southeast Asian Studies (Part II)

Roundtable Discussion 4: Consumers and Producers Of Knowledge on the Ground: Experiences of Local Historical and Heritage Societies

Chair: Dr. Idham Bachtiar Setiadi, Maritime Asia Heritage Survey

1. Ms. Jarunee Khongsawasdi, Manager, Siam Heritage Trust, Siam Society
2. Ms. Hasti Tarekat Dipowijoyo, Co-founder, Sumatra Heritage Trust, Pan-Sumatra Heritage Network
3. Ms. Datin Rosemarie Wong, President, Sarawak Heritage Society
4. Mr. Niño Kevin D. Baclig, Museum Director, Cagayan Museum and Historical Research Center

Roundtable Discussion 5: Women on The Cusp: Navigating the Path from Early Career to Tenure in Southeast Asian Social Sciences

Chair: Dr. Sol Iglesias, University of the Philippines

1. Dr. Amporn Marddent, Assistant Professor, Center for Contemporary Social and Cultural Studies, Thammasat University
2. Dr. Bencharat Sae Chua, Lecturer and Director, Southeast Asian Coalition for Academic Freedom, Institute of Human Rights and Peace Studies, Mahidol University
3. Dr. Prof. Hurriyah Director, Center for Political Studies & Department of Political Science, Universitas Indonesia

4. Dr. Sol Iglesias, Assistant Professor, Department of Political Science, University of the Philippines
5. Dr. Tyrell Haberkorn, Co-Chair, Human Rights Program and Professor of Southeast Asian Studies, Department of Asian Languages and Cultures, University of Wisconsin-Madison
6. Dr. Vilashini Somiah, Senior Lecturer, Gender Studies Programme, Universiti Malaya

Abstracts

Panel 1: Narratives of Becoming: Emerging Identities in Southeast Asia

Chair: Dr. Prasit Leepreecha, Chiang Mai University

Enacting Indigenous Law in Thailand

Dr. Prasit Leepreecha, Associate Professor, Chiang Mai University

Indigenous identification and movement in Thailand began in 2008, following the adoption of United Nations Declaration on the Rights of Indigenous (UNDRIP) in 2007. Prior to the existence of indigenous people, the terms “hill tribe” and “ethnic group” were widely used in Thailand. In 2012, the Network and Assembly of Indigenous Peoples in Thailand had drafted the Indigenous Peoples Act and proposed to the National House of Representatives in 2019. Up to the present, the act has been debated and finally approved by the House of Representatives and under consideration of the Senate. Interestingly, the term “indigenous people” was dropped out during the debates. Only the term “ethnic group” is accepted. The evidence shows that official Thai state still concerns the national security that could be threatened by indigenous people, especially on self-determination. Moreover, the mainstream Thai peoples and authorities still confuse on those terms and meanings. Therefore, this article aims to present the historical movement, processes on pushing for legal recognition, and further steps of grassroot indigenous movement in Thailand. The article argues that although indigenous peoples in Thailand failed on having the term in the national law, the procedures have made their identity and issues to be known in Thai public. Essentially, the movement has awakened more indigenous peoples to dare to identify themselves and claim their basic rights, amidst the state domination. The attempt also links to the regional movement of indigenous peoples in Southeast Asia. Details of the article are drawn from the long-time participant observation and interviews on key-informants.

Ethnic Relations and Development of Sapeken Society, Indonesia (Part of the Study of Islands in Southeast Asia)

Ms. Moordianti, Faculty, Universitas Airlangga
Prof. Sarkawi, Universitas Airlangga

Sapeken Island, part of East Java Province with an area of approximately three square kilometers, is one of the islands inhabited by residents mostly from Sulawesi. For centuries, this island has been a traditional crossing point for sailing between Sulawesi, Java, and Madura. Sailors used the island as a shelter from storms and a source of clean water during their voyages. Over time, Sulawesi sailors did not just temporarily stop on Sapeken; they settled, formed families, and had children. As a result, the island became inhabited by various ethnic groups from Sulawesi,

including the Bajo, Bugis, Makassar, and Mandar. Such interesting stories are of course also found in stories on many other islands in Southeast Asia. Starting from their migration process, then which cultures or traditions were continued, abandoned, or transformed? Up to what adaptation strategies did they employ, particularly when faced with customs different from their original areas?

Subnational and Transregional Connections: Reflections on Fieldwork Among the Ibans in Brunei

Mr. Napak Serirak, PhD Candidate, Universiti Brunei Darussalam

Fieldwork has long been seen as central to anthropological research. However, what fieldwork means for each researcher can vary, given the specific historical, structural, cultural, and material conditions of research locations as well as researcher's identity, positionality, personal, and affective relations. In this paper, I explore how, as an anthropologist and a foreigner, I established relationships with my Iban interlocutors, especially in the Temburong district of Brunei Darussalam. I discuss how I became a 'friend' (*kaban*) and have somehow been perceived as a 'kinfolk' or 'sibling' (*madik*) by certain interlocutors. I emphasise how mobility informs research opportunities, which are not confined to specific locations but extend across spaces and times. This makes my research sites span across Brunei and include the Limbang district of Sarawak, Malaysian Borneo, as I followed my interlocutors through their quotidian lives and kinship ties. I also underline how, as a Thai national, I got to know stories of affinity between Thai migrant workers and the Ibans of Brunei and Sarawak in the 1990s, which suggests subnational and transregional encounters and connections within specific places and times in the contexts of planetary urbanisation — manifesting through infrastructural development, movement of people and capital, but also the attempts to fix certain people in places.

The Perfectly Virtuous Woman: Literary Traditions, Culture Change, and Ideal Womanhood in 19th- and 20th-Century Cambodia

Ms. Borei Heang, History lecturer, Institute for Banking Studies

Women's images depicted in different forms and historical eras are important for understanding the complexities of gender dynamics, societal expectations, and cultural representations of women. This is particularly essential in the context of 'virtuous womanhood,' which encompasses the broader understanding of what it believes to embody the worthy characteristics of a woman within a given cultural context. This paper explores this phenomenon by examining the evolution of the concept of womanhood in Cambodia from the pre-Western colonization era in the 19th century through the post-independence period in the mid-20th century. This specific historical context provides a nuanced perspective on cultural shifts and gender dynamics by revealing how societal structures underwent significant transformations resulting from Western colonial encounters, the dissemination of

print and popular culture, and changes in collective values. The paper argues that the concept of virtuous womanhood was not static and did not solely determine the ideal image of women in modern Cambodia, contrary to what some gender scholars and feminist advocates have suggested. Rooted in folklores and Buddhism in the 19th century, this concept had gradually evolved to embrace a much broader range of gender dynamics and identities that increasingly included women's agency within their family and social interactions during the first half of the 20th century. By closely and critically examining indigenous accounts, particularly literary genres related to women, the discussion aims to illuminate the changing dynamics of ideal womanhood in Khmer society, a topic often overshadowed by contemporary discourses on feminism and gender equality.

Panel 2: Recasting Comparative Approaches in Southeast Asia

Chair: Dr. Trixie Tangit, Universiti Malaysia Sabah

Overcoming Declining Democracies: Comparative Perspectives From Southeast Asian Youth-Led Activists

Mr. Muhammad Indrawan Jatmika, Faculty, DHI-Dosen Hubungan Internasional, Universitas Pembangunan Nasional Jawa Timur, Indonesia

Southeast Asia has seen an increase of authoritarian practices and a concerning trend of democratic regression over the last ten years. In nations that were once praised for their democratic achievements, political rights are being undermined, civic spaces are becoming smaller, and freedom of expression is being restricted. Youth-led social movements have become important players in the fight to protect and restore democracy in response to these issues. In order to better understand how young activists react to authoritarian pressures at the national level and participate in transnational solidarity initiatives, this paper compares youth mobilizations in Indonesia, Thailand, Myanmar, and the Philippines. The paper argues that while each movement is shaped by specific national contexts, there is a growing pattern of interconnectedness and mutual learning among Southeast Asian youth. These movements collectively represent a vital force for resisting authoritarian consolidation and reimagining democratic futures in the region. By highlighting comparative insights, the study contributes to a deeper understanding of how Southeast Asian youth are reshaping regional political landscapes in the face of mounting democratic challenges.

Southeast Asian Connections and the Politics of Identity-Making in Sabah (Malaysian North Borneo)

Dr. Trixie Tangit, Senior Lecturer, Universiti Malaysia Sabah

In Sabah, Malaysian Borneo, official classifications of indigeneity—such as Bumiputera and Sabah Native—shape access to land, education, and political

representation, but are also influenced by colonial legacies. These frameworks often struggle to reflect the complex realities of identity in a state where Filipino and Indonesian migrants now outnumber any single Indigenous group. The intersections of indigeneity and migration, further complicated by intermarriage and social integration, challenge more rigid identity categories. Drawing on comparative perspectives from the Philippines and Indonesia, where colonial and postcolonial histories have similarly impacted Indigenous self-understanding, this paper suggests a more relational and historically informed approach to identity-making. Rethinking Sabah's identity politics through a Southeast Asian lens may contribute to more inclusive and context-sensitive policy reforms, positively impacting areas such as equal access to education and greater recognition of Indigenous land rights.

From Distinctions to Relations: Assemblage Thinking for Teaching Comparative Development in Southeast Asia

Ms. Nota Magno, Assistant Professor, Department of Development Studies, Ateneo de Manila University, Philippines

Comparative analysis has been instructive in seeing the economic, political and sociocultural distinctions and similarities between nations or localities in Southeast Asia as outcomes of a shared yet contested histories that have been constructing this geopolitical space. In the field of development especially, comparative analysis is used to identify successes and challenges in order to formulate policy options that can address regional disparities. However, beyond the development outcomes of Southeast Asian identities, it is necessary for students of development to appraise the processes that lead to these outcomes and identities, including factors outside of the region. In this regard, assemblage thinking can be used to establish connections, assemble meanings, voices, agentic action, and the varied impacts of political and economic structures that generate development processes. This paper aims to discuss the potentials and limitations of using assemblage thinking as a pedagogical tool alongside comparative analysis of Southeast Asia, for students to see beyond outcomes and goals in order to have a more nuanced understanding of discursive constructions of development, and move from descriptive portrayals of Southeast Asia to critical and dynamic explanations of transnational, regional and global interactions.

Working Comparatively as a Southeast Asianist in Thailand: From Comparative Politics to Human Rights Studies in Southeast Asia

Dr. Coeli Barry, Associate Professor, Mahidol University, Thailand

Comparison is one of the richest and most versatile tools we possess in everyday life. While many comparisons come to us within the flow of thoughts and reactions to the world around us, we're also taught to think, research and write comparatively within our respective fields whether in the humanities or social sciences. In this paper I draw on first-hand experience as someone trained in Southeast Asian

Studies and Comparative politics whose life/career path led me to a role as lecturer at the Institute of Human Rights and Peace Studies in Thailand. I also rely on interviews with former students and with co-workers to elucidate some of the differences and parallels in the kinds of comparisons that feel most apt when working as Southeast Asianists or within human rights and peace studies with a focus on ASEAN and Southeast Asia. For example, one notable difference is in the use of a historical comparative lens, generally more common within Southeast Asian studies research versus a present tense, normative lens comparing what is and what ought to be. The latter is much more familiar within human rights and peace studies. From the ongoing conversations that inform teaching, advising and collegial exchanges on research themes, the paper offers some interpretations on how these distinct, yet sometimes overlapping, fields see the challenges and benefits of comparative methods and comparative themes. Given that Southeast Asian Studies in Southeast Asia is itself enriched and broadened by conversations like these in other settings, it is my hope this paper can encourage further thought and discussion.

Panel 3: Transformations in Colonial Southeast Asia: Science, Commerce, and Disease

Chair: Dr. Francis A. Gealogo, Ateneo de Manila University

The Influenza Pandemic of 1918–1919 in the Philippines and Southeast Asia

Dr. Francis A. Gealogo, Professor, Ateneo de Manila University

The 1918 influenza pandemic was one of the most virulent epidemics ever to hit the American-occupied Philippines, in particular, and the region of Southeast Asia in general. The impact of the contagion was felt unevenly by the population, with some societies becoming more vulnerable to the disease compared to others.

The presentation analyzes the environmental and ecological dimensions of the spread of the disease, and the attempts by different sectors to contain the epidemic, or mitigate its impact for those already affected by the outbreak. The official government actions as well as the people's perception about the pandemic in these population types will also be analyzed in order to advance the evaluation on the social dimension in the history of this pandemic from the prism of social, medical and demographic history. Finally, the paper will present the Philippine and Southeast experience during the influenza pandemic and attempt to reflect these to analyze the efforts in the countries of the region to contain post-1918 pandemics such as Bird Flu and Covid.

Western-Southeast Asian Trade in the 16th–17th Centuries: An Approach Through the Concept of the “Global Supply Chain”

Dr. Thi Que Chau Tran, Lecturer, Hue University

The concept of the "global supply chain" encompasses the activities involved in the procurement, production, and distribution of a product or service from the initial supplier to the ultimate consumer on a worldwide scale. Today, the supply chain stands as one of the most critical elements in the field of business, significantly shaping the development and competitiveness of enterprises. Although the term "supply chain" only emerged and evolved around the 1980s, analogous activities—sourcing raw materials, manufacturing, transporting, and distributing goods—had existed long before.

One notable consequence of the Age of Exploration was the establishment of long-distance trade routes connecting different continents, thereby forming global trading systems initially dominated by Portugal and Spain, and subsequently by the Netherlands. When viewed through the lens of modern theoretical frameworks, it becomes evident that, during the 16th and 17th centuries, trade between Western powers and Southeast Asia operated as an embryonic form of a global supply chain, characterized by specialized production, multilayered commercial networks, and patterns of global consumption. Western powers did not merely act as purchasers; rather, they integrated themselves into existing regional trade networks and restructured commodity flows to meet the demands of emerging markets.

Southeast Asia played a pivotal role in this network as a center of production and resource extraction. Spices such as cloves, nutmeg, and pepper were sourced from the Moluccas and Banda Islands, while timber, gold, silk, cotton, sugar, and porcelain were obtained from regions including Java, the Philippines, Vietnam, and Siam. Although these goods originated locally, they were channeled into European, Chinese, and Indian markets through the intermediary role of Western powers. In exchange, Southeast Asia imported silver (notably from the Americas via Manila), Indian cotton textiles, and Chinese silk. This circulation of goods mirrors the contemporary flow of products among specialized manufacturers, commercial hubs, and final consumers.

Nevertheless, driven by the ambition to monopolize trade, the nascent global supply chain connecting Western powers and Southeast Asia faced significant disruptions and challenges. These stemmed from military interventions and coercive agricultural systems—developments that foreshadow modern ethical concerns surrounding global supply chains.

Development for Whom? Urbanization, Vegetable Farming, and Trade in American Colonial Philippines, 1899 to 1929

Ms. Marie Beatriz Gulinao, Instructor, Ateneo de Manila University

Mr. Alvin D. Cabalquinto, Instructor, Ateneo de Manila University

A trend across Western colonizers in Southeast Asia was the building of colonial hill stations in cooler parts of the colony which better suited their physiological needs. Such hill station in the Philippines was Baguio, a city built in the mountains of Northern Luzon. In early twentieth century U.S. colonial rule, urbanization of Baguio was undertaken with the goal of the city serving not only as a health resort but also as a summer capital for the government.

Existing scholarship on Baguio's urbanization is critical of the U.S. colonial government, who designed the city primarily to serve their own interests. Amidst these "developments," the local population were relegated as consumers and laborers. This research redirects focus to an aspect of Baguio's urbanization in which the local population was most actively involved: vegetable farming and trade. It argues that, through participation in the experiment station, Baguio's local population was able to assert their concept of development: one which was not based on American ideals, but rather built around the community's needs.

This research discusses how vegetable farming and trade in the region from 1899 to 1929 allowed the local population to advocate for their interests in their city's development. For primary sources, this research utilizes the Reports of the Philippine Commission, the Philippine Agricultural Review, the Historical Data Papers and the periodical, The Philippine Farmer. It prompts further inquiry on how colonized people find creative ways to reclaim their agency in colonial spaces that actively marginalize them.

Panel 4: House Museums in Southeast Asia I

Chair: Dr. Ian Alfonso, University of the Philippines

More House Than Museum: Bahay Nakpil-Bautista in Manila

Asst. Prof. Rhodalyn Wani-Obias, History Department, University of the Philippines

At the heart of Quiapo, Manila, lies a house museum dedicated to the lives of at least six key figures in Philippine history: the Bahay Nakpil-Bautista. Within its walls lived the revolutionary member Gregoria de Jesus, musical composer and concert pianist Julio Nakpil, silversmith Francisco Nakpil, doctor and philanthropist Ariston Bautista, National Artist Juan Nakpil, and prominent architect Angel Nakpil. Four of these individuals had connections with the Katipunan, an organization that led the Philippine Revolution in 1896, and this link remains of primary significance as the museum continues to identify itself to this day as a "Tahanan ng mga Katipunero" or "Home of the Heroes of the Philippine Revolution." In addition to its prominent

residents, the house itself exhibits architectural trends from the turn of the 20th century. Designed by renowned architect Arcadio Arellano, the house was built in 1914 along A. Bautista Street and exemplifies features typical of the bahay na bato (stone house) architecture, namely its stone ground floor and wooden upper floor.

More than its historical significance, Bahay Nakpil-Bautista stands testament to the changing urban landscape of one of Manila's busiest districts, Quiapo, and cannot be separated from the community that surrounds it. Using documentary materials and oral histories, this paper argues that the enduring legacy of Bahay Nakpil-Bautista is found not so much in its curated collection of artifacts, but in more tangible, lived practices. From monthly interfaith activities with young Muslim children to cultural showcases of the community's history, the museum sustains its vitality, flourishing amidst the urban hustle. In looking at house museums such as the Bahay Nakpil-Bautista as living spaces rather than mere exhibition halls allows for the meaningful connection of past and present, thereby enhancing the relationship between heritage and community. In the case of Bahay Nakpil-Bautista, heritage is embodied and practiced in a space that is in reality, more house than museum.

Domesticating the Nation: The Aung San Museum and the Presence of Public History in Myanmar

Dr. Maitrii Aung-Thwin, History Department, National University of Singapore

Scholars in Southeast Asia have been critical of textbooks, monuments, and museums that position nation-states as the primary unit of analysis and the only subject with a history, simplifying the diversity of experiences, locales, and communities or relegating them to the background (Winter & Daly, 2012). Attempts to intervene through the promotion of counter-narratives have only reified the position that expressions of national history are “bad to think.” This paper reassesses the place of nation-building history by examining the memorialization of a house in 1950s Myanmar (Burma). It explores the role of domestic and international actors in the historical construction of the Aung San Museum, the home of the man who is widely considered to be the “father” of modern Myanmar. Following research into the domestication of history and the analysis of home museums in America (West, 2013), this study examines the potential of public history as an entry point to re-engaging nation-building histories in Myanmar and Southeast Asia. At the same time, it considers how social-cultural dynamics particular to Southeast Asia may expand how we might think about the role and field of public history.

From a Family Museum to Campus Museum: The Story of ‘Omah Munir Museum,’ a Human Rights Museum, in Post New Order Indonesia

Dr. Abdul Wahid, Faculty of Cultural Sciences, Universitas Gadjah Mada

This contribution is going to discuss the history of ‘Omah Munir’, a family-initiated museum dedicated to the memory of Munir Said Thalib, a prominent human rights

activist murdered in September 2004. The museum started its operation on December 2013, using the house of Munir and Suciwati, his wife, as the venue, located in touristic area of Batu, East Java. Known with its logo “Melawan Lupa,” the museum displays Munir’s place in the history of human rights campaign in Indonesia. After five years operation independently, Omah Munir Museum emerged as a famous ‘alternative museum’ in Malang, which led the provincial and municipal government to offer a plan to make it a bigger government-funded museum. With a staggering budget of around ten billion rupiah, the construction process started on 8 December 2019 and completed within a year. Two years after the completion, however, the magnificent new building of Museum HAM Munir was far from ready to operate as a ‘state-supported museum.’ Internal bureaucratic conflicts and corruption halted its opening. Disappointed with the situation, the Omah Munir Foundation decided to cancel all agreements with the government in September 2023. They decided instead to relocate the museum to the Faculty of Law, Brawijaya University of Malang on August 2024.

Combining various historical sources and oral history, this article argues that the story of Omah Munir Museum reflects the strength but also the limit of a community-based house museum in Indonesia. Its strength lies on its flexibility and independency in presenting its ‘identity’ and messages to public, but also its ‘portability’ to move from a place to another. Yet, it has certain limitation, namely the lack of ‘stable’ financial support and political back up. This the reason that forced Omah Munir Museum to collaborate with the state authority, which promised to transform it into a bigger state-funded museum. In fact, it was only a political lip service or ‘a trap’ created by the state to prevent such ‘unwanted memory’ as promoted by this museum going to public domain. From a political memory perspective, it was part of structural mechanism of impunity to suppress the examination of human right abuse in Indonesia. Luckily, Brawijaya University was willing to ‘save’ the Omah Munir Museum, by transferring all the collections to a new museum located inside the campus for educational purposes.

The House of Ta Mok: Exploring the Dynamics of Meaning-Making of the House Museum of the Most Notorious Khmer Rouge Leader

Mr. Duong Keo, History Department, Royal University of Phnom Penh
Dr. Theara Thun, Faculty of Education, University of Hong Kong

House museums often provide an intimate blend of interpretations that navigate between formality and informality, individuality and collective experience, local significance and national relevance, and connections between the past and present. Apart from preserving specific forms of heritage or memory, house museums function as living entities that reflect the evolving perspectives and understandings of identity. As such, the stories and knowledge derived from a particular house museum often spark debates, controversies, and conflicts of interpretation when connected to various levels and aspects of history. This paper explores this phenomenon by

highlighting how house museums exist as a dynamic process of meaning-making that multiple perspectives co-exist and contest. Using the case of a house museum converted from a private residence of the most notorious former Khmer Rouge leader, Tak Mok (1924-2006), it argues that house museums primarily exist as a continuous process of interpreting and re-interpreting memories related to individuals whose identities have been contested by various stakeholders, including local villagers, teachers, scholars, research institutions and NGOs, and provincial and national governments. The paper draws on fourteen in-depth interviews with local villagers, teachers, and former Khmer Rouge soldiers, as well as primary documents related to Ta Mok and the house museum. The museum is situated within the former Khmer Rouge strong-holder along the Thai-Cambodian border and was established by Ministry of Tourism in collaboration with local authorities and an NGO after Ta Mok's death in 2006. In addition to enhancing our understanding of the intricate historical events surrounding mass atrocities and prominent figures, the discussions illuminate the unique role of house museums in intertwining personal narratives with contentious memories and identities across different levels and stakeholders.

Panel 5: Security and Solidarity: Negotiating Identity And Cooperation In ASEAN

Chair: Mr. Paul Anthony Balagtas, National University-Philippines

Collaborative Security: The Growing Influence of Non-State Actors in ASEAN's Human Security Framework

Ms. Khairunnisa Simbolon, Lecturer/Researcher, University of Lampung

Ms. Mirah Satria Alamsyah, University of Bangka Belitung

Non-traditional security threats in ASEAN, such as human trafficking, climate change, pandemics, and cybercrime, increasingly require responses beyond state-centric approaches. This research examines the rising role of non-state actors—including NGOs, private sector entities, and civil society groups—in addressing human security challenges in Southeast Asia. By analyzing case studies of transnational collaboration and localized initiatives, this study explores how non-state actors complement, challenge, or fill gaps in ASEAN's institutional frameworks. It argues that their involvement enhances regional resilience through expertise, innovation, and grassroots mobilization. The research employs qualitative methods, drawing on policy documents, news and secondary data, to assess the collaboration of multi-stakeholder approaches in ASEAN's human security governance. Findings aim to contribute to debates on inclusive security architectures and the evolving nature of regionalism in a non-traditional threat landscape.

Fostering ASEANnity: Citizenship Education's Role in Shaping Regional Identity in Vietnam and the Philippines

Mr. Paul Anthony Balagtas, Associate Professor, National University-Philippines

The establishment of a collective ASEAN identity is central to the region's vision of fostering unity, cooperation, and sustainable integration among its diverse populations. However, the absence of an explicit ASEAN identity poses challenges in realizing this vision, as there is limited guidance on how to cultivate a sense of regional belonging. Recognizing education as a crucial driver in regional community-building, ASEAN has prioritized its role in promoting the ASEAN Socio-Cultural Community (ASCC) and supporting economic integration. Citizenship education, in particular, plays a pivotal role in shaping civic consciousness, fostering regional awareness, and instilling shared values that align with ASEAN's principles of unity in diversity.

This study examines the role of citizenship education in shaping ASEAN identity among students in Vietnam and the Philippines, two ASEAN member states with distinct sociopolitical contexts yet shared regional aspirations. Using a mixed-method approach, the study integrates both quantitative and qualitative data to assess the extent to which curriculum integration, values education, cross-cultural exchange, civic engagement, and awareness of ASEAN institutions contribute to the formation of a regional identity. A structured survey instrument is employed to collect data from students, measuring their knowledge, perceptions, and engagement with ASEAN-related themes. Additionally, expert interviews with educators, policymakers, and ASEAN representatives provide deeper insights into the effectiveness of citizenship education in fostering regional identity.

Findings from this study will contribute to a better understanding of how educational frameworks influence ASEAN identity formation and provide empirical evidence to guide policy enhancements in citizenship education. By identifying key factors that drive regional consciousness, this research aims to support ASEAN's broader goals of community-building and integration. The study's implications extend to curriculum development, international collaboration in education, and policy initiatives that promote a more cohesive ASEAN identity.

Minilaterals of Southeast Asia: Boon or Bane for Regional Unity?

Mr. King Dranreb Barchita, PhD Student, University of the Philippines Diliman

Minilateralism has been an emerging concept among sovereign states in today's multipolar world and complex geopolitical landscape to advance shared interests with like-minded nations and to achieve common foreign policy objectives. It has become a pragmatic mechanism to address specific challenges ranging from security to economic cooperation. It has also been the approach used by the Philippines and other neighboring countries in Southeast Asia in pursuing foreign

policy goals, especially when multilateral platforms are inadequate to advance their respective national interests. This paper critically examines the rise of minilateral groupings in Southeast Asia and evaluates whether they enhance or undermine regional unity. Proponents argue that such informal and non-binding arrangements allow flexibility, initial collaboration, and efficient decision-making, while critics warn of fragmentation, dependence, overlap of mandates, duplication of efforts, increased influence from external actors, and potentially weakening the already battered consensus-based framework of the Association of Southeast Asian Nations (ASEAN).

