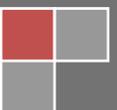


Autumn
2017

Berita

Malaysia/Singapore/Brunei Studies Group
Association for Asian Studies

Chair's Address	2
Editor's Foreword	3
Announcements	3
Research Report: Mahathir's 2018 Campaign	4
Book Review: <i>Taming the Wild</i>	9
Call for Papers: AAS 2020 (REVISIONING 2020)	12
Call for Papers: Performing Citizenship in Singapore	13
Call for Papers: Malaysian Politics and Peoples	14
Call for Papers: Database of Religious History	16
AAS 2018 Conference Panels with MSB Content	17

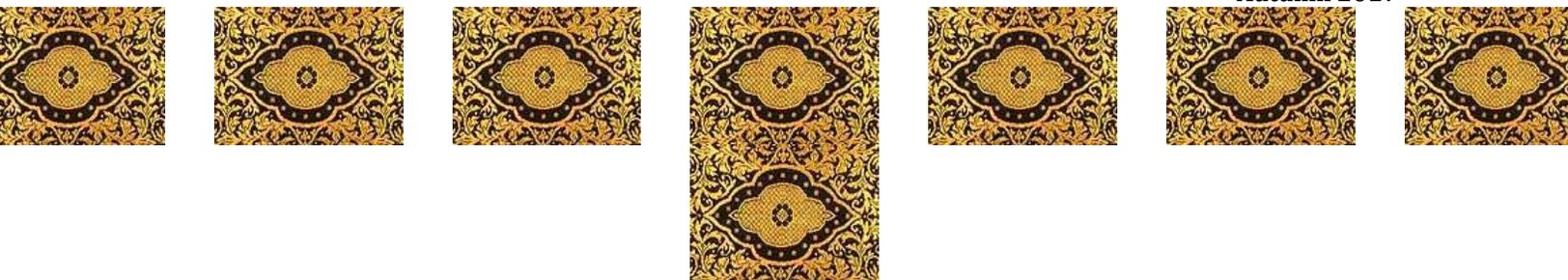


Chair's Address

The next business meeting of the Malaysia-Singapore-Brunei Studies Group (MSB) of the Association for Asian Studies (AAS) will be held on Saturday, March 24 in Washington DC, in conjunction with the AAS Annual Conference (see Announcements below for details). At the end of the meeting, Deputy Chair and Chair-Elect Patricia Sloane-White will officially take up the role of MSB Chair. Patricia has been extremely supportive and diligent in her role as Deputy Chair over the past three years of my tenure as Chair. I am confident that her tenure as Chair will be even more productive in keeping our group activities going and improving on the organization and communications of the group. At the meeting, we will be discussing possible revisions to the governing and leadership structure of the group along with the important task of selecting a new Deputy Chair to support Patricia in her leadership of the group. The Deputy Chair will also be Chair Elect, to take over from Patricia when her term is concluded. Patricia will be Chair at least through the AAS 2020 Conference, and is already taking the initiative to organize and propose special panels for the AAS 2020 around the theme "ReVisioning 2020." For many of us who have lived and worked in Malaysia from the early 1990s recall the significance of former Prime Ministers Mahathir Mohamad's slogan "Waswasan 2020" or "Vision 2020," aiming at making Malaysia a "fully developed" country by that year. Thus 2020, will be an appropriate benchmark year for use to take stock both of Malaysian society and the state of Malaysian studies. Although I will official end my term as Chair at the end of our upcoming meeting, I look forward to continuing participation in and supporting the MSB.