Through a literature review of relevant sources, case studies, and policy analysis, the paper explores existing and potential minilateral arrangements that Southeast Asian countries have forged and can potentially forge in the future, and assesses their implications for regional unity and alignment with the norms of ASEAN.

The findings suggest that with the inability of multilateral platforms to address existing regional challenges, Southeast Asian countries will continue to navigate carefully the increasingly complicated geopolitical environment. They will seek partners that share their interests and will help advance their respective foreign policy objectives, but with continued emphasis on regional stability.

Panel 6: Platforms, Politics, and Everyday Life: Digital Transformations in the Region

Chair: Ms. Sylvia Savitri, Universitas Islam Internasional Indonesia

The Instagram Battle: How Shifting Strategies of Affective Polarization and Fan Culture Shaped Indonesia's 2019 and 2024 Election Campaigns

Ms. Sylvia Savitri, Lecturer and PhD Candidate, President University and Universitas Islam Internasional Indonesia

The emergence of social media as a platform for political engagement has transformed electoral dynamics in Indonesia, particularly through the influence of political fanbases on Instagram. This research investigates the evolving strategies used by these fan networks for political candidates during the 2019 and 2024 elections, focusing on their role in fostering affective polarization. Rather than facilitating voter engagement or evaluating candidates' political capabilities, campaigns have shifted to exchanges intended to undermine opponents.

This study analyzes Instagram content, hashtags, and engagement trends, revealing that fan communities have transformed from grassroots movements into organized digital campaigns that merge activism, propaganda, and political spectacle. Utilizing netnography, the research examines relationships within political fandom on social media, focusing on political fan accounts from the 2019 and 2024 election campaigns. It employs Bottici's concept of imaginal politics to explore how visual

narratives, memes, and emotionally charged rhetoric influence voters' perceptions and deepen political divides. The findings indicate that political fanbases have adapted to platform features, reinforcing in-group identities and fostering animosity towards opponents, thus intensifying

This research contributes to broader discussions in Southeast Asian studies by examining the intersections of technology, media, and politics in contemporary electoral contexts. It illustrates how the weaponization of social media in Indonesia reflects global trends in mediated polarization, emphasizing the risks of echo chambers that align with societal divides.

Keywords: Affective Polarization, Political Fandom, Social Media

Cultural Shifts in the AI Era: Digital Discourse and Information Sharing Among Indonesian Youth on Social Media

Ms. Febriandita Tedjomurti, Lecturer, Universitas Negeri Surabaya

Ms. Silkania Swarizona, Lecturer, Universitas Negeri Surabaya

This study examines how AI algorithms on Instagram, X (Twitter), and TikTok transform information sharing and cultural dynamics among Indonesian youth. Using a mixed-methods approach, the research combines computational analysis of engagement metrics, qualitative interviews with 30 youth of 18-24 years old across Indonesian provinces and critical discourse analysis of 100 AI-mediated posts. The investigation focuses on three aspects: (1) AI's role in homogenizing versus diversifying cultural expression, (2) AI's influence on identity formation, and (3) AI's impact on digital power structures. Initial findings reveal AI systems disproportionately amplify global content (e.g., K-pop, Western influencers) while marginalizing local narratives, creating tensions between cultural hybridity and authenticity. The analysis further demonstrates how algorithmic biases privilege urban, English-literate youth, exacerbating regional disparities in digital representation. These findings contribute to the emerging scholarship on algorithmic cultures in Southeast Asia, highlighting the need for culturally-grounded AI governance. Thus, the study recommends three policy interventions such as enhanced algorithmic transparency measures, localized digital literacy programs, and platform regulations to protect indigenous cultural expressions. This study offers valuable insights for policymakers, educators, and platform developers working with digitally-native generations.

The Evolution of Automated Journalism: Ethical Concerns, Human Agency, and the Future of Digital News in Indonesia

Mr. Mohammed Aden Suryana, Lecturer, Universitas Diponegoro

Ms. Jauhar Wahyuni, Lecturer, Universitas Negeri Surabaya

Ms. Kholida Ulfi Mubaroka, Universitas Negeri Surabaya

The integration of artificial intelligence (AI) into journalism has also become a significant phenomenon in Indonesia, sparking widespread discussion across major online media platforms. As AI tools increasingly support news production, questions arise regarding their impact on journalistic practices, professional ethics, and media credibility. This study explores the integration of automated journalism in Indonesia's digital media landscape, focusing on ethical governance, human agency, and socio-technical challenges. Using Critical Discourse Analysis (CDA) based on Fairclough's framework, it examines articles from Kompas.com, Antaranews.com, and CNNIndonesia.com reported from 2024 to 2025. Findings reveal AI's dual role: boosting efficiency and personalization while raising concerns about accountability, misinformation, and the erosion of journalistic labour. Indonesian media advocate for transparency, ethical guidelines, and human oversight, framing AI as a collaborative tool rather than a replacement. Overall, Indonesian journalism is engaging critically with AI adoption, seeking to harmonize technological advancement with democratic values and professional standards to ensure that AI serves as a partner in, rather than a disruptor of, the future of journalism. The study will contribute to global discussions on AI's impact on journalism, offering insights from Indonesia's media context.

Panel 7: Reframing Gender at the Margins: Critical Dialogues on Power, Citizenship and Identity in Southeast Asia

Chair: Dr. Giselle Miele, The University of Tokyo

Can Sexuality Education Be Taught in Indigenous Schools? Examining Gender and Sexuality Education in a Lumad Community School in the Philippines

Dr. Giselle Miele, Postdoctoral Research Fellow, The University of Tokyo

Comprehensive sexuality education (CSE) has recently and repeatedly been promoted worldwide. While the connection between Indigenous education and decolonization is increasingly recognized in broader discourses, the integration of gender and sexuality education in Indigenous schools remains underexplored. A key debate centers on whether incorporating CSE into existing curricula imposes “western” frameworks or strengthens decolonization and inclusivity. This study aims to rethink teaching CSE in Indigenous schools as instrumental in understanding and reinforcing nonbinary ideologies of gender and sexuality, using a Lumad community school in Mindanao, Philippines as a case study. The school also has students who are openly expressing their gender identities in a collective, enabling environment. Through an Indigenous feminist lens and ethnography consisting of interviews and focus group discussions with teachers, students and curriculum developers, this study reveals how co-learning strategies for SOGIE (sexual orientation, gender identity and expressions) and references to Lumad matriarchal and pre-colonial histories inform careful deliberation of CSE topics in classes. Additionally, CSE has been used as a strategy to discourage early, forced and child marriages in these communities. Despite these efforts, resistance to CSE persists, particularly in

debates over its permanence in the curriculum. Opposing views largely stem from a generational divide in understanding CSE and narratives framing it as a western imposition. This study contributes to the broader discourse on decolonizing education, where gender and sexuality education is often overlooked as important components of the decolonization process.

Challenging Norms, Preserving Harmony: Women Ulama's Strategies in Combating Child Marriage in Indonesia

Ms. Hilda Kemala, PhD Student, Waseda University

The role of religious leaders to end child marriage has become an increasingly important topic of discussion, particularly in countries with strong religious traditions. This study examines the role of women religious leaders (ulama) in Indonesia in combating child marriage. It traces the longstanding history of women ulama and their advocacy for gender equality before delving deeper into analysis of their position within Indonesia's religious landscape. Drawing on document analysis of publications from major mass Muslim organizations and a series of online and offline interviews, this study investigates the actions, motivation, and challenges faced by women ulama in their advocacy on issues related to child marriage and examines the broader implication of their influence in the urban and rural setting in Indonesia. The findings suggest that their strategies primarily rely on community-based interventions through Islamic boarding schools (pesantren), religious lectures (online and offline), and partnership with local community leaders. This approach enables them to promote change while maintaining harmony within their communities. However, there is growing dissatisfaction within the women ulama themselves regarding this strategy, as it is perceived to bring slower progress in eliminating child marriage. This study highlights the complexities of religious-based advocacy, revealing the tensions between gradual, community-driven reform and the urgency for structural change to effectively end child marriage.

Connecting Past, Present, and Future Registers of Queer Utopias in Neoliberal Singapore

Mr. Russell Yap, PhD Student, National University of Singapore

In this paper, I connect the broader concept of queer utopias and queer imaginary by situating them in the context of neoliberal Singapore. Specifically, this paper examines how these imagined (and often heavily contested) spaces contribute to the broader queer imaginary within the context of Southeast Asia. By situating queer utopias as both a theoretical framework and a lived experience, this study aims to uncover the ways in which these idealized realms offer resistance against dominant heteronormative structures. Through semi-structured interviews with members of the queer fraternity, this paper delves into personal narratives and lived experiences of queer individuals in Singapore to understand how they envision and create utopian

spaces. Specifically, the paper explores if developments along seemingly progressive trajectories in Singapore may provide greater security and confidence for the materialisation of the queer imaginary. The paper further investigates how cinematic portrayals reflect and challenge the survival of queer individuals in finding home and how imaginaries along the lines of queer utopias may be a distant future. This paper demonstrates how these spaces, whether real or imagined, contribute to the formation of a queer imaginary that challenges existing social norms and offers alternative visions of community and belonging. As such, this paper aims to contribute to the ongoing discourse on gender and sexuality in Southeast Asia, offering new insights into the role of queer utopias in shaping queer identities and imaginaries in Singapore.

How Is Citizenship Gendered? A Case of Malaysia

Ms. Nur Adilla, PhD Student, Waseda University

Former colony's constitutions are often treated as diluted replicas of the legal structures of their colonial powers. In the case of Malaysia, the Federal Constitution of Malaya, conceptualized before independence in 1957, institutionalized gendered disparities in citizenship rights. The British colonial administration codified an unequal framework in which Malaysian women's citizenship status was legally construed as inferior to that of men, as exemplified in the former Article 14 of the Federal Constitution. This provision denied Malaysian mothers married to non-citizen men the automatic right to confer citizenship to their children born overseas. Following years of advocacy by non-governmental organizations, the Article was amended in October 2024 to reflect more equitable citizenship principles. However, the amendment is not retroactive, leaving thousands—if not tens of thousands—of individuals without recognized Malaysian citizenship.

This presentation employs a feminist lens to examine the colonial origins of legal inequities and their lasting impact on gender-equal citizenship in Malaysia. Drawing inspiration from Sylvia Walby's *Is Citizenship Gendered?* (1994), this research explores the question: How is citizenship gendered? by analyzing the influence of British colonization on the conception of Article 14 of Malaysia's Federal Constitution.

Panel 8: De/Coloniality in Southeast Asia: A Critical Engagement Beyond Binaries I

Chair: Dr. Rommel Curaming, Universiti Brunei Darussalam

Revisiting Power/Knowledge: From Decolonial to Cartography of Power/Knowledge Relations

Dr. Rommel Curaming, Senior Assistant Professor, Universiti Brunei Darussalam

Decoloniality has gained significant traction over the recent decade, positioning itself

as a necessary corrective to the epistemic and political legacies of colonialism. This paper argues that the colonial/decolonial binary has become an increasingly limiting framework for understanding many types or areas of contemporary power struggles and knowledge production. While colonial histories undeniably exert influences on present-day inequalities, many pressing issues today stem from localized, networked, contingent factors that transcend this dichotomy. The upsurging popularity of decoloniality among Global South scholars may, paradoxically, reflect a lingering colonial fantasy—the desire to achieve respectability via epistemic parity with or even superiority over Western counterparts. This risks critical scholarship being reduced to a battle for intellectual supremacy, rather than for empowerment of ordinary people. This paper critiques decoloniality's blanket rejection of Western thoughts in favor of indigenous or internalist knowledge, as if the latter is necessarily beneficial while the latter invariably oppressive. It argues that such an approach overlooks the fluid, context-dependent nature of power and knowledge relations. Instead, it calls for a revisit of Foucault's power/knowledge, which offers a more nuanced, dynamic lens for analyzing how power operates in shifting and situated contexts. This paper suggests a move beyond rigid decolonial frameworks toward a more flexible, context-sensitive approach to understanding domination, resistance, and epistemic legitimacy in a complex, post-colonial world. Of equal importance, analytic concepts that originated from the West need not be thrown out wholesale, particularly if it is as politically radical and analytically efficacious as power/knowledge. The efficacy of a concept depends not on where it originates, but how well it captures the shifting context of power/knowledge relations.

Beyond De/Colonial Binaries: Learning English as Contested but Functional Tool

Mr. Carlo Gallego Soberano, PhD Student, Universiti Brunei Darussalam

While scholars such as Yeung & Gray (2024) argue that English in postcolonial contexts emerged as both perpetuating linguistic imperialism and a dominant form of global capitalism, I offer a grounded and reflective reading that English, despite its colonial origins, can be reclaimed and repurposed as a pragmatic resource by ordinary Filipinos to navigate and respond to their lived realities. Rather than subscribing to a binary of colonial blame and resistance to Western hegemonic structures, I foreground the agency of ordinary Filipinos to decide and critically negotiate the colonial legacy of English. My ethnographic fieldwork—conducted through classroom observations and interviews with students and faculty in the Philippines—seeks to illuminate these complex negotiations and shows the complexity of and/or inadequacy of (de)coloniality framework in capturing the nuanced relationship Filipinos have with English— a language that exists in a space of both colonial inheritance and pragmatic reinvention. Rather than framing the emphasis on "correct English" as purely oppressive or the localization of English as purely liberating, this case invites us to move beyond binary oppositions (e.g., colonizer/colonized, oppressive/empowering) and instead examine how English operates as a contested yet functional tool within Philippine society. I intend to

engage with these ideas and dislodge the debate from its colonial moorings and consider how Filipinos actively reshape English to serve their realities, not as passive subjects of linguistic imperialism but as pragmatic agents navigating both local identity and global demands. Rethinking the English language beyond the lens of de/coloniality in the Philippines may illuminate contemporary cultural practices and evolving relationships between Southeast Asia and the West.

Indigenous Sovereignty and the Problems With Decoloniality

Karen Calderon, PhD Student, University of the Philippines-Baguio

The problem with calls for “decolonizing” knowledge in Philippine academia, driven by such intellectual movements as pantayong pananaw and sikolohiyang Pilipino, is that their critiques of the western-centrism of knowledge lends epistemic support to the Philippine nation-state, a project that embodies enduring colonial relations. This becomes apparent in the ways Filipino “decolonial” scholarship imagines and constructs Indigeneity and Indigenous peoples in the Philippines.

Drawing on perspectives from the field of Indigenous Studies, this paper contends that scholarship anchored in the project of nation-building, often dressed in decolonial/anticolonial vocabularies, perpetuates colonial relations and onto-epistemologies. It pays attention to how the Philippine social sciences have domesticated Indigenous peoples, thereby obscuring the anti-state and non-state nature of Indigeneity. By depicting Indigenous peoples as relics of an imagined precolonial past and as passive recipients of the state’s legal recognition, Filipino scholars have subsumed assertions of Indigenous self-determination under nationalist and state-centric agendas. This paper demonstrates how an anti-western discourse can serve as an epistemic instrument for what Patrick Wolfe (2006) called the “logic of elimination” of Indigenous peoples that lies at the heart of colonialism. It aims, ultimately, to recuperate what “decolonial” Philippine scholarship has suppressed, namely that Indigenous sovereignty persists within, against, and beyond the nation-state. Such persistence may contain a form of anticolonialism that unsettles both the nation-state and the nationalist intellectual infrastructure that legitimizes it.

Against the Colonized's Defense of the Enlightened World

Mr. Luther Aquino, PhD student, University of Louvain

The persistent scholarly attention devoted to decoloniality has provoked resistance from those who deem much of the ongoing research as largely irrelevant to the contemporary day-to-day challenges faced by historically colonized peoples. Táíwò has spoken of an unhealthy “decolonization industry” that subordinates all facets of modern global society to colonial history, while Curaming (2017) has emphasized the entanglement of such decolonization efforts with the power structures that dominate knowledge production. I broadly share these concerns about the misuse of the

notion of decolonization, especially against the backward-looking traditionalism represented by such nativist epistemic projects as Pantayong Pananaw. However, I challenge criticisms of the decolonial school that rely on a defense of the Enlightenment, which point to the supposed gains that have been accrued for humanity under its banner through the Euro-American enterprise. Against Curaming, I argue that decolonization remains an urgent and necessary goal in the Philippines precisely because its object is not the distant past but the present in all its fullness. Coloniality offers a fruitful lens by which to examine the modern-day Philippine nation-state, where colonial designs compel all to adopt a form of life that serves the global capitalist economy. Without a decolonial lens, demanding that scholarship shift its focus to “bread and butter issues” risks confining the results of such scholarship to the same narrow worldview that produced our present: the supposedly modern, enlightened world of extreme inequality and imminent climate catastrophe.

Panel 9: Laboring Under Empire: Work and Exploitation in Colonial Southeast Asia

Chair: Dr. Abdul Wahid, Universitas Gadjah Mada

Colonial Encounters in Malaysian Rural Railway Towns: Workers, Families, and Women (1920s–1960s)

Mr. Randy Ho Xu Zhe, PhD Student, University of Malaya

Unlike the urban centers with the concentration of colonial headquarters, the rural areas provided an experimental venue for colonial rulers and the inhabitants. The authority preferred workable governance against the urban model, while the inhabitants experienced and reacted in the peripheral zone of colonial influence. In colonial Malaya, British-built railways accelerated the development of the hinterland with the establishment of stations and towns. New institutions and governance owned different meanings from the inhabitants who worked for railways or survived independently. The establishment of the railway institute and its sporting events for railway workers witnessed their agency in shaping identity beyond the intervention of the authority. Families living there assessed the effectiveness of colonial infrastructure and the town’s prospects. Women who settled down there voiced their concerns, providing another narrative against male-led domination. This study adopts a social-historical framework that foregrounds the experiences of workers, families, and women to challenge dominant, state-centered interpretations of colonial infrastructure. The references include colonial records, railway institute handbooks, old newspapers and oral interviews. It tries to discover the intersection of ethnicity, modernity, knowledge and belongingness in the studies of railway stations. The interactions between the suburb’s ordinary people and the colonial infrastructures will bring new insights to enrich the social history of colonial Southeast Asia.

Slave Labor in Indonesia and Sulu, Philippines During 1800

Dr. Faina Abaya-Ulindang, Professor 1, Xavier University Ateneo de Cagayan

The extractive nature of trade during the 15th to 19th century maritime southeast asia necessitated a demand for labor as well as a reckoning of the challenge of Islamic expansion. According to Eric Wolf, “The disintegration of Hindu-Buddhist Madjapahit was accompanied by the rapid conversion of traders and rulers to Islam in harbor principalities all along the Southeast Asia coasts.” While the Portuguese in alliance with the Spaniards developed an intense hatred for this religion, Islam, the Dutch would rather remain focused on trade and “knew better than to endanger it through the preaching of their doctrine.”

Slave labor was central for the sultanates of Sulu and Maguindanao as they continued to exact further damage on the coastal regions of Luzon and Visayas. As spoils of war, captured Filipinos were sold as commodities in the slave market being surpluses; if they are not within the sultan’s realm to serve in his farms or as members of his retinue. Tributary economy demanded that the services of slaves are indicative of a Sultan’s wealth and power. This paper intends to inquire whether slave labor in Indonesia by the Dutch is similar to the theory and practice of slavery among the Muslims in Mindanao. Furthermore, to what degree of economic advantage did the Sultans proffer to slave owning compared with the Dutch? Were the Sultans willing to ally with the Dutch to strengthen their leverage with the Spaniards?

Limiting the presentation within the framework of social history, the focus of this paper will be on the dynamics between the slaves and the slave-holders (the Tausug/ Maguindanao sultans and the Dutch) and the implications for a general conception of slavery in the Philippines and Southeast Asia.

Laboring Children in Late Colonial Indonesia

Dr. Hayu Adi Darmarastri, Lecturer, Department of History, Universitas Sebelas Maret

In this paper I will look at how children became laborer in the small plantation towns in south central Java. Based on archival sources I will trace the ways in which children previously and traditionally played the role of household workers for their individual extended families, were turned to wage laborers for work in both in plantation and beyond. The issue of child labor was seldom discussed and yet they played critical role in supplementing labor shortage. As demand for labor grew in late 19th century until 20th century colonial government tried to regulate child labor.

Panel 10: House Museums in Southeast Asia II

Chair: Mr. Dias Pradadimara, Universitas Hasannudin

Love, Loneliness, Betrayal and the Birth of a Nation: Reimagining Sukarno's Exile House Museums in Flores and Bengkulu as Forges of Indonesian Nationalism

Dr. Onanong Thippimol, History Department, Thammasat University

This article reinterprets the exile house museums of Sukarno in Ende, Flores (1934–1938) and Bengkulu (1938–1942) as emotional and ideological crucibles in which the foundations of Indonesian nationalism were forged. Moving beyond conventional political biography, it employs an interdisciplinary framework drawing on emotional historiography, museum studies, memory politics, and postcolonial theory to examine how the intimate experiences of love, loneliness, and betrayal shaped Sukarno's nationalist consciousness. The article argues that these exile sites did not merely confine the future president; they incubated a new political ontology in which domestic life became inseparable from nation-building. In Ende, solitude and spiritual contemplation catalyzed Sukarno's formulation of Pancasila and his vision of a culturally unified Indonesia. In Bengkulu, his relationship with Fatmawati, who was later the first First Lady and the seamstress of the national flag, symbolized the merging of familial devotion with the reproductive imagination of the nation-state. Through their transformation into museums, these houses now function as site of memory where emotional narratives are curated to animate collective memory and legitimize the mythic origins of Indonesian nationalism. By foregrounding the political agency of affect and private space, this article proposes a new historiographical lens: that nations are not only fought for on battlefields or negotiated in parliaments, but also imagined through longing, nurtured in exile, and born in the intimate chambers of domestic life.

Ho Chi Minh House Museum in Northeast Thailand: His Story Is Also Thai

Dr. Vatthana Pholsena, Department of Southeast Asian Studies, National University of Singapore

In 1928, Ho Chi Minh arrived in Siam with the aim of establishing, with the help of Vietnamese migrants, revolutionary bases in the northeast of the country, close to Vietnam but beyond the reach of French security services. His travels across this region over the course of a year have become material for commemorations in places where he is believed to have stayed. This paper is about one such place: a village located in the province of Nakhon Phanom on the Lao-Thai border. In 2001, to honor his time spent in the village, a house museum known as the Ho Chi Minh House was constructed on the land where it is believed he resided. The significance of the Ho Chi Minh House extends beyond being a memorial site. Memories of Ho Chi Minh's time in the village have been preserved and elaborated through a

mythologized narrative of his stay, recounted by the museum caretaker and her family and echoed by others who believed it. However, what might appear as self-promotion on the part of the caretaker's family should also be viewed as an effort to redress the historical narrative, anchoring it in the time frame of Ho Chi Minh's presence in the village, and giving due recognition to the village ancestors for their overlooked involvement in the Vietnamese revolution in Siam/Thailand.

Memorializing Gabriela Silang Through the Cariño House Museum in Candon City, Ilocos Sur

Asst. Prof. Ian Alfonso, History Department, University of the Philippines

Gabriela Silang, née Maria Josefa Gabriela Cariño, stands out as among, if not, the most famous Filipino heroines. Often confused as a hero of the 1896 Philippine Revolution, she led the campaign for Ilocos independence from Spain in 1763 (while the latter was busy fighting the British invaders of Manila). She was captured and beheaded at the public plaza of Vigan, Ilocos Sur, which is inscribed on the UNESCO World Heritage Site list.

Despite the dearth of primary sources about Gabriela's life, a relatively new Cariño House Museum in Candon City, Ilocos Sur enshrines her memory. It was said to be owned by Gabriela's father, Anselmo Cariño, a trader, and claimed to have been built in the "18th century." With this connection, the City of Candon confidently capitalizes on Gabriela's association with the city, although the honoree was born in Santa, Ilocos Sur. To solidify this symbolic association, the local government strived to preserve and promote the Cariño House under Gabriela's national identity. The local government, thus, plays a crucial role in shaping the Cariño House's identity. In 2091, it was inaugurated as the Cariño House – Candon City Museum in 2019. Stories about the house's association with Gabriela later became known to the Filipino nation. In fact, in the same year, Gabriela Women's Party-list Representative Arlene Brosas took his oath of office as a member of the House of Representatives in the said house.

This paper explores how a locality capitalizes on one's potent memory in a house museum and cites similar cases in the Philippines (i.e., accommodating a particular layer of a house's past as the main narrative and/or character of the house). It will analyze how Gabriela is presented in the museum amid a heterogeneous theme of being a "city museum." It will further assess how family lore and local lore surrounding the origin of Gabriela to Candon compensate for the dearth of written sources and the role of the local government as an agent of what's to remember and claim. Capitalizing on Gabriela's national prominence is quite strategic to capture the nation's attention for tourism traffic and local pride, in the case of Candon.

A House Museum of a Goodman whom Thailand doesn't Want: Pridi Banomyong Memorial in Ayutthaya

Asst. Prof. Akkharaphong Khamkhun, Pridi Banomyong International College, Thammasat University

Pridi Banomyong's house museum or Pridi Banomyong Memorial is located in Ayutthaya province where the visitors need to drive around two hours from Bangkok. However, when Thai people think of Pridi Banomyong, they do not purposely pay attention to visit his house. His reputation is confined to Bangkok or Paris. So most of the visitors who occasionally arrive at the house do not come to visit the house alone, the house is just located inside the vicinity of the UNESCO's World Heritage site of Ayutthaya historical park. The reason was that Thailand's national hero are mostly the king and his circles. Major museums in Thailand do not exhibit any other stories beside the great history excerpted from the royal chronicles of the Thai kingdoms, nevertheless Pridi house museum probably is discomfited to Thailand's standard history of a national hero. More interestingly, the making of Pridi Banomyong Memorial was quietly managed by a private group of pro-democratic people who personally admired him, not by the governmental or public organization. Moreover, the primary narratives exhibited inside the house are simple and easy presentations of his brief personal life and his writings. The main objective of making this place seems to provide a public space for the local people rather than to emphasize the inspiring story of Pridi Banomyong's political achievement. Thus, the house museum of Pridi Banomyong is a sanctuary of the goodman whom Thailand doesn't want. Fortunately, the house was later transferred to be under Thammasat University's Property and Sports Management Office, its present and future are certainly uncertain.