*Eric C. Thompson, National University of Singapore
Chair, Malaysia/Singapore/Brunei Studies Group
soect@nus.edu.sg or msbchair@gmail.com*

Autumn 2017



Editor's Foreword

In this issue of *Berita*, we have two contributions from relatively new members of our group. In a Research Report, Sophie Lemière outlines the research she is conducting on the structure of Malaysian Politics through the lens of Mahathir's 2018 election campaign. As this is work-in-progress, we hope that other members will take the opportunity to connect with Sophie to provide feedback and inputs on her ongoing research. Second, we have a book review by Jonathan Yong of *Taming the Wild*, a recent important book on ethnicity in Malaysia. In addition to these two contributions, we have several Calls for Papers on a range of topics. We hope that particular attention will be given to Patricia Sloane-White's call for suggestions for papers and panels for the AAS Meetings in 2020. We look forward to making that a special conference as a benchmark year to reflect on the two decades since the early 1990s when Mahathir declared his "Vision 2020" for Malaysia. A list of panels with Malaysia, Singapore and Brunei Content for the current AAS 2018 Conference can be found at the end of this newsletter. This year's MSB Sponsored panel is #382 to be held Sunday morning from 8.30 to 10.30am.

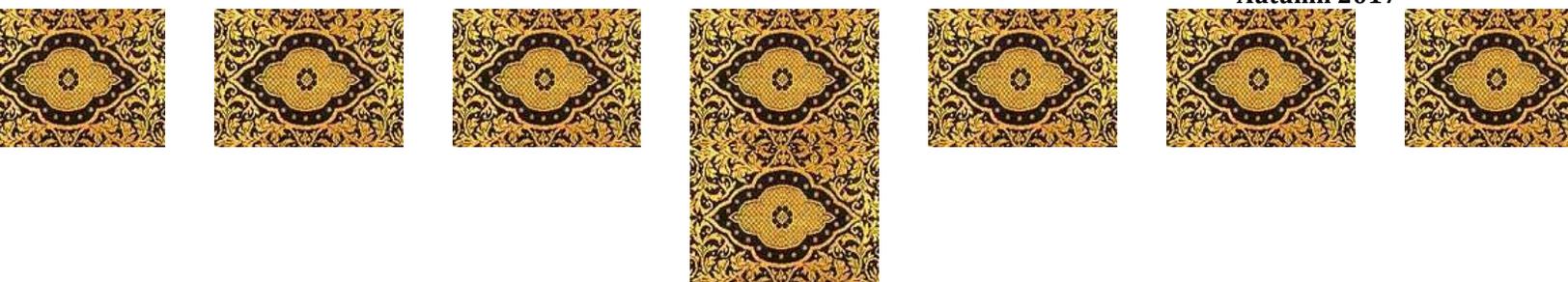
*Eric C. Thompson, National University of Singapore
Interim Editor*

Announcements

Malaysia Singapore Brunei Studies Group Business Meeting:

The Malaysia-Singapore-Brunei Studies Group annual business meeting will be held in conjunction with the Association for Asian Studies Conference in Washington, D.C. The meeting will be on Saturday from 1.00pm to 2.30pm in the Hoover Room of the Marriot Wardman Park Hotel. All scholars interested in research on Malaysia, Singapore and Brunei are welcome and encouraged to attend. We also plan to have an informal group dinner on Saturday evening. Details of the dinner will be circulated at the Business Meeting. If you cannot attend the business meeting but would like to attend the dinner, please contact the MSB Chair, Eric Thompson (socect@nus.edu.sg) for details.

Autumn 2017



Research Report

The Malaysian Game: Deep Politics Through the Lens of Mahathir' 2018 Campaign

Sophie Lemière (Phd.), Political Anthropology, Harvard University

New Wave or Old Game?

On January 7th 2018, *Pakatan Harapan*, the opposition coalition, nominated Mahathir Mohammad as its candidate for Prime Minister in the next 14th General Elections 2018. With this nomination, Mahathir succeeded in taking the leadership of the coalition he had opposed for 22 years of his rule; that is only 2 years after resigning from UMNO and just 10 months after creating his new party. New political wave in the eve of democratic change, or last trick of the most controversially successful Malaysian leader? This project looks at the underpinning structural dynamics of the Malaysian political scene through the lens of Mahathir's new, and probably last, political and electoral campaign; and shows how this historical move impact the entire game.