Panel 11: From Language to Strategy: Southeast Asia's Diverse Diplomatic Practices

Chair: Mr. Lamijo, National Research and Innovation Agency, Indonesia

Language as Cultural Diplomacy: Navigating Indonesian Language Teaching in Vietnam

Mr. Lamijo, Researcher, Research Center for Area Studies, National Research and Innovation Agency (BRIN)

In an increasingly interconnected world, language plays a pivotal role not only as a means of communication but also as a strategic tool for cultural diplomacy. This paper explores the role of the Indonesian language as an instrument of soft power in Vietnam, focusing on its development, challenges, and implications within the context of cultural and academic exchange. The study centers on the teaching and institutional presence of Bahasa Indonesia in Vietnam, particularly within the framework of the Department of Oriental Studies at Vietnam National University

(VNU) in Ho Chi Minh City, which has been teaching Indonesian language since 1993. While historical and political ties between Indonesia and Vietnam have strengthened over the past decades, language education has become an essential component in deepening mutual understanding and regional integration within Southeast Asian countries.

Drawing on qualitative data, including interviews with educators, students, and cultural officers, as well as policy documents and curricular materials, the paper examines how the Indonesian language is positioned within Vietnamese academic institutions. It also highlights the key motivations for Vietnamese students to learn Bahasa Indonesia—ranging from career prospects in ASEAN affairs to cultural curiosity and academic exchange opportunities.

By situating the Indonesian language as a tool of cultural diplomacy, this paper argues that language education can foster people-to-people connections, facilitate regional cooperation, and support Indonesia's broader diplomatic and cultural objectives in Southeast Asia. Ultimately, this research contributes to a broader understanding of how language functions as a subtle yet powerful conduit of international relations and cultural affinity within Southeast Asia.

Key Words: Language Diplomacy, Cultural Exchange, Indonesian Language Teaching, Vietnam-Indonesia Relations, Soft Power.

Diskarteng Diplomatiko: Examining Duterte's Foreign Policy Through the Lens of Filipino Diskarte

Ms. Claire Ed Bacong, Graduate Student, Thammasat University

This paper explores how the Filipino concept of *diskarte* can serve as an analytical framework for understanding the Duterte administration's (2016-2022) approach to foreign policy. Rooted in F. Landa Jocano's Filipino value system framework, *diskarte* is conceptualized to encompass creativity, brinkmanship, situational adaptation, and relational ethics. Using this as an analytical lens provides alternative insights into Duterte's diplomatic pivots and strategic realignments. Three key aspects of Duterte's foreign policy are examined through this cultural lens: (1) presidential signaling that favored China while distancing the Philippines from traditional Western allies, particularly the United States; (2) his approach to territorial disputes in the West Philippine Sea; and (3) his rhetoric of an independent foreign policy, framed against perceived structural constraints in the international system. This study builds on existing literature that explores *diskarte* as a sociocultural phenomenon and extends the concept into international relations theory. It argues that Duterte's diplomatic maneuvers exemplify the paradoxical nature of *diskarte*: they reflect individualistic pragmatism and strategic creativity, while also challenging traditional notions of *kapwa* (shared identity) in the international community. The paper contends that Duterte's foreign policy reflected a form of diplomatic *diskarte* that prioritized immediate domestic political and economic gains over conventional diplomatic norms and alliances, raising questions about the relational costs and effectiveness of such an approach. By situating Philippine foreign policy within local

cultural constructs, this research contributes to decolonizing international relations theory and offers a culturally nuanced understanding of how smaller nations navigate power asymmetries in global politics.

Southeast Asia's Engagement and Inter-Regionalism With Latin America: The Case of Singapore

Dr. Prof. Fabricio A. Fonseca, Professor, National Chengchi University

For more than two decades, different actors have made attempts to increase the contacts and the understanding between Southeast Asia and Latin America. Both regions host a dynamic group of emerging economies, offering enormous potential for increased engagement and cooperation in a diverse range of issues. As a key economic player in Southeast Asia, Singapore has been characterized by an active foreign policy and a deep commitment to the promotion of economic globalization. The latter has been manifested in a support for inter-regional initiatives, as indicated by its signing of free trade agreements (FTAs) with countries around the world, including those in Latin America. In recent years, Singapore has successfully concluded FTA negotiations with the Pacific Alliance and Mercosur, the two largest trading blocs in that region. These efforts can pave the way for a closer inter-regional engagement between Southeast Asia and Latin America. Through the adaptation of the concept of geopolitical codes, this paper includes a discourse analysis of official documents and speeches from Singaporean leaders and agencies, as a way to better grasp Singapore's policy towards Latin America. A critical assessment of the way Latin America is perceived or portrayed in Singapore's foreign policy statements is crucial to understand the way Singapore has perceived the continuation of an open and rules-based economic international order as fundamental for its own economic growth, and ultimately, its own survival. This can also have an impact on how Southeast Asia and Latin America continue finding ways to deepen their engagement. In that regard, the characterization of Latin America as a region open to trade with the rest of the world, with a constant emphasis on the like-mindedness between Singaporean and Latin American leaders, makes Singaporean policy makers targeting Latin America as a natural place to extend its network of commercial and investment agreements. This analysis also helps us to see how medium powers, with limitations in its territory and population, but with enormous economic and financial might, can use inter-regionalism as an effective instrument in the promotion of their national interests.

Panel 12: Climate Change and Community Resilience in Southeast Asia

Chair: Dr. Sri Sunarti Purwaningsih, National Research and Innovation Agency, Indonesia

Analysis of Climate Variability and Farmers' Perceptions on Water Resources Availability in the Lembang–Sumani Watershed Area, West Sumatera

Dr. Yuerlita, Assistant Professor, Andalas University

Water resources are an essential factor in the agricultural sector. Its sustainable availability, both in quantity and quality, is the key to guaranteeing food security for people in a country during the climate crisis that hit the world. The increase in rainfall variability and the frequency, intensity of extreme weather cause changes in rainfall spatial and timing patterns, affecting the availability of water for agriculture. This study focuses on: (1) analysing climate variability as one of the determining factors in ensuring the availability of natural resources, especially water resources, for the agricultural sector and (2) farmers' perceptions of climate variability. The method used is a quantitative method using a trend analysis tool, performing statistical analysis with correlation tests between variables and perception analysis using a Likert scale. The results showed that based on the trend significance test, there was an increasing trend in the number of rainfall events more significant than 10 mm/day, an increase in the number of consecutive wet days, and a considerable increase in the amount of annual rainfall (95% confidence level). The increasing trend is higher in the downstream than in the upstream part of the watershed. The study also found a significant effect between the index of rainfall, water availability, and agricultural productivity. Farmers' perception of climate change and its impact on water availability for agriculture shows that farmers are starting to realize climate change. This impact has been felt in the last five years, resulting in a decline in agricultural productivity from year to year.

Strengthening Physical and Social Infrastructure Resilience to Climate Change and Flood Disasters in Indonesian Cities: A Case Study of Semarang

Dr. Sri Sunarti Purwaningsih, Researcher, National Research and Innovation Agency, Indonesia (BRIN)

Ms. Henny Warsilah, Researcher, National Research and Innovation Agency, Indonesia (BRIN)

Coastal cities in Indonesia are increasingly vulnerable to the impacts of climate change, particularly flooding and land subsidence. Semarang, one of the largest port cities in Java, exemplifies the dual challenge of physical and social transformation under climate pressure. From a physical point of view, sedimentation occurs due to

the influence of climate change, which brings these coastal cities closer to the sea. Socially, the accumulation of capital in coastal areas and the availability of ports have made these areas densely populated so that they become poor areas prone to disasters. This study examines the strategies implemented in Semarang under the global 100 Resilient Cities (100RC) initiative, with a specific focus on physical and social infrastructure resilience. Drawing on qualitative methods, including focus group discussions and in-depth interviews with key stakeholders, the study reveals that resilience cannot be achieved through physical infrastructure alone. Instead, the integration of digital technology, participatory governance, and community-based innovation is essential. This paper contributes to the discourse on urban climate adaptation in Southeast Asia by offering Semarang's experience as a model of holistic, inclusive resilience building.

Keywords: Resilient Cities, Infrastructure Strategy, Climate Change, Digital Technology, Semarang, Indonesia

Closure of Land Frontier in Thailand, Technology-Mediated Collective Decision Making, and Public Consensus on Use and Conservation of Formerly Wildland

Dr. Manoj Potapohn, Assistant Professor, Chiang Mai University

Dr Anond Sanitvongs, Former Executive Director, Geo-Informatics and Space Technology Development Agency, Thailand, anond.sni@gmail.com

Six years ago, the government that came to power through a coup engineered an amnesty program introducing two laws that allow occupants of land frontier in the denuded forest in upper northern Thailand— including marginal sloped land -- to receive protection from eviction. This begins complex process for civilian governments to continue. At distance it seems a daunting task of balancing livelihood of those already residing in the forest and restoring ecosystem service perceived to be no less legitimate for distance stakeholders – in the form of clean air and stable water supply. But it begins to attract social enterprises and business interest to explore business opportunities and at the same time contributing to sustainable consumption and production and forest restoration along the way.

Potential solution was concurrently being worked out by GISTDA, Thailand's space agency, in developing a decision tool called "actionable intelligence policy (AIP) platform." It is built on earth observation technology coupled modeling work to process data from the ground that is compiled and validated. Each and every individual plot of land contains facts that has yet to be recognized at the system scale. These are physical, biological by nature, varying soil quality and access to water, past land use and exposure to future policy direction. These could lead to a new form of governance of land, and governance structure of which is about to be fully emerge. Government program has tenurial security as a leverage and prospect looks promising for pairing future targeted intervention with the AIP.

Panel 13: Crisis and Care: Southeast Asian Narratives on Mental Health and Well-Being

Chair: Dr. Maitrii Aung-Thwin, National University of Singapore

A Survey on the Impact of Climate Change on Mental Health in Disaster-Stricken Areas in the Philippines

Prof. Archie Lawrence Geneta, Assistant Professor, University of the Philippines Manila

The effects of climate change are unprecedented, and it is expected that these effects will get worse in the coming years especially in the Global South countries including the Philippines. Of witness to these devastating effects are sectors of the community including health, business, and academic. This year, several schools in Metro Manila have decided to call off classes in an attempt at coping with the summer heat.

Global projections do indicate that climate change, particularly as a result of escalating oceanic temperatures, will get worse. Cognizant of this scenario, I am intending to conduct Focus Group Discussions (FGDs) among teachers and students in selected schools in Pampanga that will allow them to describe their experiences with the shifting climate conditions, more specifically how climate discomfort has affected their learning experience. I will also investigate via the FGD their baseline knowledge about climate change as this will allow me to perform gap analysis insofar as climate literacy is concerned. Ascertaining the climate literacy status of the stakeholders is necessary for me to be able to create a literacy improvement plan on climate change and mitigation efforts. In line with this, it is also my interest to interview school officials with regard to the actions they have taken to mitigate the presumably long-haul effects of climate change in their respective schools.

Climate change is real, and its havoc unavoidable. While I really intend to discuss the implications of the Metro Manila experience to climate literacy, it is equally important to learn from their experience as we find ways to adapt to, if not totally mitigate the effects of, climate change. In the midst of this evolving and escalating global concern, the quality of education can be adversely affected in the coming years; ultimately, the quality of our health and wellbeing can face a major compromise if we continue to neglect our ecological responsibility. Through this research, I envision to reinforce the level of ecological consciousness of everyone considering that we are all responsible in driving back environmental safety in the planet supposed to be our only habitable home.

Lost in Between: An Overwhelming Mental Health Situation Amidst Multilayered Crisis in Myanmar

Ms. Kyi Kyi Seinn, PhD Candidate, National University of Singapore

Myanmar faces the compounded effects of a multilayered crisis. The economic and social disruptions triggered by the 2020 pandemic lockdown have since escalated into overlapping political, economic, health, and educational breakdowns, further intensified by natural disasters such as floods and earthquakes. These challenges have severely impacted both rural and urban communities. Amid this instability, mental health has become a critical yet under-served issue. Expanding community awareness, psychosocial support, and professional mental health services is vital to addressing long-term social consequences and strengthening resilience in the face of ongoing instability. This presentation draws attention to the mental health crisis on the ground based on insights from local mental health and academic practitioners.

Relational Resilience: Coping, Care, and Collective Well-Being in Flood-Affected Communities of Tutong District, Brunei Darussalam

Dr. Shariza Wahyuni bt Hj. Shahrin, Programme Leader, Sociology and Anthropology, Universiti Brunei Darussalam

Drawing on fieldwork in Tutong District, Brunei Darussalam, this paper explores flood resilience by centering community knowledge and infrastructure not simply as technical matters, but as deeply entwined with lived experiences of crises and coping. Using social anthropological lens, it examines how repeated environmental disruptions shape resilience through an ethic of care: emphasizing mutual responsibility, remaining calm to manage stress, and sustaining collective morale. The study shows how residents navigate infrastructural neglect not only through physical adaptation, but also through moral and emotional labour that supports community survival. In highlighting these practices, the paper contributes to broader Southeast Asian discussions on crises and care by showing how resilience is embedded in cultural values and collective responsibility. It argues that resilience should be understood as an everyday ethic of solidarity and responsibility in lived experience.

Keywords: resilience, care, disaster response, Brunei, Southeast Asia

Panel 14: De/Coloniality in Southeast Asia: A Critical Engagement Beyond Binaries II

Chair: Dr. Rommel Curaming, Universiti Brunei Darussalam

Decolonial but Denied: Locating the Bangsamoro in Southeast Asian Knowledge Politics

Mr. Kebart Licayan, PhD Student, Australia National University

Ms. Aisah Solaiman, BARMM employee, Bangsamoro Autonomous Region in Muslim Mindanao

This paper reflects on the marginal place of the Bangsamoro in global decolonial discourse and responds to Curaming's call to rethink the limits of the colonial and decolonial binary in Southeast Asian scholarship. Drawing from our experience as Bangsamoro scholars and policy workers, we critically examine our rejection from a decolonial workshop on the grounds that the Bangsamoro case was out of scope. This encounter prompts reflection on who defines what counts as decolonial, and in whose interest such boundaries are drawn.

We situate this reflection within Curaming's concern that a rigid focus on coloniality may obscure contemporary sources of inequality. Through autoethnographic reflection and engagement with literature, we explore how decolonial language, when treated as fixed or universal, risks reinforcing the very exclusions it seeks to undo. At the same time, we argue that the Bangsamoro experience, shaped by centuries of resistance and ongoing struggles for autonomy, offers valuable insights into knowledge-making, governance, and justice.

Rather than rejecting decoloniality, this study advocates for a grounded, context-specific approach that centers Bangsamoro knowledge systems and challenges enduring colonial hierarchies in law and governance. By linking theoretical critique with lived institutional practice, it highlights the need to move beyond rhetoric and create space for marginalized communities to shape their terms of engagement.

Mutual Epistemic Disavowal, Historical Helplessness, and the Latent Politics of Decoloniality in Thailand

Mr. Gan Namuangrak, Lecturer, School of Political Science and Public Administration, Walailak University

In this work, I examine the form of politics underlying the "decoloniality/decolonization" discourse with regards to the context of Thailand. As the only Southeast Asian country that never been formally colonized, Thailand has a unique political discourse on national sovereignty and historical narrative, termed "Royal Nationalism." This discourse intersects with the problematic socio-political

status of “Thai Modernity” and the historical development of the bourgeoisie, which being in tension with the notion of “Modernity/Coloniality” in decolonial thought. Following Postone’s critique (2006) of anti-capitalist (especially anti-imperialist current) activism’s reified understanding of global history, I argue that Thailand’s dominant socio-political discourse also evidently suffers from similar and can potentially incorporate the discourse of decolonial thought to legitimize the existing political regime, pointing to a symptom I term “mutual epistemic disavowal,” which reflecting contemporary class struggles in capitalist society. I would conclude that resolving the discrepancy of ‘political coevealness’ between various classes requires overcoming capital accumulation. Thus, we must rethink decolonial concerns in a non-reified way and integrate “decolonial imaginaries” into a more universal form of politics, with the respect to the Marxist historical visions of enlightenment legacies that have been long lost.

Patriotic Opium: The Philippine State and the Rhetoric of Anti-Colonialism as a Hindrance to Its Development

Mr. Rafael Antonio De Leon Ortile, MA student, New York University

Anti – colonialism and rhetoric based on it, indeed is the foundation of Filipino nationalism during the late 19th century and remains present to varying degrees, within the modern Philippines’ respective nationalist, progressive, indigenist, and diasporic circles. However, the late Dr. Niels Mulder in his 2016 article, the Philippine Enigma, had concluded similarly to Dr. William Henry Scott’s past observations, that the stagnation of the present Filipino nation state and its internal issues of “ignorance, indifference, and inefficiency” is no longer the result of an antiquated colonial school curriculum, but rather the Philippine state’s own “willful historical falsification” and “teaching falsehood and myth” regarding its own history. In this view, this paper agrees with Dr. Mulder’s conclusion and has identified that the rhetoric of anti – colonialism had been present in said historical falsehoods regarding the historical memory of key events and phenomena since independence (1946). Through a “dialectic approach” this paper will analyze how the rhetoric of anti – colonialism played a questionable role in the decision making of the Filipino state with national issues such as the former US navy bases, the development and consequences of the Overseas Filipino worker program, and overall, its own development of official national culture and traditions. As this paper will demonstrate, the use of anti – colonialist rhetoric in the Philippine state is no longer focused on nation building but instead utilized to mask its direct involvement, failures, and lack of responsibility regarding its past and current national issues.

Panel 15: Rewriting the Cold War: Southeast Asian Voices, Conflicts, and Collaborations

Chair: Prof. Piyada Chonlaworn, Tenri University

Localizing Technology, Reimagining the Region: Vietnamese Agency in the Chinese-Assisted Thái Nguyên Steelworks, 1958–1978

Ms. Xun Wang, PhD Candidate, National University of Singapore

In the 1960s and 1970s, workers and experts of the Democratic Republic of Vietnam (DRV) constructed and brought into operation the Thái Nguyên Steelworks, Vietnam's first integrated iron and steel plant, with Chinese technical assistance. Thus, the steelworks became a critical site for examining the flow of technology and knowledge across the China–Vietnam border and their adaptation to Vietnam's local ecological and socio-political conditions. While conventional studies emphasize the Chinese role in shaping such projects, this paper foregrounds the agency of Vietnamese experts and workers, exploring how their familiarity with local conditions facilitated the adaptation of the Thái Nguyên Steelworks.

The paper focuses on the period from 1958 to 1978, spanning its initial construction before the escalation of the Vietnam War and its rebuilding after wartime damage. Drawing on Vietnamese and Chinese archival sources, it argues that Vietnamese actors actively negotiated technology transfer, facilitating the localization of industrial knowledge to fit domestic conditions. In doing so, it highlights the dynamic and reciprocal nature of technological interactions in Cold War Southeast Asia.

By centering Vietnamese perspectives, this study contributes to broader efforts to rethink Southeast Asian studies from within the region. It challenges conventional donor-recipient narratives and dominant development models drawn from industrialized countries, emphasizing instead the diverse, locally grounded trajectories of industrialization in Cold War Southeast Asia. More broadly, it invites reflection on how Southeast Asia's histories of technology, labor, and knowledge production can reshape the field's foundations, methods, and aspirations.

Hearts at War: Conditional Love and Gendered Perceptions in Thai Military Memory of Vietnamese Women During the Cold War

Dr. Morragotwong Phumplab, Assistant Professor, Faculty of Liberal Arts, Thammasat University

Between 1967 and 1972, Thai troops—including the Queen's Cobra Regiment (Chong-ang Suk) and the Black Panther Division (Kongphol Sue-dam)—were deployed to South Vietnam. Framed as a humanitarian mission and a bulwark against communist expansion, Thailand's intervention was simultaneously viewed as both loyal alliance and mercenary endeavor. Thai soldiers' presence deeply affected

Vietnamese communities, particularly through the emergence of romantic relationships in areas where they were stationed. Yet these relationships were often shaped by misfortune, inequality, and Cold War ideologies. State propaganda and battlefield realities influenced Thai soldiers' perceptions of Vietnamese women, who were depicted either as impoverished and pitiable or as mysterious and dangerous. The Thai state's masculine framing of its Vietnam role—as protector and helper to a feminized South Vietnam—was echoed in literature, music, and media. This narrative fostered a climate where intimacy and compassion could develop, particularly between soldiers and local women facing economic hardship. Many soldiers viewed these women not as immoral, but as victims of war and poverty, reflecting on their own nation's struggles. Drawing on Thai and Vietnamese sources and oral histories, this paper examines the conditional and complex love affairs between Thai soldiers and Vietnamese women. It analyzes how Thai soldiers remembered and interpreted their relationships, and how they constructed perceptions of different Vietnamese female groups—South Vietnamese civilians, North Vietnamese, and National Liberation Front or Việt Cộng women. In doing so, it sheds light on the entanglements of war, love, gender, and cultural perception in Cold War Southeast Asia.

Our Side of History: Voice of the Former Members of Two Communist Parties in Southeast Asia

Prof. Piyada Chonlaworn, Professor, Tenri University

The Communist guerrilla war against fascism and colonialism in Southeast Asia has long been over. Its history and narratives shared by former members of its communist parties, however, continue to thrive. Their experiences and personal struggles during the war, along with their perspectives on communism are often published in a limited circle through personal memoirs, which may not always align with the views of their leaders. Nevertheless, these memoirs illuminate the reality of life and every-day struggle in the deep jungle at that period, highlighting internal conflicts within the party and the purging of young members suspected of being spies. This paper examines the written memoirs of ex-members of the Communist Party of Malaya regarding their warfare with the British Malaya government in southern Thailand during the 1960s and 1970s, and compare them to a memoir of a former member of the Communist of Thailand written in the same period. Though different in details, their stories share somewhat similar features. More importantly, they represent the voices of ordinary people, offering untold stories of communism and the Cold War in Southeast Asia.

The Hidden War: Thailand's Covert Role With "Air America"

Mr. Sujane Kanparit, Phd. Student, Faculty of Humanities, Chiang Mai University

During the Cold War, one of the most intense and concealed battlefields emerged in Southeast Asia -- specifically in the Kingdom of Laos - - later know as "The Secret

War”. While the United States pursued conventional military operations in Vietnam, it delegated much of the operation in Laos to the Central Intelligence Agency (CIA) and Thai volunteer forces. Central to this covert campaign was “Air America”, a secret airline operated by the CIA to transport supplies, personnel, and carry out rescue mission. Though ostensibly a civilian enterprise, Air America was deeply embedded in clandestine warfare. What remain less examined, however, is the crucial role play by Thai civilians and volunteer soldiers, particularly from the Isan (Northeastern region). Thais served as pilots, airplane engineers, cooks, housekeepers and logistical staff – becoming essential to the daily functioning of Air America’s operation on Laos. Despite their contributions, these individuals have been largely erased from the public memory. Many were never formally enlisted in military service, and even those who were have often been marginalized in Cold War historiography, dismiss as mere “American lackeys”. This paper seeks to recover these silenced histories and challenge dominant Cold War narratives by foregrounding the Thai role within Air America’s operations. By doing so, it offers a more nuanced understanding of regional involvement in the Secret War and contributes to a broader rethinking of Southeast Asia’s role in the Cold War era beyond the Vietnam and Western centric lens.

Panel 16: House Museums in Southeast Asia III

Chair: Ms. Rhodalyn Wani-Obias, University of the Philippines

Connected Histories: The House Museum(s) of Ku Din Ku Meh and the Penang-Kedah-Satun Link

Dr. Mala Rajo Sathian, Department of Southeast Asian Studies, Universiti Malaya

House museums, especially those situated in historically connected border regions, often transcend local narratives to reveal broader transnational linkages. In this paper, I discuss the Segara Ninda House Museum in Penang and a mansion-turned-museum in Satun, south Thailand, that share intertwined histories through their owner, Tunku Baharuddin bin Tunku Meh (1848–1932), or Ku Din Ku Meh. A Kedah-born Malay aristocrat, Ku Din traversed northern Malaya and southern Siam as a trader and administrator. Serving the Kedah court before becoming Raja of Satun under King Rama V, Ku Din embodied cross-regional mobility and cultural exchange. His Penang home and Satun residence, both elegant examples of 19th-century Malay architecture infused with European, Indian, and Straits Malay influences, reflected his cosmopolitan identity as well as sites of modernity. Today, these house museums commemorate his legacy and highlight the commercial, social, and cultural networks connecting Penang, Kedah, and Satun. Beyond celebrating an individual, they reveal the role of Malay elites in regional development and the inclusive narratives of shared heritage, while confronting the modern challenges of conservation, state cultural agendas, and global heritage standards.

Keepers of Heritage: House Museums as Tangible Symbols of Resistance to Cultural Homogenization

Dr. Muhammad Arafat bin Mohamad, Faculty of Arts and Social Sciences, Universiti Brunei Darussalam

Historic house museums, focused on commemorating the lives of exceptional individuals, have received a disproportionate amount of scholarly and institutional attention vis-à-vis other types of house museums. This limitation of trend is critical in Southeast Asia, where postcolonial nation-building efforts have privileged the cultures of dominant ethnic communities to the effect of sidelining the heritage of ethnic minorities in their respective societies. Using the Homestay Alai Gayoh Anak Pulau (HAGAP) in Brunei and the Malay Traditional Arts Learning Center (MTALC) in Thailand as examples, I argue that such community-driven house museums function differently from historic house museums. They operate not so much as memorials, but as tangible markers of their respective ethnic minority communities in their respective societies.

Drawing on ethnographic observations and interviews, I discuss HAGAP (showcasing Dusun heritage) and the MTALC (rehabilitating traditional Malay performing arts and rituals) as material resistance against the dominant attitude of passive inclusion ethnic minorities, which has contributed to minority cultures regressing towards cultural oblivion. By enhancing the cultural visibility of their respective communities, HAGAP and the MTALC act as agents that contribute to the maintenance of cultural diversity in the face of cultural homogenizing nation-building projects.

Reconsidering the Concept of Museum: The Case of Timorese Sacred Houses

Dr. Kisho Tsuchiya, Center for Southeast Asian Studies, Kyoto University

Based on my ongoing research on Timorese legends and folktales, I argue that Timorese sacred houses (*uma lulik*) could be considered as a sort of museum. Though not open to the general public—the community offers access to those who obtain permission at a given time—sacred houses are part of the older Timorese village structure and retain meaningful cultural objects for the community, such as old Portuguese flags given by the colonizers, Japanese and Australian badges and medals, sacred or ritual objects and other artifacts of inter-community interactions. Each community has one or more elderly people who are tasked to memorize their community's past (*lia-nain*, or lord of words/lord of tales) and take care of the sacred houses. As in other Southeast Asian countries, the decolonization of Timorese historical narratives has been proposed by local scholars, intellectuals and *lia-nains*. I have engaged in semi-academic conversations with such persons in order to find a new historical methodology and meaningfully interpret historical information from their archaeological sources and legends.

Ede Long House, A Matriarchal House in Vietnam on Display at the Vietnam Museum of Ethnology

Dr. Nguyen Truong Giang, Faculty of Anthropology, Vietnam National University, Hanoi

Cultural space of the Central Highlands at the architectural garden of the Vietnam Museum of Ethnology (VME), the traditional long house of the Ede people has been collected and displayed by researchers since 2000, very impressive. The long house of the Ede people is a highlight attracting the attention of visitors, clearly showing the characteristics of the matriarchal system of the Ede people. The long house has shown many advantages in clarifying the identity of the Ede community, a cultural space connecting communities, and performing local culture for tourists. In terms of academics, this house, when displayed to the public, also shows the open view of a modern museum in respecting the voices of insiders and approaching cultural diversity.

This article will focus on the ways in which Vietnamese anthropologists collaborate and cooperate with local communities in presenting the cultural heritage of the Ede ethnic group to the public. Through a traditional residential architecture collected and exhibited in Hanoi, the Ede long house – as a symbol of matriarchy – will bring interesting discoveries reflecting the modern exhibition perspectives of a representative museum in Southeast Asia.

Panel 17: Micro-Level Adaptation and National Interests in the Southeast Asian Borderlands

Chair: Ms. Betti Rosita Sari, National Research and Innovation Agency of Indonesia

Navigating Precarity: Kachin Transborder Migrant Women's Tactics in the Yunnan–Kachin Borderland

Ms. Hongyu Chen, M.A. Social Science, Chiangmai University

The Yunnan-Kachin border, as part of the Sino-Myanmar border, has drawn academic attention for its contentious transborder economy, ethnic politics, and armed conflicts, whereas limited research paid attention on the Kachin migrant workers in Yunnan, where their experiences always bundling with the broader socio-political landscape, especially the Kachin women who work in entertainment sector, who often need to navigate intersecting precarity related to the shifting political conditions and violence against migrants and women at this border. Drawing on ethnographic fieldwork and in-depth interviews, this study examines how intersecting factors, including China's economic policies, Myanmar's internal conflicts and military coup, evolving border controls, and gender norms in workplaces, etc. shape the precarity of Kachin migrant women. This paper also explores how these

women practice tactics in everyday life including adaptation, social networking, and hiding, despite structural constraints. Adaptation involves adjusting their daily routines and work patterns; social networking refers to their informal connections and resource-sharing practices; and hiding allows them to conceal their migration status with the support of social networks. These tactics enable them to navigate the shifting legal and economic landscapes and avoid detection, particularly amid heightened border restrictions during the COVID-19 pandemic and the social disorder in the post-coup era in Myanmar. By affirming the agency of transborder migrant women, this study contributes a deeper understanding on the migration inequalities and power dynamics at the Yunnan-Kachin border, and offers a gendered lens to understand the possibility of migrant workers reshaping the border world.

Navigating Small-Scale Trade Across Vietnam-China Borders: Social Networks, Livelihood, and Ethnic Minorities Traders

Ms. Betti Rosita Sari, Researcher, National Research and Innovation Agency of Indonesia

Small-scale cross-border trade along the Vietnam-China border has faced increasing pressure due to the construction of new road infrastructure under the Belt and Road Initiative (BRI), which has facilitated the expansion of formal trade between the two nations. The majority of small-scale traders are women from ethnic minority groups, such as the Tay, Dao, and Nung. With support from family and friends, these individuals have developed their businesses from a young age and established social networks that extend across the border, including other traders and relevant stakeholders such as porters, drivers, and government officials. Each small-scale trader possesses a social network that enables them to navigate the complexities of cross-border trading activities, which are often influenced by factors such as ethnicity, kinship, and locality. This paper examines the social networks among small-scale border trade activities on the Vietnam-China border as livelihood strategies. Drawing on fieldwork conducted in Lang Son and Mong Cai, this study seeks to address two primary questions: First, how has the evolution of small-scale cross-border trading activities on the Vietnam-China border transpired? Second, in what ways do social networks facilitate small-scale border economic activities, and how have these networks been cultivated to enhance traders' success?

Keywords: small-scale, cross-border, social networks, livelihood, Vietnam-China border

Mapping Sovereignty: How Tempayan Rites Transcend Political Boundaries

Ms. Puji Hastuti, Junior Researcher, National Research and Innovation Agency

This paper explores the Tempayan rituals of the Dayak Agabag community in Hulu Sembakung, a cross-border region between Indonesia and Malaysia, as a key to understanding how customary indigenous practices challenge and transcend conventional political boundaries. While political borders in Southeast Asia have historically been shaped by colonial and postcolonial powers, Tempayan rituals—an ancient jar exchange ritual—operate beyond state-imposed boundaries, fostering kinship and social and economic relations that defy territorial divisions. Through multi-site ethnographic research, this study examines the cultural, economic, and political dimensions of Tempayan, emphasizing how these rituals reflect enduring systems of customary governance, identity, and sovereignty. By analyzing the role of rituals in facilitating cross-border state relations and collective memory, the paper argues that Tempayan rituals offer an alternative model of sovereignty—one that is fluid, relational, and rooted in local cultural practices rather than state-centered ideologies.

This paper further investigates how these cross-border practices shape perceptions of Southeast Asia beyond rigid territorial boundaries, contributing to broader discussions in Southeast Asian studies on the relationship between state borders, indigenous identities, and local agency. By situating the Tempayan ritual within the dynamic and interconnected Hulu Sembakung region, this study not only redefines the spatial and political boundaries of the region but also proposes a more inclusive understanding of sovereignty that incorporates indigenous perspectives. This analysis underscores the importance of considering local knowledge and practices in shaping regional studies and challenges prevailing notions of sovereignty and border politics, offering new insights into the complex cultural and political landscape of Southeast Asia.

Keywords: cross-border rituals, sovereignty, political borders, indigenous practices, territoriality

Panel 18: Urban Transformations in Southeast Asia: Policy, Planning, and the Politics Of Space

Chair: Dr. Rini Rachmawati, Universitas Gadjah Mada

Experiments of Public Policy and Urban Planning in Lopburi and Saraburi Between 1936–1957 as Reflection of 1932 Siamese Revolutionary Principle

Mr. Sittha Lertphaiboonsiri, Owner, The Setara, Chiang Mai

The post-1932 revolutionary governments had demonstrated their commitment to its sixfold objective through public policy initiatives. Lopburi and Saraburi located in Central Thailand were chosen to serve their experiments where they developed modern urban planning, redistributive land policy, public health and educational welfare to prove their visions to rearrange the budget allocation serving the public interests and to reposition the country's national ideology. In Saraburi, the

government introduced a redistributive land policy called “Nikom Sang Ton-eng” (self-built commune) allowing farmers to have free access to the land possession in the non-irrigated areas. Accordingly, the province was designated as the new capital city in 1942 where the government developed a symmetrical grid shaping a blend of historical design principles and modern approaches to address evolving needs.

Such experiment was also developed in Lopburi—a next door province where the government introduced a new urban planning connecting boulevards with roundabouts surrounded by the modern design of Art Deco was featured prominently in the architecture of the immense public works projects such as the provincial hall, police station, hospitals, cinema, hotel, schools and shop houses. The province was also strategized as a new military complex to keep the administration safe during the war period. Exploring the history of the two provinces during that period would allow us to better understand the post-1932 revolutionary governments’ experiments of public policy and urban planning and their commitment to the sixfold objective that have been forgotten publicly.

Smart City in Global Perspective: Overview of Smart City Concept and Implementation in ASEAN Countries

Prof. Rini Rachmawati, Director, Center for Southeast Asian Social Studies, Universitas Gadjah Mada

The concept of Smart City has been widely applied to support urban development in various countries around the world. Various concepts have emerged and been implemented in different countries with diverse social, economic, and cultural conditions. The implementation of Smart City can be seen as one of the global strategies that serve as an alternative in answering urban challenges worldwide, including ASEAN countries. Countries in ASEAN have a variety of social, economic, and cultural conditions. However, there are commonalities among these countries that allow for variable lessons to be learned from the Smart City implementation practices in one country to be applied in others within ASEAN. For example, Indonesia has started to implement Smart City through the “Movement Towards 100 Smart Cities” program, which is considered successful, achieving more than the target number of smart cities. Likewise, various countries in ASEAN have launched various innovations to support the implementation of Smart Cities. In the future, more intensive and collaborative studies are needed to address the various challenges in implementing a sustainable Smart City. Additionally, the achievement of a more integrated Smart City development model is needed. The ideas related to the establishment and development of Sister Smart Cities among ASEAN countries also needs to be studied, so that in the future, there will be more collaboration and mutually beneficial activities for urban development that can be achieved through this Sister Smart City project.

Keywords: Smart City, ASEAN Countries

Cosmopolitan Makassar: Continuing the Ambiguity of a Modern Indonesian City

Dr. Ilham Daeng Makkelo, Lecturer, Department of History Universitas Hasanuddin, Makassar, Indonesia

This paper is a follow up of my previous papers which attempts to trace the modernist development of Makassar city in South Sulawesi. In them I argue that the modernist development betrays contradictions which are both the condition of the possibility of being modern and at the same time the results of the same process which eventually demonstrates the ambiguous character of the city. This paper looks at the continuing efforts by both the successive city governments and by business and various communities to shape a cosmopolitan Makassar in the 21st century. Nonetheless the failure to resolve the contradictions, I argue, means the continuing ambiguity of the city characters.

Panel 19: Timor-Leste in Southeast Asia: Regional Aspirations and Local Struggles

Chair: Dr. Kisho Tsuchiya, Kyoto University

Bridging the Gap: Timor-Leste's ASEAN Membership Through Scenario-Based Dual Perspectives

Prof. Chang Won Choi, Research Fellow, Korea University ASEAN Center (KUAC)

Timor-Leste's decade-long pursuit of membership in the Association of Southeast Asian Nations (ASEAN) has culminated in an "in-principle" acceptance as the bloc's 11th member in 2022. This paper employs a scenario-based dual perspectives approach to examine how Timor-Leste and ASEAN are bridging the developmental, institutional, and perceptual gaps that have long delayed full integration. From Timor-Leste's perspective, we analyze how this small state has adapted its institutions and diplomatic strategies to meet ASEAN's expectations. From ASEAN's perspective, we explore how member states have balanced institutional criteria with their national interests and geopolitical considerations. Drawing on field observations and stakeholder discussions, it presents potential future scenarios for Timor-Leste's full membership journey. This preliminary analysis, informed by theories of Institutionalism, Organizational Adaptation, Liberal Intergovernmentalism, and Small-State Diplomacy, suggests that mutual accommodation is gradually narrowing the gap: Timor-Leste through strategic reforms and ASEAN through evolved membership criteria. This paper contributes to ongoing discussions about regional integration processes and the challenges of bridging developmental divides in Southeast Asian regionalism.

Keywords: ASEAN integration gap, Timor-Leste membership, Scenario-based analysis, Dual perspectives approach, Small-state diplomacy, Regional integration

Indonesia–Timor Leste: Identification of Border Issues From an Indigenous Peoples' Perspective

Ms. Nurina Aulia Haris, Research Staff, Universitas Gadjah Mada

State borders are sensitive and related to the sovereignty of a country. Problems arising from border conflicts affect the communities around the border and the relationship between the two negotiating countries. In the case of the Indonesia-Timor Leste border, border negotiations have begun since 2001 and have succeeded in agreeing on 96% of the 907 coordinate points. The remaining 4% are still far from being resolved, namely for the Noel Besi-Citrana or Naktuka area, namely the border of Kupang Regency in Indonesia and the Oekusi enclave as the territory of Timor-Leste. One important factor that complicates the determination of the border issues between Indonesia and Timor Leste in this area is related to the separation of the Timorese indigenous people, Atoin Meto, into two different citizens. This creates complex problems concerning their kinship relations and customary rights. Indigenous peoples have a very different perspective from the one that underlies the border negotiations between Indonesia and Timor Leste. A study related to identifying the main issues needs to be carried out to resolve the border dispute. Through detailed identification, steps to overcome the problem can be further studied. At this stage, accommodating the needs of indigenous peoples who live and experience conflict needs to be a serious consideration to reduce the escalation of conflict that may occur.

Reproductive Rights in Catholic Democracies: Examining Women's Agency and Resistance in the Philippines and Timor-Leste

Dr. Diana Mendoza, Assistant Professor, Ateneo de Manila University

This paper examines the policy impact of women's movements for abortion reform in the two most predominantly Roman Catholic countries in Asia. It addresses the question why the women's movement in Timor-Leste seemed to have more impact than the women's movements in the Philippines despite a highly mobilized church hierarchy.

In the Philippines, abortion became legally prohibited with the introduction of the Spanish Penal Code of 1870. The legal prohibition was maintained in the Revised Penal Code beginning in 1932, after the U.S. assumed control over the Philippines. The criminalization of abortion was retained in the 1987 Philippine Constitution. In 2012, the Philippine Congress passed the Responsible Parenthood and Reproductive Health Act which maintained that abortion is illegal and punishable by law.

In Timor-Leste, abortion was criminalized under the Indonesian Penal Code which had remained in force even after the country gained independence from Indonesia in 2002. In 2009, however, the Council of Ministers approved the new Penal Code

which allowed some legal grounds for abortion. Nonetheless, 13 amendments to the code were passed a month later that aimed at highly restricting abortion.

Looking into the politics of reproductive rights in Catholic democracies such as the Philippines and Timor-Leste provides not only an opportunity to examine women's activism for reproductive rights but also a reexamination of the two countries' colonial histories and the prominence of organized religion in the transition to democracy.

Panel 20: Methods in Southeast Asian Studies I: Regional Voices and Collaborative Approaches

Chair: Dr. Fernando Santiago Jr., De La Salle University

The Challenges of Managing Talent: Building a Pool of Southeast Asian Scholars in Malaysia

Prof. Melati Nungsari, Faculty Director, ASEAN Research Center, Asia School of Business

Malaysia's ambition to become a regional hub for higher education and research in Southeast Asia faces multifaceted challenges in attracting, nurturing, and retaining academic talent. Central to addressing these challenges is the Asia School of Business (ASB), established in collaboration with MIT Sloan School of Management and Bank Negara Malaysia. ASB's innovative approach combines rigorous academic programs with practical, action-based learning, aiming to develop leaders equipped to navigate the complexities of emerging markets. Complementing ASB's mission is the ASEAN Research Center (ARC), endowed by Maybank and housed within ASB. ARC serves as an intellectual hub, conducting impactful research on pressing issues in the ASEAN region, including economic resilience, sustainability, and inclusivity. Through initiatives like the RYSE program, which empowers Malaysian youth in entrepreneurship, and collaborative events such as the ASB-UNHCR Conference on Refugee Studies and Forced Displacement, ARC fosters cross-border academic collaboration and policy-relevant research. This talk will delve into the structural, institutional, and cultural barriers to building a robust pool of Southeast Asian scholars in Malaysia. It will highlight the roles of ASB and ARC in mitigating these challenges through innovative educational models, research initiatives, and regional partnerships. By examining these efforts, the discussion aims to shed light on strategies for creating a sustainable and dynamic academic ecosystem that supports Malaysia's vision of becoming a center of scholarly excellence in Southeast Asia.

SEARCHing for Regional Voices: Collaboration, Challenges, and Knowledge Production in Southeast Asia

Dr. Fernando A. Santiago, Jr., Director, Southeast Asia Research Center and Hub, De La Salle University

This paper traces the development of the Southeast Asia Research Center and Hub (SEARCH) at De La Salle University, highlighting its accomplishments and the challenges it has faced in fostering regional academic collaboration among scholars. Since its establishment in 2019, SEARCH has served as a platform for Southeast Asian scholars to engage in multidisciplinary research rooted in the region's diverse histories, cultures, religions, and sociopolitical realities. The center has successfully initiated collaborative projects, hosted international events, and produced critical scholarship that contributes to the decolonization of knowledge production in Southeast Asia. However, its efforts have been met with several significant barriers such as restrictions on academic freedom that limit the scope of collaboration, sociocultural distrust and discomfort in working with foreign researchers, linguistic limitations, and the rigid adherence of some institutions to publication standards that undermines the legitimacy of regional scholarship, thereby impeding the growth of autonomous, locally grounded academic discourse. By examining these issues, the paper underscores the need for more inclusive, context-sensitive approaches to regional research collaboration and knowledge production.

Social Forestry as an Emerging Regional Study in Southeast Asia

Prof. Yonariza, Professor, Universitas Andalas

By definition 'regional studies is an interdisciplinary field that examines how regions develop and change over time. It can include the study of culture, history, economics, politics, and the environment. It focusses on and analyzes how culture, society, and history impact human behavior and social dynamics in specific areas, examines how legal systems vary across space based on environmental factors, and analyze regional economies quantitatively and theoretically. Regional study is to understand how and why regions and cities change, connect insights across disciplines. This paper proposes Social forestry as an emerging regional study in Southeast Asia. The rationale behind this proposal among others are; the adoption of social forestry across countries in the region where its target also developing from livelihood and conservation to mitigate climate change and to achieve SDGs. Social forestry recently becoming part of agrarian reform. More importantly it has interdisciplinary characteristics along with the increasing forest area and community under social forestry program. Within ASEAN, there is a regional cooperation that set regional standard for social forestry implementation. The paper also lists institutions involve in social forestry such as universities, research centers, I/NGOs, donor agencies, private sectors and indigenous communities as well as some regional associations at work related to social forestry. The paper propose a framework for the regional social forestry study.

From Lived Realities to Regional Research: Decolonizing Knowledge Production in Southeast Asian Migration Studies

Dr. Ullah AKM Ahsan, Associate Professor, Universiti Brunei Darussalam

This paper critically engages with the epistemic hierarchies embedded in Southeast Asian migration studies. While migration in the region is often framed through state-centric, policy-driven, or development-oriented lenses, the lived experiences of migrants—particularly women, informal workers, stateless persons, and returnees—remain marginal in shaping the discourse. Drawing on multi-sited ethnographic fieldwork conducted between 2020 and 2024 across Malaysia, Brunei, Singapore, and the Philippines, this paper interrogates how knowledge about migration is produced, who produces it, and for whom. It asks: what counts as valid knowledge in Southeast Asian studies, and whose voices are consistently left out?

By foregrounding the narratives of migrants themselves, this paper challenges dominant research paradigms that privilege external expertise, extractive methodologies, and North-South academic hierarchies. I argue that the future of regional migration research must be grounded in relational ethics, multilingual engagement, and cross-border solidarities. The paper also highlights innovative, community-driven methodologies—including digital storytelling and migrant-led mapping—that resist erasure and reframe migrants as co-producers of knowledge rather than subjects of study.

Positioned within the broader conversation on the decolonization of Southeast Asian studies, this paper invites scholars, practitioners, and institutions to rethink the boundaries between researcher and researched, academic and activist, center and periphery. It contributes to building a more inclusive, accountable, and regionally grounded field of migration studies in Southeast Asia.

Panel 21: Spaces of Struggle: Precarity and Reclamation In Southeast Asia

Chair: Dr. Wendell Cagape, Centro Escolar University

Rooted and Removed? Patrimonialism and Tourism-Led Gentrification in Southeast Asia

Mr. Bagus Fadhilah Apriadi, PhD student, Xi'an Jiaotong-Liverpool University

In this paper, I interrogate how patrimonialism underpins tourism-led development and governance in Southeast Asia, offering a critique that engages both evolving perspectives in Southeast Asian Studies and everyday understandings of culture and space. Drawing on case studies from Southeast Asia tourist attractions, I argue that tourism in the region operates not only as a tool for economic growth or cultural preservation but as a political project rooted in personalist authority, kinship

networks, and the symbolic appropriation of tradition. My findings demonstrate how elites mobilise cultural heritage narratives to legitimise development, while decision-making remains opaque and exclusionary. These patrimonial dynamics enable a form of tourism-led gentrification that displaces communities in the name of revitalisation, reshaping local life in ways rarely visible in dominant policy or academic discourses.

By combining urban studies, political sociology, and cultural geography, I aim to challenge conventional framings of heritage and tourism as inherently beneficial. Instead, I highlight how everyday actors experience and contest the transformations driven by elite governance. My work contributes to Southeast Asian Studies by foregrounding the historical continuity of patrimonial authority in shaping urban and rural change, while also emphasising the importance of bottom-up knowledge in understanding and reimagining regional development. Ultimately, I advocate for more participatory and grounded approaches that recognise local agency and resist the symbolic capture of culture for political and economic gain.

Illegality and the Making of Indonesian Coastal Towns

Dr. La Ode Rabani, Lecturer, Department of History, Universitas Airlangga, Surabaya, Indonesia

In this paper I will look at the frequently overlooked role played by the so-called smugglers in the coastal towns of Southeast Sulawesi, Indonesia. During the early days of the New Order in Indonesia from late 1960s to early 1980s, the maritime areas in the eastern Indonesian archipelago was still considered as frontiers by the central government in Jakarta. The weakening of the once-powerful Indonesian army contributed to the limited ability by Jakarta to control these vast archipelagic areas. Within this context, illegal trading and smuggling became rife and yet they created economic boom in towns along the coast. Based on archival and fieldwork, I will show the crucial role these economic activities and the actors of these activities in creating and shaping not only the economic but also social lives of the coastal towns.

Contestations, Negotiations, and Transformations: Revisiting the Conceptions of Interstitial Space in Southeast Asia

Mr. Aldous Tracy Rubio, MA Student and Teaching Associate, University of the Philippines Baguio

Thongchai Winichakul (2003), in his essay, "Writing at the interstices: Southeast Asian historians and postnational histories in Southeast Asia", conceives the writing of histories in and about the interstices or margins as a form of challenging the metanarratives usually espoused by national histories. This conception comes from the characterization of interstices as spaces of contact, giving rise to institutional and cultural forms that are often excluded from national narratives. In doing so, Winichakul advocates for a transformation of national and even transnational

histories by looking into such spaces. Anchoring from such ideas, this study attempts to revisit the conceptions and characterizations of interstitial spaces through time. Going beyond description, this study attempts to contribute to the discussion by offering some insights on the nature of interstitial spaces by looking at the historical formation, transformation, and present-day situation of such spaces in Northern Luzon, Philippines, effectively grounding the research. The paper tries to connect seemingly disparate areas and historical experiences to paint a vivid picture of interstitial spaces as areas of constant conflict and negotiation. Ultimately, the study explores the relationship of the general colonial institution with the agency of peoples in reworking and owning such spaces, emphasizing that interstitial spaces are products of the people themselves. With such efforts, the study aims to further the discussion on the topic by presenting a nuanced view of the character of interstitial spaces.

Panel 22: Reclaiming and Redefining Heritage I: Stewardship, Knowledge, and Repatriation

Chair: Dr. Champathong Pochanthilath, National University of Laos

Knowledge of Kris Making in Naskah Keris II: Study of Texts and Illustrations

Ms. Aliffia Marsha Nadhira, Research Assistant, Gadjah Mada University

Naskah Keris II is an ancient manuscript in the Sonobudoyo Museum Library collection in New Javanese script and language. This manuscript has never been cataloged or digitized, but readers can see the physical manuscript directly in the New Building of the Sonobudoyo Museum. Text edition and translation have been carried out by Aliffia Marsha Nadhira in her thesis entitled “Naskah Keris II Collection of Sonobudoyo Library Yogyakarta (Editing, Translation, and Its Relationship with Illustrations)”. In her thesis, it can be seen that Naskah Keris II contains illustrations and texts of kris making in general, Pusaka Dalem which consists of Keris Pusaka and Pusaka Azimat, and the tale of Keris Kangjeng Kyai Purbaniyat. The offerings featured in the text and illustrations include offerings for Kangjeng Kyai Purbaniyat's kris, for marangi kris of Pusaka Dalem, and for making the kris in general. This paper will elaborate on the fundamental knowledge in creating a kris, both from the auspicious day to the offerings used, through text and images with the multimodal approach of Gunther Kress and Theo van Leeuwen.

Comparative Models of Vernacular House Conservation: Case Studies From Tenganan (Indonesia) and Nara (Japan)

Ms. Nyoman Arisanti, Researcher, National Research and Innovation Agency (Masters of Science)

Vernacular houses represent community adaptation to environmental conditions and

disaster risks through traditional architectural forms and functions. However, modernization, economic pressures, and demographic shifts increasingly threaten their sustainability. This study compares the dynamics of vernacular house conservation in Tenganan Pegringsingan, Bali, and Nara, Japan, using a qualitative approach involving field observations, interviews, and literature review. In Nara, the number of machiya has declined by 61% over the past four decades due to aging ownership and limited generational continuity. Conservation efforts have responded through multi-stakeholder collaboration involving local governments, NGOs, and homeowners, with adaptive reuse applied to maintain building relevance in modern contexts. In contrast, Tenganan relies on strong indigenous governance and community-based mechanisms, with no technical involvement from external actors. Here, preservation is deeply rooted in customary laws and collective values, ensuring the continuity of spatial layout, symbolic meanings, and social functions. The study finds that conservation strategies are strongly shaped by institutional and socio-cultural contexts. While Nara reflects a policy-supported collaborative model, Tenganan exemplifies an internally driven, tradition-based approach. These contrasting cases highlight the need for flexible, context-specific, and culturally sensitive heritage conservation frameworks, particularly in responding to pressures of change in both urban and indigenous settings.