¹ Also described as illiberal democracy, competitive electoral authoritarian, ...etc as described in the work of

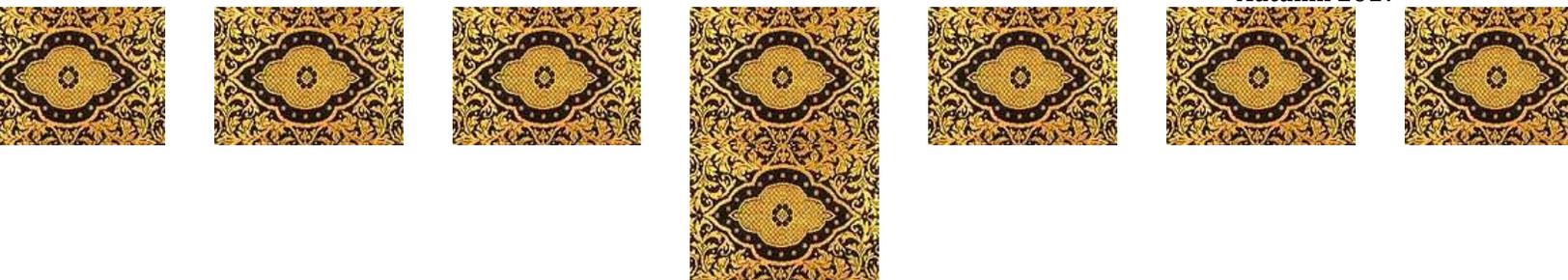
1. The Faded Illusions of Democracy

Malaysia is an illusory democracy marching towards a general election (Lemière 2017). The same party has run this Muslim and Malay majority country since independence in 1957. Complicity between politicians, big business and a complex (un-)civil society (Bayat 1997) is the cornerstone of the Malaysian political scene (Lemière 2013). Despite some democratic features (Barraclough 1988; Means 1991), this parliamentary monarchy is a deliberate semi-authoritarian (Ottaway 2013), or hybrid, regime (Diamond 2002)¹, deeply rooted in the founding myths of the Malay ethnocracy (Wade 2014). Religion became the main marker of ethnicity; it is a tool of political bargaining by race-based political parties. The fear of the re-occurrence of ethnic clashes, such as those of 1969, and the use of complicit militants to trigger small-scale episodes of violence are cards overplayed by the government to maintain a climate of fear and legitimize the use of authoritarian laws (Lemière 2017).

On the eve of the next general election – to be called no later than 23rd June 2018 – and despite its success in the general election in 2013, where it gained the majority of the popular vote, the opposition coalition is in difficulty. The imprisonment of its leader, Anwar Ibrahim,

Weiss (2014), Welsh (2016), Slater, Pepinsky (2017), Barraclough (1985), Case (2017), and others.

Autumn 2017



condemned to five years imprisonment for sodomy, has further deepened tensions between the coalition's components and exacerbated communal and religious tensions between Chinese, Malays and Indians; and Muslims versus non-Muslims. Tensions overlaid by the ruling party UMNO months before elections.

Malaysia has long been mistaken to be a moderate Muslim nation and a young democracy, but the chimera of authoritarianism has made corruption and politics in Malaysia of global significance. The transition from a fragile democracy to an Islamic non-democracy is of major political importance. Mahathir has contributed on a large scale to the intricacies and abuses of the political system; his attempt to change his legacy is an extraordinary turn in Malaysian and Southeast Asian politics.

2. A Unique Moment in Malaysian History

In February 2016, Mahathir, Malaysia's prime minister from 1981 to 2003, resigned from the country's ruling party². In an historical turn, Mahathir, once seen as the "New Voice of the

Third World"³ and the incomparable mastermind of Malaysian politics, often portrayed as the longest-standing ruling dictator in Southeast Asia, has switched to opposition. In March 2017, he launched his new party Parti Pribumi Bersatu Melayu, PPBM or Bersatu (Together), along with figures once prominent in Najib's government, including Muhyiddin, the former deputy prime minister sacked by Najib, and Mukhriz, the former Kedah State Chief Minister⁴ and Mahathir's eldest son.