Cultural Heritage Management in Indonesia: Governance by Civil Society Through Heritage Organizations

Ms. Hasti Tarekat Dipowijoyo, Co-Founder, Sumatra Heritage Trust & Pan-Sumatra Network for Heritage Conservation

The presentation is examining the role of civil society in the cultural heritage management in Indonesia. In many countries, civil society plays a significant role, but in some countries, government is dominantly managing cultural heritage without significant role for civil society to get involved.

If the role of civil society in Indonesia is significant, the further question is to examine professional institutionalization in the local context and need. The common forms of heritage organizations are called heritage society, national trust, preservation society, and many more. These organizations are rooted in the Anglo-Saxon countries where tax systems are well managed including tax deductions for philanthropic activities such as donations and endowment funds for cultural heritage organizations.

That is not the case of Indonesia.

The existing heritage organizations in Indonesia merely relies on private donations which is ad hoc and unreliable. The presentation will explore various forms of heritage organizations, classify them into a typology of models, and identify the conditions under which each function.

Then there are two follow-up questions in the context and need of Indonesia. First,

do any of the existing models fits in Indonesia? Second, given the size of Indonesia, and considering the diversity of heritage throughout the country while taking into account the variety of traditional stewardship mechanism and the degree of decentralization of Indonesian local governance, what is the generally most appropriate, likely to be effective, models of professional heritage organizations in Indonesia.

Mapping Displaced Heritage: Balinese Artifacts in Dutch Collections and Southeast Asia's Repatriation Movement

Ms. Putu Eka Juliawati, Researcher, National Research and Innovation Agency

During the colonial period, as a result of Western fascination in Bali, Indonesia and also because of the wars resulting from the Dutch political occupation, many objects were shipped from Bali to the West. Most of them are now become collection of two major museums in the Netherlands, namely Wereldmuseum and Rijksmuseum. This research maps Balinese cultural heritage housed in Dutch museum collections, analyzing their origins, typologies, and cultural significance. Drawing from object-based analysis, archival research, and focus group discussions with Balinese community members, the study traces how these artifacts—many originating from 19th- and early 20th-century royal courts, temples, and villages in southern and eastern Bali—were framed through colonial collecting practices. It also explores how contemporary Balinese communities engage with these artifacts today, contributing to ongoing efforts to reinterpret and reconnect with their heritage in a postcolonial context.

Amid a growing awareness of historical injustices in the Western world, the repatriation of cultural objects to their countries of origin has gained increasing momentum. Indonesia has recently succeeded in securing the return of several important collections from Dutch museums through diplomatic negotiation. In 2023, Indonesia received 472 artifacts back from the Netherlands. This achievement reflects a broader movement across Southeast Asia, where countries such as Cambodia, Thailand, and Vietnam are also advocating for the restitution of their cultural heritage. This study not only documents how contemporary Balinese communities engage with their displaced heritage but also reflects on Indonesia's position within the wider regional effort toward cultural and historical justice.

Framing Fire: The Politics of Heritage and the Shifting Currents of Dragon Kiln Preservation in Singapore

Ms. Fan Shiyu, PhD student, Tsinghua University

The preservation of heritage sites in rapidly urbanizing societies is shaped by shifting cultural and political currents. In Singapore, dragon kilns once played a vital role in the local pottery industry, but their significance has evolved alongside broader transformations in industrial and urban planning. This paper examines how changing

heritagization strategies shaped the preservation outcomes of these kilns, focusing on the contrasting cases of the Sam Mui Kwang Dragon Kiln—dismantled in 1992—and the Thow Kwang and Guan Huat kilns, which were successfully conserved in the 2000s.

Grounded in the theoretical framework of Critical Heritage Studies (CHS), the paper traces how initial framing efforts presented dragon kilns merely as sites of traditional craft production. The closure of Sam Mui Kwang, justified by concerns over economic viability and environmental impact, marked the limits of this approach. In contrast, subsequent advocacy by artists and activists redefined the remaining kilns as cultural symbols of indigenous pottery traditions, labor ethics, and the kampung spirit of gotong-royong. This reframing, aligned with national narratives of multicultural heritage and identity, proved instrumental in securing their protection.

Drawing on archival research, media analysis, and in-depth interviews, the paper argues that heritage preservation in Singapore is contingent not only on historical or material significance but also on the strategic articulation of cultural narratives and adaptive preservation practices. By situating this case within broader Southeast Asian heritage politics, the study contributes to understanding how symbolic reconfiguration shapes preservation trajectories in postcolonial, developmentalist states.

Panel 23: Political Transformations and State Reforms in Southeast Asia

Chair: Dr. Priyambudi Sulistiyanto, Independent Scholar

From Bridging Ties to Building Institutions: Local Transformation in Mindanao (1980–2022)

Ms. Arianne Dacalos, PhD Graduate, National Graduate Institute for Policy Studies

Philippine politics has been conventionally studied from a weak state perspective, which often fails to capture the dynamic nature of its politics, where dynasties can lose strongholds, elites have questionable loyalty, and clients' political behavior changes over time. In essence, Philippine politics is fluid, non-linear, and intricate. It is more dynamic than the traditional explanation linking cronies, clients, and dynasties to policy continuities, state development, and even failure. While I build on the thesis that Philippine politics is more relational than institutional, I adopt the view of recognizing pockets of efficacy within the state. This study challenges the dominant literature in Southeast Asian politics that downplays the significance of sectoral and business networks in the pursuit of reforms and development. I depart from the leader-centric and macro-level views of transformation; instead, I redirect the focus to local governance in Mindanao, particularly the transformation of Tagum City from 1990 to 2022. While Tagum has been at the periphery of the developmental narrative, the data shows it exhibits capacity on par with well-established cities in the archipelago. This study investigates the central

question: Why could effective institutions emerge in patronage-driven societies in Mindanao, and what accounts for efficient and pragmatic governance at the local level? I argue that social capital is a powerful antidote to patronage politics, which can be leveraged effectively by sectoral and business networks when their survival and resources are not contingent on government favor and when they can find policy champions within the government.

Is the Comparative Study of Southeast Asian Politics Possible? The Example of Pushback Against Backsliding

Prof. Mark Thompson, Chair Professor of Political Science, City University of Hong Kong

Given obvious cultural and political differences, scholars have generally eschewed efforts to undertake comparative regional studies of Southeast Asian politics, with most research focused on individual country cases. This paper argues that given adequate frameworks of comparison regional studies that provide fresh insights become possible. It attempts to demonstrate the potential of comparative study through analysis of pushback against democratic backsliding in the region. Southeast Asia has been termed the “the most recalcitrant region” for comparing political regimes (Emmerson 1995) which makes it very “hard to explain the lack of liberal democracy with across-the-board generalizations” (Ostwald 2017). Yet if a distinction is made based on whether elections play a major role in a country’s politics, backsliding regimes in the region can be seen to have come in pairs: two cases of presidential “executive aggrandizement” (Indonesia and the Philippines), two of “promissory” military coups (Myanmar and Thailand), and two of parliamentary “competitive authoritarianism” (Malaysia and Singapore). It is suggested that comparative analysis of these six Southeast Asian countries reveals the key to strong pushback against backsliding in the region (although not necessarily to the chances of opposition success) has been radicalized democratic claims, creating synergies between “the street” and “the ballot box” (Ong 2022) and de-legitimizing backsliding.

Surakarta (Solo) and the Jokowi Dynasty

Dr. Priyambudi Sulistiyanto, Independent Scholar

This paper examines the emergence of the Jokowi dynasty in Surakarta (Solo), Central Java, Indonesia. It will trace back the political trajectories under which the Jokowi dynasty began, survived and expanded in their business and political activities throughout (only) two generations. It will also address the significant lack of academic interests in studying the emergence of dynastic families in Indonesia including the complexities regarding to the place of the Jokowi dynasty in both local and national political and economic worlds. This paper poses some questions: How did the Jokowi dynasty use wealth and power to make them powerful economically and politically in Surakarta (Solo), Indonesia? What are the findings telling us more

about the rise of local dynastic family and political economy of Indonesia?

In the studies of Southeast Asian political economy, scholars have argued that in recent years old and new political dynasties have used their political muscle and wealth to influence and to benefit from local to national levels (Teehankee, 2001; McCargo and Ukrist Pathmanand, 2005; Winters, 2012) and little attention has been given to the emergence of local dynasties in Indonesia. Methodologically, this paper will use a historical comparative method used by McCoy (1993) who argues that political dynasty is also known as political family or clan which refers to the ability of a family to inherit and to accumulate power and wealth from one generation to the next.

In conclusion, this paper considers the factors such as local political background, political and economic opportunities, the role of the state, domestic coalitions and external factors in shaping the emergence of the Jokowi dynasty in Surakarta (Solo) Indonesia. It also urgently calls for more comparative studies to be done on the rise of local political dynasties in Indonesia, Southeast Asia and beyond.

Territorial Structure and Domestic Geopolitics: A Perspective From Administrative Reforms in Vietnam

Mr. Duc Anh Le, Researcher, Vietnam National University

In the process of renovating and modernizing the state apparatus, Vietnam is undertaking a comprehensive administrative reform aimed at streamlining organizational structures, enhancing governance efficiency, and optimizing development resources. One of the most significant changes is the restructuring of administrative units, reducing the number of provinces and cities from 63 to 34, based on new criteria such as the inclusion of mountainous areas, coastal zones, and plains; a minimum population of three million; and a minimum area of 6,000 km². Simultaneously, the organizational structure of the local government is simplified from a three-tier system (province – district – commune) to a two-tier system (province – commune) by abolishing the district level. These changes are not merely technical adjustments to the administrative machinery but also have profound impacts on territorial structure and domestic geopolitics. The formation of larger administrative units has altered the regional balance of power, promoted the emergence of new development centers, and reshaped the national resource allocation strategy. This paper focuses on analyzing the processes and consequences of the shifts in Vietnam's domestic geopolitics under the impact of administrative reforms, while offering preliminary assessments of the opportunities and challenges facing national governance in the context of widespread territorial restructuring.

Panel 24: Labor Migration In and Out Of Southeast Asia: Gender, Precarity, and Mobility

Chair: Dr. Ken Calang, Central Luzon State University

Crossing Culture, Carrying Tradition: Gender Narrative of Minangkabau Female Migrants in Malaysia

Dr. Jendrius, Senior Lecturer, Department of Sociology, Faculty of Social and Political Sciences, Universitas Andalas

This study investigates the gendered experiences of Minangkabau female Migrants in Malaysia through a narrative analysis approach. As a member of a matrilineal society deeply rooted in the culture practices of merantau (migrant), Minangkabau women face a unique interplay between cultural tradition, gender expectations and transnational mobility. Drawing on life stories collected through in-depth interviews, this article examines how female migrants construct meaning around identity, family, and cultural belonging while navigating their lives in a new sociocultural environment. The analysis reveals how these women actively carry and adapt Minangkabau traditions across borders, negotiating their roles as daughters, breadwinners, mothers, and cultural agents. The experience of being a migrant allows these women to redefine what it means to be a Minangkabau woman. They integrate their cultural identity with new gendered experiences, creating hybrid forms of womanhood that are rooted in tradition but open to change.

Transnational ‘Gawat’: The Lived Experiences of Overseas Filipino Workers From Farming Families Facing Seasonal Scarcity Abroad

Prof. Junior Pacol, PhD Student, University of the Philippines Diliman, Faculty, Central Luzon State University

This study investigates the contextual nuances of ‘gawat’, an Ilocano term signifying scarcity or a severe and seasonal lack of food and necessities, experienced by Overseas Filipino Workers (OFWs) from farming families. Based on the 2023 Survey on Overseas Filipinos by the Philippine Statistics Authority, an estimated 2.16 million Filipinos are working abroad, with 77.4% residing in Asia. Many of these “modern-day heroes” are women employed as caregivers and domestic workers. This research focuses on OFWs in the United Arab Emirates (UAE) who left farming communities to escape poverty and support their families. Despite migration, the concept of ‘gawat’ persists as they face various challenges, including financial difficulties, exploitation, and resource limitations while working under demanding conditions. However, cultural expectations drive them to continuously send remittances and Balikbayan Boxes to their families, often at the cost of their own well-being. The study employs the pakikipagkwentuhan or conversational approach to document participants’ lived experiences and reveal ‘gawat’ through its (a) lexical, (b) semantic, (c) symbolic, and (d) discursive aspects. Lexical analysis identifies five

related words derived from 'gawat' that reflect struggle, labor, loss, compassion, and survival. The symbolic aspect emphasizes how Balikbayan Boxes and remittances represent sacrifice and familial devotion. The discursive aspect highlights their aspirations to uplift their families and end the poverty cycle. This research demonstrates how 'gawat' transcends geographical boundaries and continues to influence the socio-economic experiences of OFWs, particularly those from farming communities, as they navigate life abroad.

Is Bangkok Really a Gay Haven? Intersectional Negotiations Shaping Identity and Belonging Among Queer Filipino Migrant Workers

Prof. Ken Calang, Assistant Professor, Central Luzon State University

Thailand is often celebrated as a "gay haven" in Southeast Asia, known for its visible LGBTQ+ culture and liberal gender expression. However, this perception obscures the complex and often precarious realities faced by queer migrant workers. This study investigates how queer Filipino migrant workers in Bangkok negotiate their identities and sense of belonging amid intersecting forces of sexuality, class, race, religion, nationality, and migration status. Bridging gaps in Filipino migration studies and queer migration scholarship, the research employs an intersectional lens to critically examine how multiple social identities interact within the socio-cultural contexts of both the Philippines and Thailand. Drawing on qualitative phenomenological methods, it explores the lived and gendered experiences of queer Filipino teachers and workers through in-depth interviews. The findings reveal that while Bangkok offers relative freedom and increased visibility, participants continue to face structural inequalities, racialized labor hierarchies, and cultural stigmas. Participants described a "dual reality" where public spaces allowed some degree of identity expression, yet societal norms, work policies, and visa insecurities often pressured them into strategic concealment. Despite these tensions, participants cultivate resilience and community through informal support networks and acts of everyday resistance. This study challenges simplified narratives of LGBTQ+ inclusion in Thailand and contributes to de-centering Global North perspectives in queer migration literature. It offers critical insights into how migration, sexuality, and identity are dynamically reshaped across borders within Global South contexts.

People Mobility by Golden Visa Scheme in Southeast Asia

Dr. Vinsensio Dugis, Senior Lecturer, Faculty of Political & Social Science, Universitas Airlangga

In August 2023, the Indonesian government officially introduced a Golden Visa Program, which aims to make Indonesia a more enticing place to work in with a longer-stay permit. This has made Indonesia the ninth nation in Southeast Asia together with Thailand, Singapore, Malaysia, Cambodia, the Philippines, Vietnam, and Laos, which have had similar visa scheme programs. While this golden visa program will obviously drive the trend of people mobility, in the longer term it could

also bring in a new dimension of migration phenomenon in Southeast Asia. Some see it as a golden opportunity; it can be a valuable source of foreign investment and stimulate economic growth in the host country. One thing is certain, however, that the golden visa phenomenon is a new contemporary issue in Southeast Asia. Looking within the frame and perspective of migration and mobility of people, this paper intends to observe how much actually this golden visa scheme has so far driven people mobility into countries that have implemented the program in Southeast Asia. Furthermore, what are the challenges faced by the Southeast Asian countries? Apart from economic opportunities gained by Southeast Asian countries implementing the golden visa program, what are other socio-political issues that needs to be observed?

Keywords: Golden Visa, Migration, People Mobility, Southeast Asia

Panel 25: Translocal Identities: Evolving Chineseness in Southeast Asia

Chair: Dr. Amanah Nurish, Universitas Indonesia

Hometown Association as a Medium: Memory Reconstruction and Identity Formation of Contemporary Indonesian Fujianese Community

Mr. Baolong Chen, Master's Student, Communication University of China

Following Indonesia's democratisation in the late 20th century, Fujianese hometown associations have undergone a significant resurgence, serving as vital mediums linking local Chinese Indonesian communities to their ancestral heritage and international Fujianese networks. This study utilises Régis Debray's mediological paradigm to analyse how these linkages recreate communal memory among Indonesian Fujianese. The analysis is based on ethnographic fieldwork conducted in 13 associations and interviews with 29 persons. These associations are essential in revitalising cultural memory, serving as both cultural channels and physical centres. Cultural activities—such as festivals, publications, museums, opera, language courses, and social media—promote the transfer of memory, strengthening ancestral connections and intergenerational identity. Association halls, embellished with symbolic artefacts such as couplets, plaques, and images of Fujian, together with common events, ground members in their Fujianese history. Globalisation, propelled by China's economic ascent and the Belt and Road Initiative, enhances international relations, facilitating venue restorations, cultural events, and educational assistance, thereby reinforcing memory retention. Conversely, Indonesian nationalism has a twofold effect: post-New Order tolerance allows for cultural expression, while anti-Chinese feeling requires vigilance. Organisations evolve by charity and community involvement, demonstrating national loyalty. The relationship between globalisation and nationalism delineates their functions: globalisation offers resources to manage nationalist limitations, safeguarding cultural memory, whereas nationalism guarantees local anchorage, averting complete deterritorialisation. This research presents a new viewpoint on overseas Chinese

associations as mediums of cultural memory, emphasising their adaptation methods in response to global and national influences, thus enhancing the comprehension of diaspora resilience within the dynamic global landscape of Southeast Asia.

Being Muallaf in Indonesia: A New Trend of Religious Conversion on Chinese Community

Dr. Amanah Nurish, Asst. Professor, University of Indonesia

This research aims to explore Islam and Chinese influence in Southeast Asia that has a long history and cannot be dismissed, particularly along the Indonesian spice route. Abdul Karim Oei, also known as Oei Tjeng Hien (1905 - 1988), a West Sumatran convert to Islam in 1926, became a popular figure among Chinese Muslims during the Dutch colonial. He joined Muhammadiyah after becoming a Muslim, rising to the position of chairman of the Masyumi Party (Majelis Shura Muslimin Indonesia) in the West Sumatra area. In 1961, Karim Oei founded the Indonesian Chinese Islamic Association (PITI), which was successful in spreading Islamic da'wah throughout the archipelago. The Chinese Muslim community in Indonesia generally faces political, socioeconomic and cultural challenges, in addition to identity issues. The number of Chinese community who have converted to Islam in Indonesia is growing rapidly. At least there are approximately more than 1.1 million ethnic Chinese community who practice Islam due to various obstacles during the history of Indonesian politics. Therefore, it is necessary to conduct research on the phenomena of religious conversion among Indonesian Chinese community. First, how is political identity of the Indonesian Chinese Muslim community after being muallaf? Second, how does the Indonesian Chinese Muslim community's economic, social, and political views relate to religious conversion from non-Muslim to Muslim? Using primary data sources from in-depth interviews with key members of the Indonesian Chinese Muslim community, this study employs an anthropological approach.

Labour Migration of Borderland Chinese in Borneo: The Life Stories of West Kalimantan Chinese Workers in Brunei Darussalam

Mr. Westly Lo Siong Wei, Universiti Brunei Darussalam

This presentation details the lived experience of Indonesian Chinese Workers in Brunei Darussalam, narrating their migration patterns through a thematic frame. The study investigates several key themes: the migration culture of West Kalimantan Chinese, the significant role of the land border in shaping mobilities, the established migration trail that facilitates their circular movement to Brunei, and the process of migrants' social and occupational entrenchment in their workplaces over time.

Drawing on two years of ethnographic research, including fieldnotes, interviews, and chats, I document the life stories of my informants to show that labour migration can

also be understood in a socially meaningful sense. This approach challenges the rational explanation for human mobility, arguing instead that such movements, while not always the result of a pre-determined plan, are often contingent on chance and situational opportunities. The research highlights a consistent circular track between the sending and receiving societies, revealing that the recent pattern of working abroad derives from the experience and connections of migrants before them. This finding points toward a broader phenomenon: the enduring significance of ethnic and social networks in shaping interstate migration patterns within Borneo.

Translocality and the Evolving Identities of Peranakan Chinese in Thailand

Asst. Prof. Phitsinee Koad, Acting Assistant Dean for Academic Affairs, School of Languages and General Education, Walailak University

This study investigates the complex and dynamic identities of Peranakan Chinese in Thailand. It aims to provide a deeper understanding of the complexities behind the negotiation of Thai Peranakan Chinese identity. With a translocality perspective, the study identifies the Thai Peranakan Chinese as a distinctive ethnic group whose identity transcends traditional classifications: Teochew, Hokkien, Hainanese, Cantonese, and Hakka. The findings reveal the different on-going negotiation of identity through language use and everyday practices, particularly across generations and within local contexts in Southern Thailand. In addition, the findings demonstrate the effects of re-Sinification and Westernization processes on Thai Peranakan Chinese identity. Importantly, the study finds that commodification driven by tourism in the Thai Peranakan communities leads to selective visualization which exploits historical meaning and generate new public identities.

Panel 26: Methods in Southeast Asian Studies II: Emotions and Intimacy as Critical Methods

Chair: Prof. Yonariza, Universitas Andalas

Bina Agarwal's Ecofeminism Approach as a Relevant and Contextual Literary Discipline Approach for Southeast Asian Studies

Ms. Rahmi Rahmayati, Doctor of Humanities Student, Gadjah Mada University

This study explores the ecofeminist approach of Bina Agarwal's perspective which has not been further studied in literary studies that discuss ecofeminism studies, both research in the global scope and in Southeast Asia. This study is based on three considerations. First, the reality of the many environmental and women's problems in Southeast Asia, especially in Indonesia, such as land grabbing and exploitation of natural resources and their impacts on women, especially women in rural areas, which cause women to resist efforts to land grabbing and exploitation of natural resources. Second, this study is also based on Bina Agarwal's framework of

thinking about ecofeminism which departs from her criticism of Western ecofeminism and the ecofeminism of Vandana Shiva (Indian ecofeminist) who is known for her ecofeminist works that are considered to represent South Asian society. Third, the many literary works, especially Indonesian literary works that raise issues of environmental and women's problems. This study uses qualitative methods. The results of the study include two findings. First, Bina Agarwal's ecofeminist perspective approach is relevant and contextual for Southeast Asian studies because it highlights the form of appropriation through the process of statization and privatization facilitated by state policies. In addition, it highlights women (especially rural women) who on the one hand are victims of environmental degradation and on the other hand as actors in environmental preservation who resist, both privately and publicly and individually or in groups. Second, Bina Agarwal's ecofeminist approach is also suitable for application in studying literary works because of the many literary works (especially in Indonesia) that raise these issues.

Exploring the Politics of Emotions and the Precarities of Filipino Labor Migration: OFWs on Death Row Abroad

Mr. Aaron Abel Mallari, Assistant Professor and PhD Student , University of the Philippines Diliman

In 2024, over 40 overseas Filipino workers (OFWs) are on death row abroad. Considered as one of the three pillars of Philippine foreign policy, the “protection of the rights and promotion of the welfare and interest of Filipinos overseas” is rendered complex when these overseas Filipinos find themselves in conflict with the legal (and social and political) context of their destination and host countries. When we look at such cases involving OFWs on death row abroad, we can ask what happens when the life of the bangong bayani (modern-day heroes) hangs in the balance? On the one hand little is known publicly about the cases of many OFWs on death row abroad owing to the sensitivity of the case and the delicate nature of negotiations and efforts being done by the Philippine government. On the other hand, once these cases become public, especially when the identity of the OFW and the circumstances of their life and the conundrum they are in become public, much public attention is gained leading to a highly political, tense, and emotional milieu. This paper considers these events, revisiting the cases of Mary Jane Veloso, Flor Contemplacion, Sarah Balabagan, and Angelo dela Cruz.

While many studies have focused on legal and policy aspects, what remains underexplored is the visceral dimension of the ways in which such cases evoke strong emotional and affective responses, how this shapes public opinion, mobilizes activist networks, and places governments and international organizations under scrutiny. Many scholars in international relations (IR) contend that the place of emotions in IR research remains to be an emergent theme, but a worthwhile pursuit, nonetheless. Building on the emergent scholarship that unpack emotions from a political science and international relations perspectives, I aim to further nuance our understanding of the political and social tensions figuring in cases of OFWs

incarcerated in foreign countries and sentenced with capital punishment. This paper explores the case studies of OFWs on death row through the lens of affect and emotions. Drawing on studies that navigate affect and emotions in IR, I look at the various texts (e.g. campaign statements, letters of appeals, calls to action, etc) as the corpus from where to excavate the layered politics tied to emotions as ways to see how we can further reveal the complexities in these cases.

Quarrying the Family Jewels: Examining Challenges in the Practice of Filipino Family History Research

Mr. Jericho Daniel Igdañes, Instructor IV, University of the Philippines Diliman

In the Philippines, where economic inequities are intertwined with social hierarchy, family history is crucial. Yet conducting comprehensive genealogy, or family history research, is challenging because of how much of the country's history was passed down through oral communication. Modern Filipino genealogists have circumvented around these, devising ways to track down people's ancestors, from obtaining records to using online tools like FamilySearch and social media. Still, inequities remain in the pursuit of family history data for Filipinos. Filipinos belonging to the upper and middle classes are more likely to have access to comprehensive family records, while those below the poverty line are at risk of having their ancestors forgotten due to their inability to pay cemetery fines, incomplete birth and death records, among other systemic issues.

Using Christine E. Sleeter's critical family history framework, class analysis, and post-colonialism as lenses, this paper examines inequities related to conducting genealogical or family history research in the Philippines.

This qualitative study employed content analysis, triangulation, and thick description. The author gathered data through two (2) small group discussions, with six (6) informants in total. The informants are Filipinos (or people of Filipino descent) who have or are conducting family history research, either in an amateur or professional capacity.