On the eve of the 14th general election (GE14-2018), Mahathir has allied with his former enemies. It took only 4 meetings with the party's president for Mahathir to obtain the de facto leadership of a troubled opposition⁵. Beyond painful memories of repression, and complex intra-party divisions, opposition leaders justify their unnatural alliance to Mahathir as a pragmatic strategy to topple the current prime minister, entrenched in the largest corruption scandal in Malaysian history. As Anwar explains: "We are not supporting Mahathir as a person, we are supportive of the reform agenda he has committed to (...) He is not Mugabe; Mugabe stood firm but Mahathir is prepared to do the proper adjustments."⁶

² United Malay National Organisation or UMNO

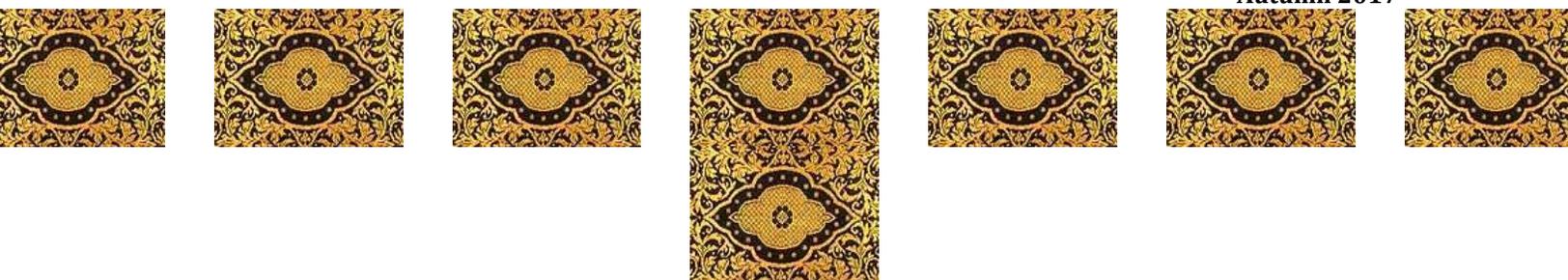
³ Far Eastern economic review, 20th August 1992 cited in Allès 2017.

⁴ Chief Minister of Kedah May 2013-February 2016, lost his seat following a coup

⁵ Interview with Mahathir August 2nd, 2017

⁶ Discussion with Anwar Ibrahim, NYT correspondent Rick Paddock and the author in Duta Court, Kuala Lumpur on February, 8th 2018.

Autumn 2017



Mahathir' move echoes the political dance from leadership to opposition of several charismatic leaders, such as Ichiro Ozawa in Japan, the "Shadow Shogun" or "the destroyer", once a candidate for the role of prime minister⁷, or Winston Churchill, who said of himself, "anyone can rat but it takes a certain ingenuity to re-rat"⁸. After more than 30 years of leadership in the Malay nationalist ruling party (UMNO), Mahathir is recasting himself as a national hero and a champion of Human Rights and Democracy waging a war against Najib's corrupt administration⁹.

3. Fieldwork: Upstream with the Founder of Malaysian Deep Politics

The current research being undertaken in Malaysia since December 2017 aims at understanding the deep structures of an opaque political system through the lens of what will be the last political campaign of an extra-ordinary leader. Mahathir knows perfectly well how to navigate the complex system he himself has created. Since the launch of *Bersatu*, he has been building the party's political momentum towards the general election by trying to balance a

complex equilibrium: building new narratives to soften the edges of the image of an authoritarian leader as perceived by the opposition, and shifting UMNO's Malay constituency to his party.

Mahathir capitalizes on his legendary charisma, revamping his discourse with his unique, incisive language; his move, a few months before the elections, opens an exceptional window of observation on a crucial moment. This rare political moment in the making is being documented thanks to an exclusive access to Mahathir allowing regular discussions and close observations of the campaign trail prior and during the campaign. Regular discussions are also conducted with key leaders of the party and in the opposition. The question is not just the electoral future of Mahathir but, rather, how his decision will influence the game. This move is not a reshuffle but a destabilization of a long-standing political scene that pushes actors and parties to re-position and re-affirm themselves.

4. The System of Legitimation and Sustainability of Authoritarian Power: A Contribution to the Field and Beyond

⁷ http://articles.latimes.com/1995-12-28/news/mn-18705_1_prime-minister

⁸

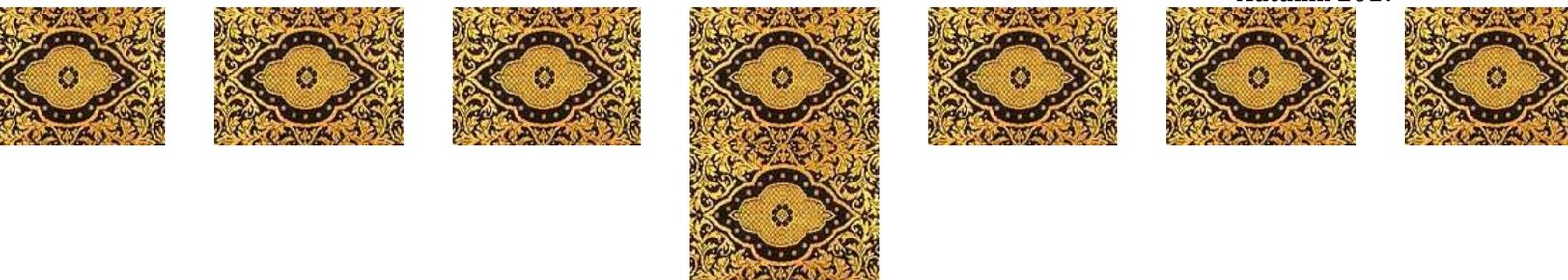
<https://web.archive.org/web/20120211195906/http://www.churchillsociety.org/CMS%20-%20Parliamentary%20Demo>

cracy.htm (retrieved 19/03/2017)

⁹

https://www.nytimes.com/2016/03/01/world/asia/mahathir-mohamad-malaysia-quits-umno.html?_r=0

Autumn 2017

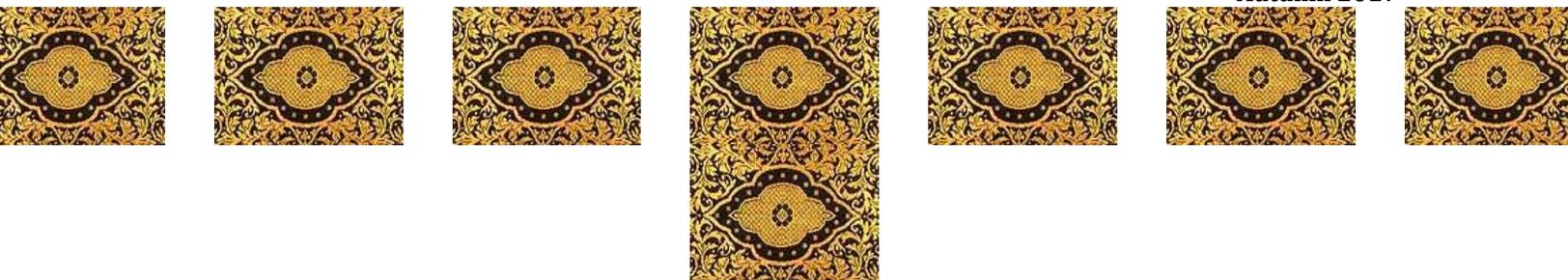


This project grasps the unique nature of the Malaysian political system: the global capitalism embedded in local patronage; the racist structure of the nation-state phenomenon of identity (ethnic and religious); the retraction in the name of nationalism and political non-alignment; the Islamic claim as a challenge to post-colonial heritage and influences; the ambiguities of electoral authoritarianism and hybrid regimes. It aims to unveil the hidden processes and dynamics lying beneath the ordinary practices of Malaysian politics. It questions the (im-)possibility of reform and transition: from gerrymandering and electoral manipulation; the absence of ideological debate when speech is bounded by religious, ethnic and class interests; the patronage and corruption; the political use of rumor and emotion, specifically the climate of fear; and the personal grievances and intra-party rivalries; the role of civil society and its pro-governmental components...and so on. But, rather than analyzing these elements as concomitant, this project contextualizes them in the general and structural dynamics of Malaysian politics.