Informants were gathered through purposive sampling, with calls posted on three (3) social media platforms: Facebook, Mastodon, and LinkedIn. The author reached out via email to users who expressed interest in the posts' comments section or direct messages. The findings showed that when using digital platforms like FamilySearch and Facebook groups, there is more convenience and accessibility for Filipinos who cannot physically travel to seek out their relatives. However, these digital platforms also contain incomplete material, leaving some family history practitioners to seek out documents in person. Physical documents are also limited in some cases, due to war, disaster, and bureaucratic obstacles. Many of the well-constructed family trees observed by the participants are also from families with significant wealth and social standing, while those with incomplete or no data come from people from the working class.

We Need to Get So Emotional: Affective Reflections in Researching Queerness

Mr. John Andrew Evangelista, Assistant Professor (UP); PhD Student (HKU),
University of the Philippines Diliman/University of Hong Kong

This presentation joins the sensorial turn in ethnography by reminiscing and reflecting on moments of emotional encounters during the fieldwork I conducted for my doctoral thesis about the Philippine queer rights movement. With the aim of accounting for the ways Filipinx activists imagine the relationship between nationalism and queerness, my thesis is grounded on ethnographic data gathered through direct observation of protest events and interviews with thirty-six movement leaders. Proceeding from the premise that we first and foremost experience inequalities and power relations through the senses that conjure emotional responses, I share my encounters in the field in the hopes of providing methodological insights that foreground affect not merely as epiphenomenal noise in the context of social research. Rather, I seek to demonstrate how my emotional experiences, as an ethnographer, inform my analytical and theoretical understanding of inequalities and power relations generated within hierarchical structures of gender and sexuality in the Philippines. In general, I assert that ethnographers must pay ample attention to the relationship between their emotional responses and the analytical lens they utilize to make sense of their observation. In my own research, I found that doing so generates surprising and meaningful insights that form crucial elements of social theorizing.

Panel 27: Situated Spaces: History, Identity, and Indigenous Place-Making in Southeast Asia

Chair: Mr. Johny Alfian Khusyairi, Universitas Airlangga

Women Agencies and Social Communities Participate in Coastal Community Empowerment (Case Study in Indonesia)

Ms. Vera Bararah Barid, Researcher, National Research and Innovation Agency

Indonesia's marine area is around 5.8 million square kilometers, accounting for more than two-thirds of the country's total area. Indonesia also includes thousands of islands, thus the coastline is fairly extensive. The bulk of coastal people work in the fishing industry. The population in coastal areas has economic limits, thus several factors must be considered in order to live. Several variables contribute to this socioeconomic divide, including lifestyle, understanding of financial management, legal literacy, and experience in handling home problems. Women as wives have a vital role in resolving many issues. They are supposed to take the lead in keeping the household in balance if there are family issues, whether they are caused by financial difficulties or other issues. Additionally, social activists and non-governmental organizations are required if there are legal issues pertaining to

women's protection. The purpose of social groups and women in resolving issues in life, particularly those involving the law, will be discussed in this article. This article is the outcome of study conducted in 2022–2024 in the provinces of DKI Jakarta, West Kalimantan, and South Sulawesi. Key informants were interviewed in-depth for this study's primary data, while secondary data was gathered from a variety of additional sources, including books, journals, and other materials. This article concludes that coastal communities require the participation of numerous stakeholders in order to raise residents' awareness and understanding of economic survival and to improve their legal literacy and knowledge, which will enable them to obtain justice if they are forced to deal with the law.

The Subanen Narratives: Problematizing Indigenous Methodologies for Southeast Asian Studies

Dr. Wendell Glenn Cagape, Associate Professor III, Centro Escolar University - Manila

Scholars and researchers who venture into the indigenous peoples and their community as they embarked on a study suited for Southeast Asian Studies will most certainly adopt ethnographic methods however, recent trends in indigenous studies have provided a newer paradigm which to me, bridge the gap between what is indigenous studies and Southeast Asian Studies.

Coming from a personal experience as an ethnographer working closely with the Subanen in Zamboanga Peninsula, I learned that data ownership transcends indigenous-centered research as a new trend where indigenous data and its sovereignty is best observed under the conditions of indigenous community's participation, involvement and autonomous co-creation provided a sustainable contestation to what is globalized and nationalize points of view of a people's historicity.

This article provides a new approach that are aligned to ethnography as research methodologies that supports autonomy in creating knowledge following the tradition and cultural heritage of the Subanen.

Tracing the Roots: A Toponymic Journey Through the Origins of Goa, Camarines Sur, and Its Barangays

Arch. Marijoy Atole, PhD student, University of the Philippines

This paper examines the origins of the name "Goa" and its barangays, focusing on place names linked to landscape features and the rich meanings they carry. The barangay, the smallest unit of governance in the Philippines, is deeply rooted in history, derived from the balangay, a traditional boat used by early settlers. Barangay names are more than labels; they encapsulate histories, landscapes, and identities, acting as vessels of Filipino heritage and as markers of the "invisible

landscape"—the cultural and symbolic meanings embedded in places.

Using the lens of toponymy, this study analyzes sixteen barangay names, categorizing them into three groups that is related to a landscape features: floral, faunal, and hydrological origins. Archival research and oral histories reveal how local flora, fauna, and natural features are woven into community identity. Eleven barangays were found to have floral origins, such as Balaynan (from piling balay tree) and Tabgon (tabgon tree). Three barangays, like Abucayan and Gimaga, derive from fauna, while two, Salog and Matakla, reference water features.

Focusing on barangays as intimate cultural units allows the study to explore how grassroots communities preserve traditions often lost in larger, urban contexts. By rediscovering the stories behind place names, this research highlights the need to sustain cultural heritage amid globalizations. This work fosters interdisciplinary dialogue between history, geography, linguistics, anthropology, architecture, and landscape architecture to deepen the understanding of naming traditions and local identities in the Philippine context.

Panel 28: Reclaiming and Redefining Heritage II: Engaging with Southeast Asian Pasts

Chair: Prof. Akkharaphong Khamkun, Thammasat University

The Interscalar Suvarnasamudra Challenge: Thinking With the Archipelago About Public Maritime Heritage in Indonesia

Dr. Idham Bachtiar Setiadi, Indonesia Country Representative, Maritime Asia Heritage Survey

This paper examines Indonesian maritime heritage through the lens of a Southeast Asian Studies prosumer. It argues that heritage operates as an interscalar process, with maritime heritage particularly highlighting this characteristic. Building on the pioneering work of Adrian B. Lopian, whose studies of Indonesian maritime history provide a critical foundation for understanding interscalarity, the paper traces how the sea has been reimagined across past, present, and future within overlapping scales of meaning. This process is exemplified by prosumers engaged in the Spice Routes programme of Indonesia's Directorate General of Culture, who were encouraged to apply Lopian's conceptualisation of the sea as a historical unit to foster a public, multi-scalar process of meaning-making. Yet the programme faced significant challenges: the COVID-19 pandemic, restrictive fiscal policies, and a bureaucracy constrained by an Authorised Heritage Discourse hindered its full implementation.

Contesting Urban Heritages in Palangkaraya

Mr. Dias Pradadimara, Lecturer, Department of History, Universitas Hasanuddin, Indonesia

Up until the establishment of the recently inaugurated capital of Indonesia in neighboring province, Palangkaraya in Central Kalimantan province has a unique history as the only major city established and built during independence era. It was chosen as a compromise among competing factions when the province of Central Sulawesi was established and each faction had their own candidate site. Palangkaraya was a mere small settlement of less than 6000 population at the bank of Kahayan River at the time of its establishment in 1957. The government envision a new city with grand design where the capital of the new province was built and new government buildings and boulevard were built despite the fact the city was isolated connected to the outside world through its small airport and, more importantly by boats. It was not until mid-1990s the city was booming when new roads connecting it with neighboring growing economic areas were completed. Before, the small river dock, Dermaga Rambang, was the actual center of the city where economic and social activities were anchored. Since 2000 the center of the city has shifted as road transportation—as oppose to river transportation—demands different urban facilities in different areas away from the old dock.

Temporal Dissonance in Stone and Space: Intramuros and Corregidor as Palimpsests of Philippine Colonial Memory

Dr. John Lee Candelaria, Assistant Professor, Hiroshima University

This study examines Intramuros and Corregidor as complementary palimpsests of colonial memory within the Philippine heritage landscape, revealing how imperial legacies are spatially compartmentalized and selectively presented through deliberate curatorial strategies. Through critical analysis of these sites' physical organization, interpretive frameworks, and commemorative practices, I identify three dimensions of their palimpsestic nature: strategic imperial absences that structure heritage narratives, contrasting representations of colonial suffering, and competing temporal orientations that shape visitor experiences. While Intramuros operates primarily within "aesthetic colonial time" that privileges Spanish architectural grandeur while minimizing American and Japanese impacts, Corregidor functions within "military memorial time" that foregrounds American heroism and Japanese aggression while muting Spanish contributions. This spatial segregation of colonial memories manifests tensions in Philippine historical consciousness and reveals how heritage management practices simultaneously acknowledge and disavow aspects of colonial experience through curatorial choices and narrative framings. By analyzing these sites as a fragmented yet interconnected memorial system, this study illuminates how postcolonial societies negotiate complex imperial afterlives through strategic heritage practices that both preserve and transform the material remnants of contested pasts.

Pak Lai Rock Art Cultural Heritage in Xayabouly Province, Lao PDR

Dr. Champathong Phochanthilat, Deputy Head, History and Archaeology Department, Director of Gender Studies Center, National University of Laos

This research is part of the Pak Lai Rock Art Cultural Heritage Preservation in Laos Project, funded by UNESCO. The study aims to investigate archaeological sites in Pak Lai District, Xayabouly Province, and to contribute to the preservation of historical and cultural heritage at both local and national levels.

A historical and archaeological research approach was applied, using interviews, focus group discussions, archaeological surveys, GPS, and drone technology during data collection. The study identified diverse historical evidence and archaeological objects at eight sites, including Xayamoungkhoun Temple, Ban Bounma, Ban Muang-Neua, Ban Muang-Tai, Souvannaphoum Temple, Ban Khae, Ban Phaliep, and Done Hone. Findings include wooden Buddhist statues, pottery, bricks, bronze weapons, ancient wooden boats, and rock art.

The rock art at Ban Khae is particularly significant, as it represents a unique stone carving not found elsewhere in Southeast Asia, and is assumed to date back to prehistory. However, much of this cultural heritage has been damaged by both natural and human forces, whether intentional or unintentional. While some artifacts have been registered by the Pak Lai District Department of Information, Culture, and Tourism, many other ancient sites remain at risk of disappearing in the near future due to development projects—particularly those at Done Hone and Ban Phaliep in Pak Lai District, Xayabouly Province.

Panel 29: Screening Southeast Asia: Reimagining, Gender, Identity, and Mobility

Chair: Dr. Sarah Hanaa Haji Ahmad Ghazali

To Cairo and Melbourne with Love: Comparative Perspectives on the Al-Azhar and Overseas Universities in Southeast Asian Cinema

Dr. Sarah Hanaa Haji Ahmad Ghazali, Lecturer, Faculty of Arts and Social Sciences, Universiti Brunei Darussalam

The 2004 publication of Habiburrahman el-Shirazy's *Ayat-Ayat Cinta* (Verses of Love) initiated the rise of Islamic religious romance novels in Indonesia, becoming a national as well as regional literary phenomenon. Central to this literary sub-genre is the figure of the Indonesian Azharite – mobile academic characters studying at the Al-Azhar University in Egypt. In recent years, there has also been a rise in the metropop sub-genre, which depicts the lives of Indonesian characters in metropolitan settings. Whilst relatively less mobile, travel remains as a significant trope in metropop novels, evident in Ilana Tan's depiction of four foreign locations in her

Tetralogi Empat Musim (Four Seasons Tetralogy). More importantly, the film adaptations of these fictional works have also achieved commercial success, leading to numerous mainstream and academic explorations into the status of these narratives amongst regional audiences. Through comparison of the film adaptations of Indonesian Azharite and metropop novels, this paper considers variations of academic mobility and centrality of travel and education in Indonesian film and fiction. Modes of reading will include analysis of images of academic mobility in selected films, such as Chaerul Umam's film adaptation of the novel *Ketika Cinta Bertasbih* (When Love Glorifies God)(2009), and *Melbourne Rewind* (2016) directed by Danial Rifki. Existing studies argue that the prevalence of the mobility trope is due to perception of foreign locations as aspirational settings for the increasingly cosmopolitan Muslim middle class in Indonesia. I further propose that studies of these works enable comprehension of audience shifts in Indonesia, caused by religious, academic, and socioeconomic fluctuations. This paper ultimately hopes to gain insight into novel methods of understanding student mobility in Southeast Asia, through examining existing fictional and film portrayals of student mobility, experiences, and motivations.

Spectral Feminism: Buddhist Ghosts, Gender Resistance, and the Reinvention of Thai Modernity

Ms. Yatong Xiao, PhD Student, Hong Kong Baptist University

This study investigates how 21st-century Thai horror cinema renegotiates cultural identity through female ghost narratives, positioning *Nang Nak* (2000), *Buppha Rahtree* (2003), and *Pee Mak* (2013) as critical texts that mediate Thailand's engagement with global modernity. Grounded in feminist film theory (Mulvey's male gaze, Creed's monstrous-feminine) and postcolonial frameworks (Bhabha's hybridity), it introduces "spectral feminism"—a novel conceptual model bridging Buddhist-animist cosmologies, feminist resistance, and regional identity politics.

The analysis rigorously decodes three interconnected tensions: (1) the subversion of patriarchal Buddhist norms through *Nang Nak*'s reimagining of karma as a tool for gendered justice; (2) *Buppha Rahtree*'s critique of techno-patriarchy via non-consensual DVD surveillance and the ghost's subversive screen hauntings; and (3) *Pee Mak*'s comedic reframing of folkloric tropes to expose neoliberal precarity, recasting unpaid domestic labor as spectral resistance. Methodologically, the study employs a triangulated approach: close textual analysis of key scenes (e.g., *Nang Nak*'s mirror sequences), ethnographic examination of Thai social media discourse (e.g., viral memes repurposing film dialogues), and archival research into monastic debates sparked by these films.

By situating Thai horror within Southeast Asian media ecologies, the research challenges Global North epistemological hegemony, demonstrating how "spectral feminism" revitalizes tradition as both cultural preservation and decolonial praxis. This work advances Southeast Asian studies by theorizing horror cinema as a dynamic site of public intellectualism, where vernacular storytelling intersects with

transnational feminist critique, offering a replicable model for analyzing non-Western media's role in countering homogenizing globalization.

Panel 30: Sustainable Tourism and Local Engagement In Southeast Asia

Chair: Dr. Widya Fitriana, Universitas Andalas

(Over)Tourism and Tourist Pressure at Indonesia's UNESCO World Heritage Sites: The Cases of Borobudur Temple and Subak Landscapes

Mr. I Wayan Suyadnya, Lecturer, Universitas Brawijaya

Overtourism poses significant challenges to cultural heritage sites, particularly in Indonesia. Two notable cases are Borobudur Temple in Central Java and the Subak system in Bali, both UNESCO World Heritage Sites. These sites exemplify how excessive tourist numbers threaten the preservation and authenticity of cultural treasures. Borobudur, the world's largest Buddhist temple, sees millions of annual visitors, resulting in the physical wear of its ancient stones, environmental stress, and disruption of its spiritual ambiance. Local communities also face rising living costs, displacement from traditional livelihoods, and commercialization of cultural practices. To address these issues, the regional government has implemented a visitor quota system, digital ticketing, and alternative tourism routes to better distribute crowds. Similarly, Bali's Subak system faces analogous challenges. Tourists flock to the iconic terraced landscapes, often intruding on farmlands and interfering with agricultural activities. As a result, local farmers are gradually abandoning traditional practices due to land conversion pressures and shifting economic priorities. In response, local authorities have launched community-based tourism programs, enforced zoning regulations to protect agricultural land, and conducted educational campaigns to highlight Subak's cultural significance. These examples highlight the dual impact of overtourism: the physical and cultural degradation of heritage sites and socio-economic pressures on surrounding communities. The article emphasizes the critical need for sustainable tourism management that involves local stakeholders, regulates visitor flow, and balances conservation with economic development. Preserving the integrity of Indonesia's UNESCO sites while supporting local communities remains a crucial and ongoing endeavor.

Community-Based Tourism Management Grounded in Local Wisdom: A Case Study of a Tourism Village in Bogor Regency

Dr. Sri Pujiastuti, Researcher, Universitas Pradita

The development of community-based tourism grounded in local wisdom is a growing trend in the tourism sector. Local wisdom, as a cultural heritage and community tradition, possesses a unique appeal for tourists seeking authentic

experiences. This study aims to investigate the management of tourism villages that integrate local wisdom as a primary attraction, using a tourism village in Bogor Regency as a case study. This research employs a qualitative method with a case study approach. Data was collected through in-depth interviews with tourism village managers, community leaders, and tourists in the selected tourism village in Bogor Regency. Direct observation was also conducted to identify the management practices of the tourism village that are rooted in local wisdom. Data analysis was performed descriptively to identify these management practices, the challenges encountered, and sustainable development strategies. This study also identified several challenges in the management of community-based tourism grounded in local wisdom in Bogor Regency, such as limited human resources, lack of support from local governments, competition with other tourist destinations, and socio-cultural changes within the community. To overcome these challenges, a comprehensive development strategy is needed, involving the active participation of the local community, local governments, and other relevant stakeholders, while also considering the aspects of environmental and socio-cultural sustainability.

Keywords: Tourism village, local wisdom, management, sustainable tourism, Bogor Regency.

Policy Formulation for the Development of Sustainable Rural Tourism

Dr. Widya Fitriana, Lecturer, Universitas Andalas

The implementation of equitable development within Indonesia's National Long-Term Development Plan 2025-2045 is essential for reducing inequality and poverty. Currently, the rural poverty rate in Indonesia is 12.22%, significantly higher than the urban poverty rate of 7.29%. Additionally, 12.5% of rural poverty is concentrated in the country's coastal areas. One proposed strategy for alleviating poverty is rural tourism development. However, implementing rural tourism have often led to paradoxical, including social and environmental conflicts.

This research aims to policy formulations for developing rural tourism on Carocok, West Sumatra, which has been designated as a marine tourism destination in the Master Plan for Tourism Development. This location has attracted the highest number of visitors from 2016 to 2023.

The research proposes four policy scenarios for rural tourism development: (1) Endogenous rural tourism, (2) Exogenous rural tourism, (3) Government-led rural tourism, and (4) Neo-endogenous rural tourism. An innovative aspect of this study is the expansion of sustainability dimension from three aspect (economic, social, and environmental) to four aspect (+technology). Moreover, the research introduces a novelty in multi-stakeholder engagement, moving from a triple helix to penta-helix model, which includes government, entrepreneurs, academics, society, and media.

Data was collected through FGD with 10 experts and a survey 50 business units.

Data analysis was conducted using PROMETHEE method with an outranking approach.

The findings indicate that the Neo-endogenous rural tourism development model emerges as the most advantageous among the 16 variables analyzed, showing the highest net flow value and demonstrating clear economic, environmental, and social benefits.

Running to See: How Marathons and Fun Runs Boost Southeast Asian Tourism

Ms. Vivienne Monta, Instructor, University of Perpetual Help-Molino Campus

Across Southeast Asia, marathons, fun runs, and trail races have become powerful tools for attracting tourists and showcasing local culture. These events transform cities, heritage sites, and natural landscapes into open-air stages where local and international runners experience the region's culture on foot.

This research examines how running events are utilized to enhance tourism, stimulate local economies, and showcase Southeast Asia as a vibrant and interconnected destination. Using examples such as the Angkor Wat Half Marathon, Cebu Marathon, and Bangkok Marathon, it explores how race routes, festival-like atmospheres, and community participation transform these events into more than just athletic challenges, but also immersive and distinctive travel experiences.

More than just races, they are journeys that blend sport, sightseeing, and storytelling, which makes running a growing part of how people discover and remember Southeast Asia.

Keywords: Running, sports, Southeast Asia, marathon, tourism

Panel 31: Rethinking Knowledge Production in Southeast Asian Studies: Histories, Fields, and Reflexivities from Japan

Chair: Dr. Kisho Tsuchiya, Kyoto University

Southeast Asian Studies has long developed across multiple, partly distinct trajectories within the academic worlds of the United States, Japan, and Southeast Asia. These parallel genealogies—each with its own intellectual lineages, archives, and field practices—continue to shape how the region is imagined and studied. Japan-based scholars today inhabit these intersecting worlds, not merely navigating them but also reworking their epistemological foundations through multilingual engagement, reflexive fieldwork, and cross-cultural comparison. This panel brings together four early-career researchers who examine the infrastructures, genealogies, and practices of knowledge production that constitute Southeast Asian Studies from Japan. Takamichi Serizawa traces the forgotten genealogy of Nanyō-shi (South Seas

history) to reconsider Japan's colonial and postwar historiographical trajectories. Miria Asaba reflects on her anthropological fieldwork in Timor-Leste proposing an interdisciplinary sketching method to capture the dynamic complexity of lived experience. Zenta Nishio explores how the everyday practices of jeepney workers in Metro Manila can be read as an infrastructure of knowledge, connecting fieldwork, livelihood and urban life. Finally Kisho Tsuchiya examines East Timor's global intellectual history across Southeast Asian, Western and Japanese contexts, advancing a triangulated, multilingual historiography. Together, these studies interrogate the conditions of knowing Southeast Asia – historical, linguistic, and ethnographical – while charting methodologies for area studies.

Triangulating Knowledge Traditions: East Timorese Histories across Southeast Asia, the West and Japan

Dr. Kisho Tsuchiya, Center for Southeast Asian Studies, Kyoto University

People have been writing about “Timor” and “East Timor” in many countries and regions. Despite this wealth of writings produced in diverse regions—including Southeast Asia, the West, and Japan—these knowledge traditions have remained largely siloed, rarely engaging in sustained dialogue. This research explores the global intellectual history of East Timor Studies aiming to achieve a greater integration and critical comparison of such largely separate knowledge traditions. This presentation highlights several instances when triangulation of Southeast Asian, Western and Japanese problem-settings, perspectives, theories and knowledge resulted in new ways to understand political history of Timor-Leste and intellectual history about it. By doing this, I would like to conclude the presentation by outlining methodological strategies for cross-culturalizing Southeast Asian historiography such as comparative reading practices, multilingual engagement and theoretical applications.

War, Defeat, and a Historical Path of Southeast Asian Studies in Japan

Dr. Takamichi Serizawa, Senior Assistant Professor, Faculty of Intercultural Studies, Yamaguchi Prefectural University

Through Japan's colonial acquisition of Taiwan in 1895, Japanese historians were able to frame a new oceanic territory called Nanyō (south-sea), which was then regarded as the juncture between the West and East. Historical study of south-sea (Nanyō -shi) were conducted by the three historians, Murakami Naojirō, Iwao Seiichi, and Yanai Kenji, who taught at Taihoku Imperial University in Taiwan during 1930's. The Nanyō historical course was the first of its kind among Japan's imperial universities, which until then had only offered courses on Western history (Seiyō-shi), Eastern history (Tōyō-shi), and the national history of Japan (Koku-shi). The three historians wrote books and articles based on Western accounts, colonial government reports, missionary reports, and translators' memoirs that were kept in both suzerain and colonized countries. After Japan being defeated in WWII, the department of Nanyō history was demolished because Taihoku Imperial University was dismantled

by GHQ/SCAP during its occupation of Japan (1945-1951). In postwar Japan's academe, the three professors' works were rarely referred to by the new generations of Japanese historians who were more inclined to learn from a newly born US area studies while forgetting a path of Nanyō-shi.

Rethinking Knowledge Production in Southeast Asian Studies: Histories, Fields, and Reflexivities from Japan

Dr. Zenta Nishio, Senior Assistant Professor, Department of Humanities and Social Sciences, Ehime University

This presentation explores the potential of conducting interdisciplinary research by a researcher as a part of seeking a method how to portray people's lives in Southeast Asian countries more vividly. To this end, I will analyze my own research progress as a doctoral degree student at a Japanese university. I have been conducting cultural anthropological research on the relationship between ancestor worship and Catholicism in Oecusse, an enclave in Timor-Leste. The research consists of oral history interviews and participation in local rituals. The research revealed that their memory narratives depict their ancestors' footages of migration throughout Southeast Asia, which has the potential to contribute to Southeast Asian studies. Even in a small community in Timor-Leste, the dynamics of family and religious history are so complex that it is difficult to stick to one discipline. This difficulty riddled my supervisors, classmates, and myself when developing my dissertation. Through this experience, I realized that the pictures I got from the field became faded if I use one method to describe and analyze them. Rather, this tangled string of complexity and dynamics should not be untangled, because the complexity and dynamics are what define Southeast Asia. One memory narrative from one small community in Timor-Leste taught me that I should picture the data from multiple perspectives to sketch a clearer image.

Sketch Timor-Leste: Beyond Disciplinary and Boosting Image Resolution

Ms. Miria Asaba, Doctoral Degree Student, Tokyo University of Foreign Studies

This presentation examines the case of jeepneys and their workers in Metro Manila to explore how people's everyday actions create urbanization and the infrastructures at its core. In particular, I focus on jeepney operations and maintenance, alongside the political practices of drivers and workers such as strikes, to understand them as processes of buhay (life) in the city. Through this case, I reconsider how fieldwork practice itself can function as an "infrastructure" of knowledge production.

Much of the debate on knowledge production has converged on the problem of representation—on "how to write." Yet, as the discussions following Writing Culture in anthropology suggest, it is equally crucial to interrogate the relationship between field and theory. By emphasizing the level of practice—"how to hear," "how to

engage”—this presentation highlights how the situating of theory is grounded in the lived consciousness and collective experiences of the field.

By linking the everyday operation and upkeep of jeepneys with the political actions of strikes and demonstrations, fieldwork emerges not as mere data collection but as an infrastructure of knowledge mediated by people's practices. In doing so, it shows how fieldwork connects with the buhay—the acting, struggling life—of those who make the city, and how anthropological knowledge can be creatively built upon this connection.

Panel 32: Methods and Meanings in Southeast Asian Food Studies

Chair: Dr. Hanafi bin Hussin, Universiti Malaya

Bridging the Past, Present and Future Through Food Culture in Southeast Asia

Dr. Hanafi bin Hussin, Honorary Professor, Southeast Asian Studies Department, Universiti Malaya

Food culture refers to shared routines, viewpoints, beliefs, and practices surrounding the food system, from cultivation, harvesting and production to consumption and celebration. Among people globally, including Southeast Asia, food culture is deeply intertwined with a community's history, geography, and social structures, influencing everything from ingredients to the rituals and meaning associated with food. Therefore, food is beyond direct consumption, where it has manifest and latent functions and can bridge the past and present, especially in ritual. The rituals, performed by the family, which is the descendants of the ancestors of many generations, invoke the unseen spiritual realm during a ritual event. The community acknowledges the significance of specific food as essential to the ceremonial proceedings. Food bridges the realms of the seen and the unseen, and signifies a metaphysical link between ritual practitioners and the supernatural world. Based on the ethnographic method and observations of selected rituals among communities in Southeast Asia, such as the Malays, Thai, the Kadazan, Sama-Bajau, and the Peranakan Chinese, this study will analyse the food offerings in the rituals, including food type, preparation, functions and their meaning to the relations between spirits and human beings. This study will also examine the food culture adopted and assimilated as a custom of the people in the form of traditional celebrations, which became calendrical events for family members. While some rituals and celebrations are conducted within the household at the family and community level, some are performed at the state and nationwide events and festivals, where food is the central focus, like offerings in the rituals. Therefore, food plays a role in maintaining and preserving tradition, becoming a national agenda and nation-building among the younger and future generations. This study concludes that food culture continues as a bridge between the past, current and future generations.

Keywords: food culture, ritual food, offerings, bridge, seen and unseen, Southeast Asia

Sarap, Sedap, Enak, Aroy Mak: Teaching and Tasting Southeast Asian Food Culture

Mr. Raymond Aquino Macapagal, Doctoral Student, University of the Philippines Baguio

As the final set of lectures in SEA 30, the discussions on Southeast Asian food culture provide an opportunity for students to compare and contrast Filipino cuisine with other Southeast Asian cuisines. While the diversity of Southeast Asian cuisines is an important topic in the lectures, there are many efforts at showing the similarities between these markedly different food cultures. The first lecture focuses on *linamnam* (the Filipino term closest in meaning to *umami*), and its relation to fermentation. The lecture goes on to discuss the various *umami*-rich fermented condiments found throughout Southeast Asia (e.g. fish sauce, shrimp paste, soy sauce), in order to demonstrate how this area has probably the widest selection of *umami*-rich fermented food in the world. The second lecture focuses on other fermented products like vinegar and alcohol. There is special focus on vinegar since sourness is an important refreshing taste element in Filipino and other Southeast Asian cuisines. The third lecture is on rice, the most important staple food of the region. Aside from its culinary uses, rice is also discussed in terms of its roles in certain rituals and folkloric beliefs. In all these three lectures, tasting workshops with various items for degustation and discussion are conducted. The fourth lecture is a more morose presentation on food security problems in the region, with a special focus on the Philippines. Special topics (depending on the availability of materials) include entomophagy and hands-on *tempeh* making. Finally, a SEA-food party project is done at the end of the semester. As one of the most highly-rated lectures in SEA 30, Southeast Asian Gastronomy definitely succeeds in filling both our students' minds and tummies with luscious lessons and food for thought.

The Culture of Raw Pork Consumption of Three Ethnic Groups (Lao, Khmou, and Hmong) in Three Villages, Northern Lao PDR

Vatsana Douangmalasy, Lecturer, Department of History and Archaeology, National University of Laos

Many Lao ethnic groups like to eat food that is not cooked or prepared medium rare including local foods such as raw pork *Larb*, fermented pork, and pork blood jelly. Anyone, who eats uncooked food is at risk of various types of food borne parasitic diseases including *taeniasis* (pork tapeworm). This study explored the culture of raw pork consumption of three ethnic groups (Lao, Khmou and Hmong), in three villages, northern Lao PDR. Qualitative methods including group discussions, interviews and observation were used to understand who eats raw pork, why people eat raw pork and how it is prepared. The research found that raw pork consumption is part of the

food culture of Lao, Khmou and Hmong ethnic groups in northern Lao PDR. However, preferences for how the raw pork is prepared differed. Lao participants favored fermented pork, Khmou preferred raw pork whereas Hmong favored pork blood jelly. Men were the predominant consumers, although fermented pork was consumed by both male and females; however, Khmou participants generally did not prefer fermented pork. Raw pork Larb and pork blood jelly were typically reserved for special occasions. These findings highlight that food culture reflects not only dietary practices but also the habits, values, and beliefs of each community. Understanding the culture of raw pork consumption is essential for understanding how to prevent food borne parasitic diseases.

Key words: food culture; raw pork consumption; parasitic diseases

Panel 33: Sound and Movement in Southeast Asia: Ritual, Identity, and Cultural Performance

Chair: Dr. Arsenio Nicolas, Mahasarakham University

New Bamboo and Gong Ensembles in Highland Northern Luzon Festivals

Dr. Arsenio Nicolas, Specialist, Mahasarakham University

Over the past several years, music and dance festivals in Highland Northern Luzon, Philippines have flourished in vibrant performances in the city of Baguio, and in the provinces of Benguet, Ifugao, Bontoc, Apayao and Kalinga. This paper traces these developments by surveying the many videos and pictures posted in the social media platforms primarily on Facebook and YouTube from as far back as several years to the present. Social media and the internet had become a medium for the exchange of musical and dance ideas, and for the emergence of a new type of transmission of recorded performing arts across the globe. A branch of ethnomusicology has focused on the agency of the internet in this transmission process, and how it has shaped the way music and music cultures will respond to the new medium. Following my field studies in highland northern Luzon in 1983-1984 on music and headhunting rituals, and now without the primary advantage of on-site participation, the study looks at the patterns of exchanges and changes in the performance practices of these groups; the production of flat gongs and bamboo and wooden musical instruments and dance paraphernalia including attire, headdresses, jewelry. One question that arises is how one group imitates others across linguistic and community lines, and show innovation and creativity in new music and dance compositions.

Obando Fertility Dance and Other Southeast Asian Dance Rituals: A Comparative Study of Embodied Expressions of Spirituality and Community

Ms. Jennifer Delfin, Faculty, Bulacan State University (PhD student)

This study examines ritual dance practices in Southeast Asia as embodied articulations of spiritual life, exploring their role in mediating faith and fostering communal belonging. Anchored in the Philippine Obando Fertility Dance—a tradition that fuses Catholic devotion in honor of St. Clare of Assisi, St. Paschal Baylon, and Our Lady of Salambao, who are venerated as intercessors for couples seeking fertility, prosperity, and guidance. From this local case, the research expands to a comparative analysis of similar ritual dances across Southeast Asia, including practices in Indonesia, Myanmar, Malaysia, and Cambodia. While each of these comes from different religious and cultural backgrounds, they all serve as ways to engage with the sacred: invoking divine presence, expressing gratitude and desires, and strengthening community bonds.

Rather than seeing these dances as isolated cultural traditions, this study adopts a comparative and interdisciplinary approach to understand how dance acts as a living space for negotiating cultural memory and spiritual beliefs. It asks: In what ways do these dances across Southeast Asia reflect shared spiritual ideas despite different religious practices?

The research combines visual and textual analysis of scholarly literature, online videos, and digital archives. The study will focus on aspects like choreography, symbolism, the ritual context, and how stories are told through dance to show how spiritual meanings are communicated and passed down through movement.

It challenges traditional views of religion and culture, recognizing the body as a form of expression and as a key site for spiritual power, cultural continuity, and regional identity.

Transformation of Samaniyah Sufi Order Into Saman Performance: A Shift From Mysticism to Cultural Expression in Nusantara

Dr. Fakhriati, Researcher, Badan Riset dan Inovasi Nasional

The Samaniyah Sufi Order, as part of the Islamic mysticism tradition, operates as a dual-faceted entity, serving both as a spiritual practice and as a form of performance in Nusantara. Initially, this order was exclusively focused on dhikr, serving as a spiritual practice for Sufis. Nevertheless, as time went on, this Sufi order evolved to meet the requirements of the local community and integrated with the indigenous culture, subsequently transforming into a form of performing arts. This research endeavors to examine the historical transition from Samaniyah mysticism to Saman performance in Nusantara as an expression of local cultural identity. This research employs a historical methodology by examining Nusantara manuscripts and

historical documents along with their contextual backgrounds, as well as an ethnographic approach that involves conducting interviews with religious and traditional figures and practitioners. Through these methods, the study elucidates the historical development of the Samaniyah order and its assimilation into local culture. This research found that, on one hand, the Samaniyah order continues to uphold its authenticity. Conversely, there is a creative capacity among its practitioners that enables the Samaniyah order to evolve into a performing arts tradition blended with the local culture. This transformation implies at least two critical aspects essential for ensuring its sustainability. Initially, the adaptive pattern of the religious teachings of Samaniyah order exhibited a greater degree of flexibility, allowing for a seamless integration with the evolving dynamics of society. Second, it demonstrates that mysticism can transcend its religious framework and develop into a dynamic cultural expression. The findings of this paper are anticipated to facilitate the promotion of Indonesian culture, specifically in relation to the preservation of the traditions that have evolved within the archipelago. Furthermore, on a broader scale, these results aim to enhance cultural interactions with neighboring Southeast Asian countries that share allied traditions, particularly those within the Malay cultural sphere that adhere to the principles of the Samaniyah order.

Red Music and the Construction of National Identity in Post-War Vietnam: A Case Study of the Song “Như Có Bác Hồ Trong Ngày Vui Đại Thắng”

Mr. Ratchapol Ploythet, MA Student, Faculty of Liberal Arts, Thammasat University

The liberation of Southern Vietnam and the reunification of the country on April 30, 1975, marked a critical historical turning point for Vietnam. In the wake of this victory, numerous songs were composed to commemorate the event, with Nhạc đỏ (Red Music)—a genre of revolutionary music reflecting nationalist ideals and the resilience of the Vietnamese people—rising to prominence. This article explores the origins, functions, and dissemination of Nhạc đỏ, with particular focus on the song Như có Bác Hồ trong ngày vui đại thắng (As If Uncle Hồ Were with Us on the Great Victory Day), which has maintained widespread popularity since its creation. The study finds that this song stands out as a motivational anthem that has been widely used in official ceremonies and social events celebrating national victories. Its accessible melody, straightforward rhythm, and evocative lyrics have allowed it to resonate with a broad audience, while adaptations to contemporary musical styles have helped sustain its relevance. Notably, the song has also attracted interest among international audiences engaging with Vietnamese culture and language. This case study underscores the influential role of music in shaping national identity and collective memory within Vietnamese society.

Panel 34: Grassroots Resistance and Local Power: Community Strategies of Transformation in Indonesia

Chair: Prof. Budi Agustono, University of Sumatera Utara

Five Dimensions of Counter- and Alternative-Narrative Programmes in Indonesia

Ms. Arum Ningsih, PhD Student, Coventry University

As the country with the largest Muslim population in the world, Indonesia has long grappled with violent extremism. Despite the nation's foundational principles of 'Pancasila' and 'Bhinneka Tunggal Ika', which promote unity in diversity, extremist groups continue to threaten social cohesion. This paper explores how civil society organisations engage in countering extremist ideologies through narrative-based interventions. Drawing on case studies of three organisations—an educational institution, an Islamic NGO, and a youth-based organisation—this paper develops a five-dimensional framework for understanding counter- and alternative-narrative programmes. These dimensions include: (1) the use and interpretation of narrative terminologies; (2) target audiences; (3) credible voices; (4) media strategies; and (5) reputational and ideological challenges.

This research argues that developing counter- and alternative narrative programmes can be conducted by explicitly using these terminologies or employing indigenous terms appropriate to the context. Target audiences can be categorised into three segmentations: the general public (primary), at-risk or ambivalent individuals (secondary), and those with radical affiliations (tertiary). Credible voices—such as pesantren teachers, religious leaders, educators, and youth activists—play a vital role in message legitimacy and dissemination. In terms of media, a hybrid use of offline and online media, including sermons, mentoring, training, and digital content, ensures message continuity and broader reach. This paper also highlights the importance of context-aware, locally grounded programme strategies to manage reputational challenges and ideological resistance. This research enhances the understanding of integrating local and national values, such as 'Pancasila' and 'Bhinneka Tunggal Ika', into counter- and alternative narratives.

Labor Protest in the Early 1990s in Medan, Indonesia

Prof. Budi Agustono, Lecturer, University of Sumatera Utara

In the midst of the New Order regime's relentless industrialization process in the 1990s, the labor movement showed its resurgence simultaneously. The main issues that the working class fought for in the early 1990s were freedom of association and the fulfillment of workers' normative rights. There were two labor movements in the early 1990s: the killing of labor activist Marsinah in Sidoarjo, East Java, and the labor protest in Medan (1994). The 1994 Medan labor movement began with the

emergence of non-governmental organizations in North Sumatra that interacted with issues of democracy, people's empowerment, human rights, the environment, and so on at the global level. The interaction of international non-governmental organizations fostered the establishment of local non-governmental organizations, including labor unions, with themes of democracy, human rights, and people empowerment. The alliance of non-governmental organizations working on democracy and human rights with trade unions by organizing and raising labor awareness led to a labor protests in Medan Industrial Estate in 1994. This labor movement led to the death of an industrialist, the arrest of labors and the hunting down of labor activists.

Keywords: non-governmental organizations, trade unions, labor organizations, and protests
Medan, Indonesia

Islam, Tradition, and the Making of Elites in Sumbawa Island, Indonesia

Dr. Muslimin A. R. Effendy, Lecturer, Department of History, Universitas Hasanuddin, Makassar, Indonesia

This paper looks at how the knowledge of Islam is being mobilized by the new elite to challenge the old one in late 19th century and early 20th century Sultanate of Bima in Sumbawa Island in Indonesia. The paper will show first the traditional foundation to power prior to the rise of the new elite, and later it will demonstrate the ways in which this new group combining elements of Islamic teaching into local traditions to create a new epistemological space of power and to make it a powerful force to contest the ruling elite.

Panel 35: Agriculture, Livelihoods, and Regional Economies in Southeast Asia

Chair: Mr. Indra Jaya Wiranata, Lecturer/Researcher, Universitas Lampung

Cultivating Resilience: Sustainable Agriculture and the Environmental Security in Southeast Asia

Mr. Indra Jaya Wiranata, Lecturer/Researcher, Department of International Relations, Faculty of Social and Political Sciences, Universitas Lampung

Ms. Ridha Amalia, Lecturer/Researcher, Department of International Relations, Faculty of Social and Political Sciences, Sriwijaya University

Southeast Asia faces an escalating crisis of environmental degradation and climate vulnerability, which threaten the livelihoods of millions and the region's ecological balance. In response, a growing movement toward sustainable farming and localized food systems is reshaping how environmental knowledge is produced, shared, and applied. This paper explores the emergence of prosumer networks, where

individuals are both producers and consumers, as innovative way that foster resilience and sustainability in Southeast Asian agriculture. By examining case studies from ASEAN Countries, this study highlights how the community-based farming networks, that supported by the concept of environmental security, not only reduce dependence on external inputs and global markets but also cultivate ecological awareness, food sovereignty, and cooperative governance. This qualitative research further investigates how environmental knowledge is co-created through participatory processes, enabling farmers to adapt to climate change, regenerate degraded lands, and strengthen local economies. The analysis underscores the transformative potential of prosumer-based agriculture in fostering resilience amid socio-ecological disruptions. Ultimately, with the support of primary data from interview, the study argues that supporting these networks, through policy innovation, inclusive education, and the involvement of multi-stakeholders, is crucial to shape an environmental security and the sustainability for Southeast Asia.

Rice Beyond Consumption: Exploring Rice as a Cultural and Political Tool in the Philippines and Thailand

Mr. Floper Gershwin Manuel, Associate Professor / PhD Student, Central Luzon State University/ Thammasat University

Rice is considered as one of the major staples in Southeast Asia. For this paper, I aim to examine how rice functions as both a material crop and a conceptual framework through which social, political, and economic dynamics in Southeast Asia, with focus on the Philippines and Thailand, can be understood. This paper aims to analyze how rice cultivation practice, policies, and cultural significance reveal deeper patterns of governance, identity formation, and economic development. In the Philippines, I argue that rice self-sufficiency debates and agricultural policy directions reflect postcolonial tensions and illustrate how agricultural policy reflect broader political struggles. In Thailand, I explore how rice has been utilized as a symbol of national identity and agricultural excellence, while serving as a point of contestation between traditional farming and modernization efforts. I conclude that the multidimensional role of rice offers valuable insights into how agricultural resources can shape national narratives and policy directions in Southeast Asia.

Fisherfolks in a Contemporary Cosmopolitan City: The Case of Makassar, Indonesia

Dr. Ida Liana Tanjung, Chair, Center for Cultural and Tourism Studies, Universitas Hasanuddin, Makassar, Indonesia

The coastal city of Makassar in Sulawesi was previously dominated by activities related to the sea. The Port of Makassar was and still is an important hub of maritime trade and shipping that connects the interior of southern Sulawesi with the world but also between areas in eastern Indonesian archipelago with Java in the west and

beyond. Fishery was an important part of economic activity in kampungs along the coast of the city and many Makassar population relied on the catches of the fisherfolks as the population of the city grew in 1960s and 1970s. But during the heyday of the New Order rule in Indonesia in 1980s Makassar, called Ujung Pandang at the time, was projected to become the industrial economic growth pole in eastern Indonesia and in the process the city and its population experienced social, economic and lifestyle

Panel 36: Cultural Diplomacy and Soft Power: Korea's Expanding Presence in Southeast Asia

Chair: Dr. Kim Dong-Yeob, Korean Association of Southeast Asian Studies

An Analysis on Development of Cultural Hubs in ASEAN and Korea

Dr. Yoomi Kim, lecturer, Hankuk University of Foreign Studies

This study proposes an effective plan to build a cultural hub to strengthen transnational cooperation in Asia, focusing on ASEAN. Currently, the ASEAN region shares a similar history, but it is difficult to analyze ASEAN as a single community due to its diverse cultures, politics, economy, and social systems (Kim, 2021). Furthermore, since previous domestic studies in Korea on ASEAN have mainly focused on cooperation between Korea and ASEAN in the political, diplomatic, and economic sectors, a new approach to Asian culture is needed (Kim, 2017; Bae, 2021). Therefore, this study proposes the development of a convergence culture for specific cooperation and communication between Korea and ASEAN.

In order to establish and develop a cultural hub in ASEAN and Korea, this study derives variables for investigating the perception of general cultural consumers on Hallyu and ASEAN culture based on the FGI technique, an expert interview. In order to verify the validity of the measurement indicators derived through FGI, statistical analysis including exploratory factor analysis is conducted. Cultural development is the work of differentiating a unique culture from other cultures and increasing the influence and value of Asia in the world (Mckinley, 1997). In particular, if this research is disseminated through informatization and globalization in the process of uniquely classifying each of the various elements of this culture, it seems that the value of Asian culture can be further increased.

The Development of South Korea's Soft Power in Vietnam

Mr. Pitipat Chanthamat, Master of Mekong Studies Student, Khon Kaen University

This study focuses on the development of South Korea's Soft Power in Vietnam. A qualitative research method was used by analyzing documents and online media in Thai, Vietnamese, and English. The findings reveal that South Korea's Soft Power is evident in electronics, Korean restaurants, Korean language education at

universities, and the establishment of Korean language and cultural centers. This reflects the long-standing influence of South Korea in Vietnam, where Vietnamese people have shown strong interest in South Korean culture, including consumer products, fashion, goods, and travel to South Korea based on personal preferences. According to statistics, in 2023, South Korea ranked first in the number of foreign tourists visiting Vietnam, with over 2,906,011 visitors.

The study concluded that Vietnam has been influenced by South Korean culture in terms of entertainment media, food, fashion, and the investment of major companies like Samsung. This influence, known as Soft Power, has significantly developed in Vietnam. Not only Vietnam, but South Korea has also succeeded in spreading its Soft Power globally. The study explores how South Korea has promoted its Soft Power in Vietnam and why Vietnam has become a key focus for South Korea and other countries.

Exploring Audience Experiences: Keep Watching and Healing With Silent Vlogs from South Korea and Malaysia on YouTube

Ms. Yen Ling Khao, PhD candidate, Universiti Malaya

The recent pandemic has brought about many unprecedented activities around the world, providing new opportunities to understand what is normal in the day-to-day of a person living alone and away from others. Such life-altering experiences prompted questions about digital social behaviours and psychological survival mechanisms. Among these is an increasing reliance on social media as both a window into others' lives and a means of maintaining emotional connection and stability. In the context of looking at others, social media has become a vital source of engagement and a coping strategy where one could possibly find themselves healing with the right content at the right time. The normalisation of mediated voyeurism in online spaces has made it socially acceptable to watch others' lives through social media as it emerged through trending silent vlogs. With no dialogue but mostly ASMR and BGM, the aesthetic appeal of silent vlogs captivated the audience's attention and encouraged continued watching. Drawing on a qualitative content analysis approach, this inquiry explored how viewers shared their healing experiences in the comments section of silent vlogs on YouTube. The notions of keep watching and healing were found to be significant through candid sharing by viewers, who expressed finding comfort during troubled times as watching silent vlogs brought a sense of calm. By focusing on public commentary, it highlighted the potential of social media in fostering silent yet meaningful communities among strangers for betterment of well-being. These insights into audience experiences in online spaces contributed to ongoing conversations about solo living, digital intimacy, and mental health in a rapidly ageing and increasingly individualised global society.

Keywords: audience experiences, watching, healing, silent vlogs, YouTube

Panel 37: Building Southeast Asian Knowledge: Archival Education, Area Studies, and Curriculum Design

Chair: Prof. I Ketut Ardhana, Professor, Udayana University

Aspects of Decolonization in the Program and Curriculum of Southeast Asian Studies in Selected HEIs

Dr. Ryan Pesigan Reyes, Associate Professor, Polytechnic University of the Philippines

This study aims to identify the colonial and western influences on the Southeast Asian Studies program and curriculum in selected Higher Education Institutions (HEIs). Likewise, it aims to focus more on what is Southeast Asia Studies as a discipline in the branch of Area Studies. This paper also analyzes our understanding on how these institutions address colonial legacies in the structure, content, and teaching methodologies towards Southeast Asian Studies. By analyzing course materials, syllabi, faculty perspectives, and institutional policies, this paper explores how regional HEIs are redefining Southeast Asian identities, knowledge production, and epistemologies away from Eurocentric frameworks. It highlights efforts to integrate indigenous knowledge systems, local languages, and Southeast Asia-centered perspectives, contrasting them with conventional colonial-era narratives that often dominated the discipline.

The research methodology involves qualitative case studies of selected universities in key Southeast Asian countries. In-depth interviews with program directors and faculty members, as well as content analysis of relevant curriculum documents, reveal the challenges and successes of decolonizing the academic discourse on Southeast Asia. Findings suggest a growing recognition of the importance of localizing knowledge and fostering critical reflection on the historical impact of colonialism in shaping contemporary Southeast Asian Studies. However, the process remains uneven, with varying degrees of institutional support, resource allocation, and faculty training.

This research contributes to the broader discourse on decolonization in education by showcasing how Southeast Asian HEIs are engaging in a necessary reconfiguration of academic paradigms to reflect regional histories, cultures, and intellectual traditions.

Southeast Asian Studies in Indonesia: As an Experience

Prof. I Ketut Ardhana, Professor, Udayana University

From archaeological and historical records, it appears that the development of regional studies on Southeast Asia appears to be very limited, even though the initiation of this study has been carried out several times by SEASEP (Southeast Asia Studies Exchange Program). Limited in the sense that not all parties are aware

of the importance of this study. It is understandable to manage regional history studies in relation to the development of a region, in this case starting from border studies which require various perspectives and scientific background disciplines. In the sense that one aspect of the study in this study should be examined from various disciplines with an interdisciplinary approach. There are some questions that will be addressed in this paper as follows: Firstly, why do difficulties arise in developing Southeast Asian studies? Secondly, what mechanisms should be implemented so that Southeast Asian studies as a discipline that uses an interdisciplinary approach can be carried out well. Thirdly, how to interpret these studies so that they can enrich studies that use widely available texts, and also analyze them based on context and inter-contextualities, so that Southeast Asian studies can be understood not only comprehensively, but also in a holistic sense towards the development of sustainable area or regional studies in the present and the future.

Keywords: Southeast Asia, Border Studies, Interdisciplinary Studies, Regional Studies, SEASREP

Educating Archivists: A Comparative Reflection on Archival Education in the Philippines and Thailand

Mr. Martin Julius Perez, MLIS Graduate, University of the Philippines Diliman

This comparative study examines archival education in the Philippines and Thailand, emphasizing how historical, political, and cultural contexts shape their educational frameworks and professional training. Both countries initiated archival education in the 1950s within library science programs, with formal degree-granting archival programs emerging later—Thailand in the 1990s and the Philippines in 2022. Through the case study from the University of the Philippines Diliman (which offers Master of Archives and Records Management) and Chulalongkorn University (which offers Master of Arts in Data and Information Curation), this study provides insights on the history, development and perspective on archival education in Southeast Asia. While influenced by Western models, each country adapted archival practices to local needs: the Philippines integrates social justice, decolonization, and nation-building into its curriculum, whereas Thailand focuses on cultural heritage preservation and technological adaptability, supported by royal patronage and government funding.

The comparison reveals a need for stronger regional collaboration and dialogue to promote archival pluralism—an inclusive, multi-perspective approach to archival education and practice. This study underscores the evolving nature of archival education in Southeast Asia and calls for a collective effort among educators, institutions, and policymakers to shape a contextually relevant and pluralistic archival education and profession. Reflecting on this process reveals the transformative power of archival education in shaping professional identity and societal engagement.