Malaysia a field of exploration of a new conceptualization of the System of Legitimation and Sustainability of (semi-)Authoritarian Power

(SLAP). This mechanism resides in the complex interaction between three elements: the political imaginary, the discourse and the demonstrations of forces. This original concept has been first started with my study of complicit militancy in Malaysia and Tunisia and this new project aims at exploring and refine it further. The SLAP is a model explaining how semi-authoritarian states can maintain their rule through a dynamic manipulation of the social imaginary, discourse and the demonstration of force. The social or collective imaginary refers to the myth and utopia of a society. The myths are the narrative on which a nation is built, and the process through which the community is imagined, to quote Anderson (2006). The utopias are the projection of the future, the ideal becoming of a group, a society or a nation. The social imaginary is part of the collective imaginary, but echoes the political and social existence of the group. Discourse in its broad definition encompasses all forms of rhetoric and communication of ideas and ideals including political speeches, ideologies and rumours. This study gives an important place to rumours and controversies, prevalent in the case of Malaysia. Finally, the demonstration of force is the physical expression of this system: it involves political demonstrations as well as expressions of

Autumn 2017



physical coercion by both state and non-state actors.

The SLAP is solidly entrenched in the mind and institutions, both civil and political, of semi-authoritarian societies. It is central to the fabrication of legitimacy and the stability of power in such societies. The legitimacy of the Malaysian government and state's institutions resides in the organisation of elections and the existence of a vibrant civil society. These are generally seen as two signs of a functioning democracy, yet the fact that both may also serve the purpose of an authoritarian power is ignored. While used by the semi-authoritarian state as legitimisation of their rule, electoral manipulations are common, in particular through vote-buying, phantom voters, and gerrymandering. Thus, when state legitimacy is being challenged or fading, a well-routinised system of coercion can balance the flaws of the illusion of democratic rule. this system of coercion sources its efficiency in the social imaginary, echoed by discourse and illustrated by the demonstration of force. The SLAP is therefore not only a top-down project of state-legitimation, it is also a dynamic process taking place in the public sphere through civil society actors.

Bibliography

Anderson (2006) *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, rev. edn, Verso Books.

Barraclough (1988) *A Dictionary of Malaysian Politics*, Heinemann Asia.

Bayat (1997) "Uncivil Society: The Politics of 'Informal' People," *Third World Quarterly* 18 (1997): 53-72

Case (2017). *Populist threats and democracy's fate in Southeast Asia*. New York, NY: Routledge.

Diamond (2002). "Thinking about Hybrid Regimes", *Journal of Democracy*; Apr2002, Vol. 13 Issue 2, p21

Lemière (2013) *Gangsters and Masters: Connivance Militancy in Contemporary Malaysia*, PhD Thesis, Sciences-Po Paris. Unpublished.

Lemière (2017). *Illusions of Democracy: Malaysian Politics and People* Volume 2, SIRD-Gerabudaya Malaysia..

Means (1991). *Malaysian Politics: The Second Generation*, Oxford University Press

Norani Othman (2003). *Rethinking the role of public intellectuals : A dialogue*. Bangia: IKMAS.

Ottaway (2013). *Democracy Challenged: The Rise of Semi-Authoritarianism*, Carnegie Endowment.