Scanning the Landscape of Southeast Asian Studies in Southeast Asia

Mr. Girard Jeune R. Bauyon, Program Officer, SEASREP Foundation

Mr. Bauyon will showcase the online version of SEASREP's report "Scanning the Landscape of Southeast Asian Studies in Southeast Asia." The report shows that unlike conclusions about the field in the West that Southeast Asian Studies is dying, we believe that in Southeast Asia, the field is open and growing. Yes, conditions are not the same everywhere in the region (not even in the same country within the region), and in some universities, student enrollment has fallen while others suffer from budgetary constraints. Despite these limitations, the data we collected—degree programs in Southeast Asian studies, individual courses about Southeast Asia that are taught by different (disciplinary) units or departments, Southeast languages taught by universities other than their own respective languages, centers of Southeast Asian studies, and journals produced in the region about Southeast Asia—evidence the idea that different trajectories of what might be called Southeast Asian studies are present within the region and reflect varied educational, intellectual, and institutional priorities which, in turn, shape how studying the region is pursued. Rather than presume a single Southeast Asian perspective, we posit a constellation of approaches, frameworks, and epistemologies that indicate the kinds of engagements by and among Southeast Asian institutions and scholars in the region.

Panel 38: Religious Expressions and Transformations In Southeast Asia: Space, Politics, and Spiritual Practice

Chair: Dr. Rosnida Sari, University of Jember

Discovery Bible Studies: Fulfilling the Spirituality of Western Christian Worker in Banda Aceh

Dr. Rosnida Sari, Lecturer, University of Jember

This article talks about how the western Christian community can fulfill their spirituality in Aceh. Aceh is an Islamic area in Indonesia. It has special authority to rule that area with Islamic law since 2000. The idea to give this special autonomy is to stop conflict between rebellion and Indonesia government. During tsunami, there were some international NGOs' workers who need place to worship. However, in this area, it is hard to find churches which provide English to their followers during worship. This article will show how this western Christian people will fulfill their spiritual need during tsunami rehabilitation and until now. The methodology of this research is depth interview with some western Christian INGO members who work in Banda Aceh. This research shows that western Christian community who live in Aceh use Discovery Bible Studies (DBS) so that they do not need to find churches outside of their home. They also make their bible studies as a family gathering with many nationalities so that they can feel 'at home' when they are, actually, far from home. This method is also used by some local Christians who live in Aceh so that they do not

need to be depend on the church because not all area in Aceh has churches.

Key words: Discovery Bible Studies, Western Christian Community, INGO

Hajj Journey and Political Traces: The Influence of Hajj on Political Islam in Indonesia (1850–1940)

Dr. Roni Tabroni, Researcher, National Research and Innovation Agency (BRIN)

The implementation of Hajj in the Indonesian archipelago during the colonial period is a complex history. This complexity arose when the colonial government was faced with resistance led by the ulama after they had made the Hajj. To answer this problem, they try to exercise political control through the implementation of the Hajj. One of the efforts made was to issue a Hajj Resolution in October 1825. The colonial government's supervision did not dampen the resistance driven by the ulama, especially after they performed the Hajj. This can be seen from the fact that between 1820-1903 there were several major resistances driven by the santri-ulama, namely the Java war (1825-1830), the Banten Rebellion of 1888, and the Aceh War (1873-1903). From this background, the research questions are 1) How did the colonial government's policies and regulations regarding Hajj, shape the socio-political landscape of the Indonesian archipelago? 2) how did the experience of interacting with the global Muslim community during the Hajj pilgrimage contribute to the formation of a distinct anti-colonial consciousness among Indonesian scholars (ulama)? To answer the research question, the researcher will use the historical method. Source tracing will be carried out on 1) documents from the Dutch East Indies government on the policy and supervision of Hajj pilgrims, 2) articles on Hajj pilgrims in Dutch East Indies newspapers (such as De Locomotief, De Express, and Sin Po), and 3) personal notes and memoirs of scholars (ulama) describing their experiences of Hajj and their interactions with global Islamic networks.

Place-Making of the Buddhist Monasteries in the Khmer Krom in Vietnam's Linguistic Landscapes

Mr. Sopanha Bunthoeun, PhD Anthropology Student, Seoul National University

This paper examines the role of Buddhist monasteries as pivotal spaces for place-making in the linguistic landscape of the Khmer Krom community in Vietnam, contributing to Southeast Asian Studies by highlighting the intersection of language, religion, and cultural resilience. In the Mekong Delta, where Khmer-speaking enclaves persist amid Vietnamese dominance, monasteries function as crucial cultural and spiritual hubs, actively preserving the Khmer language through religious practices and education. These sacred spaces foster intergenerational language transmission and embody resistance to state-imposed linguistic assimilation, showcasing the Khmer Krom community's agency as "prosumers" of their linguistic heritage. Drawing on ethnographic methods, including interviews, this study

highlights how the Khmer language is maintained and revitalized within monasteries, linking spiritual devotion with cultural resilience. The study underscores how monasteries nurture social cohesion, acting as centers for communal gatherings, festivals, and rituals, reinforcing collective ethnic identity and solidarity. This analysis contributes to Southeast Asian Studies by revealing how these institutions shape local understandings of place, identity, and belonging. Ultimately, the paper calls for greater attention to the interplay between sacred geography, language preservation, and cultural continuity in Southeast Asia.

An Ambitious Muslim: Rereading the Winding Path of the Indonesian Islamic Modernism Period of 1970–2020 in the Context of Western Modernity and Religious Revival

Prof. Dr. Media Zainul Bahri, Associate Professor, Syarif Hidayatullah State Islamic University (UIN) Jakarta

This study will elaborate on the expression and articulation of Indonesian Islamic movements in the period of 1970-2020, which focuses on the idea of Islamic modernism as a response to Western modernity. The focus of this study consists of two parts. The first part is the phase of the first years of the New Order (1970) to the first year of Reformation (2000) by describing several modernist Islamic movements in responding to Western modernity and secularism. In this first part there are three movements that will be discussed: first, “the renewal of Islamic thought” by neo-modernist Nurcholish Madjid and his fellows; second, “Islamic modernism” and “modern Muslim society” by ICMI revivalist-modernist, and third, the modernist-conservative group, namely the campus da’wah movement which actively campaigns for the Islamization of knowledge and campuses.

The second part (2000-2020 period) is a study of two movements: first, the neo-revivalist modernist group affiliated with the INSIST (Institute for the Study of Islamic Thought and Civilization) which campaigns for authentic Islamic epistemology and dewesternization. Second, the modernist-conservative-capitalist movement which campaigns for Islam as a commodity (religious commodification).

The phenomenon of the modernist Muslim movement above will be read using two perspectives. First, it will borrow postcolonial theory, some of which terminology is still relevant, such as (1) mimicry (2) hybridity and ambivalence, (3) critical adaptation, and (4) resistance. Second, it will use several of Abid Jabiri’s theses on the Arab revival (nahdha) vis-a-vis Western modernity: (1) Salafi-fundamentalist (romanticism of the past), (2) Salafi-liberal orientalist, (3) Salafi left-marxist, all of which talk about the “distant past”, “near past”, “present” and “future”. After 50 years of modernist groups “Islamizing Indonesia” what is the result? Does modern Islam really influence Indonesian Muslims? Are Indonesians becoming modern people, in the sense that their mentality, character and work ethic are truly modern like people in developed countries? Or only half modern? Or pseudo modern? Or are Muslim society in general still conservatives, exclusivists and traditionalists?

Keywords: Indonesian modernist Muslim, Western modernity, Religious revival, Postcolonial mentality

Panel 39: Southeast Asian Literature, Memory, and Circulation

Chair: Dr. Hope Yu, University of San Carlos

Recognizing the ‘Unsung Malay Munshi’: Tuan Siami and 19th Century Malay Literature

Dr. Rahimah Hamdan, Lecturer, Universiti Putra Malaysia

Hikayat Abdullah, an autobiographical work by Munshi Abdullah, often highlights Sir Thomas Stamford Raffles as a key colonial administrator in the Malay world. This figure is frequently praised and admired by Munshi Abdullah, based on various accounts of their close relationship recorded in his autobiography. However, a discrepancy arises when Munshi Abdullah fails to mention in any journal or colonial office document another individual who was notably close to the British colonial administration, particularly Sir Thomas Stamford Raffles—an individual known as ‘Siami’ or ‘Simi’. This raises several questions: Who was Tuan Siami, who once worked with the British colonial office? What were his contributions, particularly in the field of literature, that earned him admiration from Raffles for his knowledge, experience, and credibility? This study aims to uncover the identity of Tuan Siami and explain his contributions to the corpus of Malay literature. The research adopts a close reading methodology, analyzing selected academic works on Tuan Siami and several documents and memoirs related to Sir Thomas Stamford Raffles. The findings suggest that Tuan Siami was a more prominent figure in championing the Malay language and literature during his service with the colonial administration, compared to Munshi Abdullah. Indirectly, this study offers new insights into the legacy of a forgotten figure who contributed significantly to the linguistic and literary struggle during the British colonial era in the Malay world. It is hoped that this study will restore Tuan Siami’s name as a major contributor to Malay literature and ensure that he is not forgotten as a native intellectual who remained unrecognized by later generations.

The Kalag in Contemporary Southeast Asian Fiction: Haunting as a Transgressive Metaphor

Dr. Maricristh Magaling, Associate Professor, Bulacan State University

The word “kalag” is equivalent to “kaluluwa” or “ikarurua” in other Philippine ethno-linguistic groups. It also means a ghost or spirit derived from the Spanish word “muerto,” the souls of the deceased. Additionally, “kalag” carries a meaning related to the act of untying knots, ropes, or anything similar. Through the critical analysis of selected Southeast Asian fiction, the act of haunting is seen in this paper as a

transgressive metaphor: the one residing, the one returning, carries an ingrained history of the bayan or the nation. Therefore, the concept of kalag transcends temporal boundaries to once again free the spirit subdued by colonialism and neocolonialism. Haunting is deeply rooted in the culture and history of Southeast Asia. The paper argues that literature becomes a repository of the memories of the bayan and becomes the caretaker of the collective memory of its collective experience of history and continuing history.

Worlding the Philippine Novel: Translation, Circulation, and the Southeast Asian Writer

Dr. Hope Yu, Director, Cebuano Studies Center, University of San Carlos

This paper examines how Philippine novels travel and transform within world literature, through the lenses of translation and global circulation. It analyzes how regional narratives by Filipino authors are adapted or sometimes removed in international literary markets. Drawing on world literature theory and postcolonial translation studies, the paper interrogates power imbalances that shape which Southeast Asian stories gain global visibility. Case studies are presented, from a Tagalog martial-law novel and a postmodern historiographic novel to diasporic short fiction. Through historical context (Spanish and American colonial legacies to contemporary publishing), and engagement with Southeast Asian literary critiques, the paper highlights both the challenges and agency of Filipino writers. It also advocates empowering local languages, fostering intra-regional literary networks, and re-centering world literature on the region's own terms.

Intergenerational Struggles and Historical Connectivity in Cyan Abad-Jugo's Letters From Crispin

Dr. Mary Grace Concepcion, Associate Professor, University of the Philippines Diliman

For centuries, the Philippines has struggled for independence both from its colonial and neo-colonial oppressors. This “unfinished revolution” towards nationhood can be traced backed to the Philippine Revolution of 1896, which sought to overthrow the Spanish colonial government. The fight for social justice, freedom and democracy continues, as evidenced by the various protests and revolts from the past up to the present. Notably, the 1986 EDSA People Power Revolution was celebrated worldwide as the bloodless revolution that toppled the Marcos dictatorship—a period of censorship, military surveillance, corruption and human rights violations.

Young Adult Literature acts as a conduit of history and memory, since the stories that one tells of the past are transmitted to the next generations. This paper aims to interrogate the cyclical nature of revolutions in Cyan Abad-Jugo's Letters from Crispin (2016), a young adult novel which tells of the intergenerational connectivity of the 1896 Revolution to the 1986 EDSA People Power Revolution. The text presents

the parallelisms between the struggles of the grandmother and the granddaughter whose families fought against Spanish colonization and the Marcos dictatorship respectively. Particularly, this paper examines the female adolescent characters and their agency, and problematizes further the double bind of being female and a child transitioning to adolescence. By examining the continuity of revolution that inform both personal and familial relations, one looks at how history becomes alive within the imagination of the present generation of young readers.

Special Session 1: Unveiling: Art, Academy, And Community: A Tolong Menolong Exhibit

Chair: Dr. Muhammad Arafat bin Mohamad, Universiti Brunei Darussalam

“Art, Academy, and Community” brings the spirit of Tolong Menolong, “Helping Each Other,” to the forefront, focusing on solidarity, shared struggles, and the power of collective action. Rooted in Southeast Asia’s complex socio-political landscapes, this exhibit continues the dialogue established by Patani Artspace (Thailand), Taring Padi (Indonesia), and Pangrok Sulap (Malaysia), three activist collectives dedicated to amplifying marginalized voices through powerful, community-centered art.

Patani Artspace’s commitment to the southern Thai border region offers a platform for artists to explore identity, conflict, and peace in a space where art challenges both local and global power structures. The collective’s focus on dialogue fosters not just reflection, but active listening, a key theme in Tolong Menolong.

Taring Padi engages deeply with political art that resists oppression and amplifies the people’s voice. Their dynamic, large-scale woodcut prints and murals confront inequality and injustice, reclaiming the narrative for the silenced. This collective, known for its radical approach, infuses every artwork with social consciousness, urging viewers to engage in the fight for justice.

Pangrok Sulap, a collective from Malaysia, brings together street art and printmaking to empower local communities. Their works intertwine activism with traditional art forms to tell stories of resistance and unity, advocating for self-representation and collective action within marginalized spaces.

This exhibit invites viewers into a space where art, education, and community converge, reminding us that true change begins with collaboration and mutual support.

Discussants:

1. Jehabdulloh Jehsorhoh, Patani Artspace, Pattani Thailand
2. Korakot Sangnoy, Patani Artspace, Pattani Thailand
3. Mohamad Yusuf, Taring Padi, Yogyakarta, Indonesia
4. Bayu Widodo, Taring Padi, Yogyakarta, Indonesia
5. Adi Helmi Bin Jaini, Pangrok Sulap, Sabah Malaysia
6. Mohd Hizal Bin Rusini, Pangrok Sulap, Sabah Malaysia

Special Session 2: An Imperial Sake Cup And I Short Film Screening and Q&A with Dr. Charnvit Kasetsiri

Chair: Dr. Chaiwat Meesanthan, Thammasat University

An Imperial Sake Cup and I is a short film adaptation of Dr. Charnvit Kasetsiri's celebrated lecture-performance of the same name. It follows Dr. Kasetsiri's life across the shifting landscapes of Thai and Japanese history—from his childhood in Ban Pong during World War II, when Japanese troops built the Death Railway, to his later years as a scholar and witness to Thailand's 1970s student movements. At its core lies a simple yet striking object: a lacquer sake cup bearing the imperial chrysanthemum crest, gifted to Charnvit in 1964 when, as a young municipal officer, he welcomed Crown Prince Akihito on his state visit to Bangkok. This object becomes a vessel of intertwined personal and political memories, linking the histories of the two nations. The film reimagines the stage work's blend of storytelling, moving images, and reflection into a concise, poetic meditation on memory, power, and cross-cultural connection.

Dr. Kasetsiri, historian, co-founder of SEASREP, former rector of Thammasat University, and recipient of the Fukuoka Academic Prize, will join us for a post-screening conversation.

Special Session 3: How to Prepare a Research Proposal Training Workshop by Dr. Mairii Aung-Thwin, National University of Singapore

Offered as a special session at the SEASREP Conference, this refined and widely praised workshop by Assoc. Prof. Mairii Aung-Thwin (NUS) provides practical guidance on crafting strong, effective research proposals, particularly for graduate students and early-career scholars. Drawing on years of experience mentoring researchers across Southeast Asia, Prof. Aung-Thwin breaks down the essential components of a compelling proposal: from defining research questions and articulating objectives to framing theoretical approaches and methodologies. Delivered annually at the Asia Research Institute Graduate Student Forum, this session has become a trusted resource for those preparing to apply for graduate programs, fellowships, or research funding.

Roundtable Discussion 1: Cinematic Perspectives: Storytelling Southeast Asia Through Film

Chair: Dr. Sarah Hanaa Hj Ahmad Ghazali, Universiti Brunei Darussalam

This session will bring together a distinguished group of filmmakers and practitioners to explore the unique opportunities and challenges of visual storytelling in capturing the complexities of Southeast Asia. The roundtable discussion aims to:

1. Reflect on Cinematic Experiences. Highlight the creative and logistical processes behind film projects as well as the inspirations and challenges encountered in portraying Southeast Asia through film.
2. Discuss Regional Narratives. Examine how cinema can deepen public and scholarly engagement with Southeast Asia's histories, cultures, and contemporary issues.
3. Explore Collaborative Possibilities. Foster connections between filmmakers and Southeast Asian Studies scholars to identify opportunities for collaboration and mutual enrichment.

Discussants:

1. Dr. Budi Irawanto, Assoc. Prof, Universitas Gadjah Mada, President, Jogja-NETPAC Asian Film Festival
2. Jose Lorenzo (Pepe) Diokno, film director, producer and screenwriter, Kapitol Films, Philippines
3. Mr. Amir Muhamad, Managing Director, Kuman Pictures, Malaysia
4. Kong Rithdee, Deputy Director, Thai Film Archive
5. Mr. Huu-Tuan Nguyen, film director and producer, June Entertainment, Vietnam

Roundtable Discussion 2: Authoritarian Regimes' Impact on Independent Research and Academic Freedom - and the Struggle of Myanmar Scholars

Chair: Dr. Mike Hayes, Mahidol University

Since the 2021 military coup in Myanmar, the regime has severely restricted freedom of expression and academic freedom. Scholars who openly criticize the coup or refuse to cooperate with the military have faced arrest, criminalization, or have been forced to flee—often to Ethnic Armed Organisation-controlled areas or across borders without legal documentation. These exiled scholars face immense hardship, with their academic survival reliant on international, regional, and local support mechanisms—many of which remain limited in accessibility and effectiveness.

This roundtable will first explore the historical context: how Myanmar's military has long controlled universities, suppressed academic discourse, and used education as a propaganda tool. It will highlight how students and scholars have resisted authoritarianism and fought for academic freedom, offering lessons from their struggle.

The discussion will then turn to post-coup impacts: how restrictions have undermined research quality, deteriorated university standards, and stifled national development. The isolation imposed by the regime also limits international academic collaboration.

Further, the session will focus on the realities of exiled Myanmar scholars—how they continue their work amid adversity and the role of foreign universities, international organizations, and self-created networks in offering support. While such platforms

provide vital assistance, they cannot reach all in need, raising issues of inclusion, sustainability, and equity.

Finally, the roundtable will explore how much academic freedom scholars regain in exile and how they adapt to new environments while pursuing justice and intellectual autonomy. The session aims to foster deeper understanding and new strategies for supporting at-risk academics.

Discussants:

1. Dr. Bencharat Sae Chua, Lecturer, Institute of Human Rights and Peace Studies, Mahidol University
2. Dr. Magnolia May Thida, Project Researcher, Institute of Human Rights and Peace Studies, Mahidol University
3. Dr. Nan Kham Mai, Project Researcher, Institute of Human Rights and Peace Studies, Mahidol University
4. Dr. Nwet Kay Khine, Senior Researcher, Regional Center for Social Science and Sustainable Development, Chiang Mai University

Roundtable Discussion 3: Toward A Global Southeast Asian Studies: Divergent Genres, Situated Knowledges, And Emerging Trajectories

Chair: Dr. Maitrii Aung-Thwin, National University of Singapore

This roundtable introduces the concept of Global Southeast Asian Studies to explore the diverse and evolving genres of scholarship that have taken shape across various academic and geopolitical contexts. Rather than presuming a unified or universal field, we approach Southeast Asian Studies as a constellation of regionally grounded, institutionally specific, and historically contingent formations. These formations have emerged in response to different intellectual traditions, colonial legacies, political economies, and scholarly infrastructures in Southeast Asia, Europe, North America, East Asia, Australia, and Northeast Asia.

Participants will reflect on the current status of Southeast Asian Studies from their respective locations—assessing its institutional resilience or precarity, disciplinary intersections, and public relevance. What do these divergent trajectories reveal about the shifting contours of the field? What futures become possible when Southeast Asian Studies is conceived not as a fixed disciplinary location but as a dynamic, globally dispersed set of practices?

By bringing into dialogue these multiple sites of knowledge production, the roundtable asks how Global Southeast Asian Studies might offer a more reflexive, inclusive, and collaborative framework for studying the region—one that attends to local specificity while engaging broader epistemic and political transformations in the global academy.

Discussants:

1. Dr. Takamichi Serizawa, Senior Lecturer, Yamaguchi Prefectural University
2. Dr. Vathana Pholsena, Head, Southeast Asian Studies Department, National University of Singapore
3. Dr. Adam Tyson, Chair, ASEAS-UK and Associate Professor, University of Leeds, Leeds, United Kingdom
4. Dr. Patrick Jory, Associate Professor, The University of Queensland, Brisbane, Australia
5. Dr. Tyrell Haberkorn, Co-Chair, Human Rights Program and Professor of Southeast Asian Studies, Department of Asian Languages and Cultures, University of Wisconsin-Madison
6. Dr. Je Seong Jeon, Professor, Jeonbuk National University, President, Korean Association of Southeast Asian Studies(Part I)
7. Dr. Kim Dong-Yeob, former President, Korean Association of Southeast Asian Studies (Part II)

Roundtable Discussion 4: Consumers and Producers Of Knowledge on the Ground: Experiences of Local Historical and Heritage Societies

Chair: Dr. Idham Bachtiar Setiadi, Maritime Asia Heritage Survey

Across Southeast Asia, local historical and heritage societies have become dynamic platforms for producing and sharing knowledge about the past. Some organize or reenact commemorative activities and hold forums about local history, while others deal with issues of heritage restoration. These associations involve a broad range of participants who together collect, interpret, display, and disseminate historical and cultural narratives. The roundtable focuses on the roles these societies play today: how they shape local memory, engage the public, and influence understanding of the region through activities such as heritage conservation, digital storytelling, commemorative events, and place-based research. Also important are community-based methods of knowledge production: how local groups gathered or obtain, analyze, verify, and disseminate knowledge to a larger audience. SEASREP is also interested in exploring existing or potential links between historical and heritage societies and the academic community.

Discussants:

1. Ms. Jarunee Khongsawasdi, Manager, Siam Heritage Trust, Siam Society
2. Ms. Hasti Tarekat Dipowijoyo, Co-founder, Sumatra Heritage Trust, Pan-Sumatra Heritage Network
3. Ms. Datin Rosemarie Wong, President, Sarawak Heritage Society
4. Mr. Niño Kevin D. Bacig, Museum Director, Cagayan Museum and Historical Research Center

Roundtable Discussion 5: Women on The Cusp: Navigating the Path from Early Career to Tenure in Southeast Asian Social

Chair: Dr. Sol Iglesias, University of the Philippines

This session aims to bring together women scholars in the field of Southeast Asian studies who have experienced the challenges of transitioning from early career to tenure. The roundtable discussion will address questions about the challenges and opportunities that this stage offers. Women academics often juggle multiple responsibilities in both professional and personal life. In Southeast Asia and other regions, women consistently face gender bias and discrimination in the workplace. For Global South scholars, access to resources, funding opportunities and networks can limit their ability to produce significant output and participate in relevant debates in their fields. Moreover, authoritarian governments, stringent work visa controls, and tight budgets can hamper scholars' mobility in the region, thus limiting opportunities for exchange and career options. The discussion also aims to discuss strategies for pursuing different roles in the publishing sphere (peer review, editorial roles, monograph publishing, etc.) in preparation for a post-tenure environment. The roundtable will share experiences and best practices in finding and becoming effective mentors, and the role of mentorship in career development beyond early career challenges. Finally, speakers will talk about how scholars navigate administrative expectations with meaningful academic contributions, including activism. This roundtable is organized by the Women in Southeast Asian Social Sciences (WISEASS), a network of women and female-identifying social scientists doing research on Southeast Asia. Our membership currently spans four continents. Our events have included organized panels on a set of issues e.g. work-life balance, publishing, finding and using mentors, and positioning interdisciplinary work. The current co-conveners are Rabi'ah Aminudin (International Islamic University Malaysia), Grace Liza Concepcion (University of the Philippines), Sol Iglesias (University of the Philippines), and Mary Anne Mendoza (California Polytechnic Pomona).

Discussants:

1. Dr. Amporn Marddent, Assistant Professor, Center for Contemporary Social and Cultural Studies, Thammasat University
2. Dr. Bencharat Sae Chua, Lecturer and Director, Southeast Asian Coalition for Academic Freedom, Institute of Human Rights and Peace Studies, Mahidol University
3. Dr. Prof. Hurriyah, Director, Center for Political Studies & Department of Political Science, Universitas Indonesia
4. Dr. Sol Iglesias, Assistant Professor, Department of Political Science, University of the Philippines
5. Dr. Tyrell Haberkorn, Co-Chair, Human Rights Program and Professor of Southeast Asian Studies, Department of Asian Languages and Cultures, University of Wisconsin-Madison
6. Dr. Vilashini Somiah, Senior Lecturer, Gender Studies Programme, Universiti Malaya



ABOUT SEASREP

Established in 1995, the SEASREP Foundation (Southeast Asian Regional Exchange Program) promotes Southeast Asian studies in the Southeast Asian region through collaborative researches, training programs, and networking activities with scholars and institutions in the region. SEASREP also acknowledges the value of public Southeast Asian studies and the place of practitioners and knowledge producers on the ground who help illumine Southeast Asian realities as experienced in everyday life. In addition to connections with the public, SEASREP values connectivity with fellow producers of knowledge in other parts of the world who study Southeast Asia and draw meaningful and necessary comparisons that allow a deeper understanding of the region.

Southeast Asian Studies: Ideas, Audiences, Approaches, and Aspirations

SEASREP commemorates its 30th anniversary with an international conference, SOUTHEAST ASIAN STUDIES: IDEAS, AUDIENCES, APPROACHES, AND ASPIRATIONS, at the Institute of East Asian Studies, Thammasat University Rangsit Campus, Pathumthani, Thailand on 13-14 November 2025. The conference is supported by the Henry Luce Foundation and the Japan Foundation.

The conference aims to celebrate three decades of friendships, collaborations, and scholarship in Southeast Asian studies while opening new conversations on where the field is headed. Aside from paper presentations, the program will also feature an art exhibit, a special training workshop, a short film screening, and roundtable discussions designed to highlight creative approaches, encourage dialogue across communities, and expand the horizons of Southeast Asian studies.

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