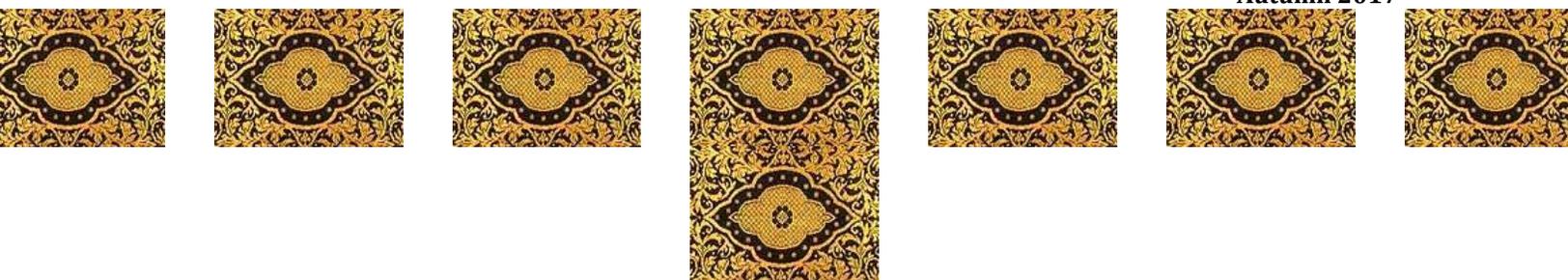
Pepinsky, T. (2009) *Economic crises and the breakdown of authoritarian regimes*. Cambridge: Cambridge U Press.

Slater (2010). *Ordering power*. Cambridge: Cambridge University Press.

Weiss (2014). *Electoral dynamics in Malaysia*. Petaling Jaya: Strategic Information and Research Development Centre.

Welsh (2015). *Democracy Denied: An Analysis of Malaysia GE's 13*, Marshall Cavendish International (Asia).

Autumn 2017



Book Review: *Taming the Wild*

Sandra Khor Manickam, *Taming the Wild: Aborigines and Racial Knowledge in Colonial Malaya*. NUS Press, Singapore: 2015.

Jonathan Yong Tienxhi
London School of Economics and Political Science

Malaysia's Orang Asli community have had a reinvigorated presence in our national consciousness over recent months, as hundreds of Orang Asli set up blockades in parts of Kelantan to disrupt logging and mining activities. The hostile response of national and state governments towards this assertion of community rights by the Orang Asli is in stark contrast to the acceptance of Malay privileges across the political spectrum. In this context, Sandra Khor Manickam's *Taming the Wild: Aborigines and Racial Knowledge in Colonial Malaya* presents an ideal opportunity to reexamine our collective assumptions regarding the boundaries formulated between Malay and Orang Asli ethnicities in Malaysia. Manickam, a historian who currently teaches at Erasmus University Rotterdam in the Netherlands, traces how racial knowledge on the Orang Asli has evolved within both governmental and anthropological spheres. In doing this, she draws a link between the systems of classification which were imposed on aboriginal people and our contemporary understanding of race in Malaysian society.

Taming the Wild does not attempt to provide us with new conceptual tools to understand ethnicity construction in Malaysia, as Karen

and Barbara Field's *Racecraft* (2014) does for the United States. It also does not systematically engage with sociological theories on race and racism. Instead, Manickam provides readers with a meticulous examination of the issues pertaining to Orang Asli racial identity during the colonial era through the writings of colonial officials, census authors as well as European and Malayan scholars. By focusing on a number of key personalities involved in these discussions, Manickam considers the different ways in which racial categories and terminologies shift over time, depending on the needs and emphasis of the colonial administration. For instance, terms such as aboriginal, *Orang Benua*, *Jakun* and indigenous people were used in different ways; Stamford Raffles would translate *Orang Benua* as "people belonging to the country", while William Marsden would equate the term with "aborigine" (23). Although most anthropologists divided aboriginal groups into *Semang*, *Sakai* and *Jakun*, some colonial officers such as T.J Newbold considered the *Jakun* and *Semang* categories to be one and the same (41). Manickam elaborates on the usage and origin of these terms in extensive detail, an approach which at times makes for an informative but dry reading as the minute distinctions between different interpretations of aboriginality are fully fleshed out.

Taming the Wild goes from analyzing how the Orang Asli are initially conceptualized by colonial sources and Malay texts, to exploring the ways in which the colonial government attempted to capture these racial categories through census taking, and then outlines the anthropological scholarship done on Malaya's indigenous people leading to present day genetic studies performed on

Orang Asli. While this narrative structure is occasionally unclear, one central argument emerges from Manickam's text. As Malaya's understanding of indigenous people became more influenced by European racial categories, Malays and the Orang Asli became conceptualized as being situated on the opposite ends of a spectrum. The quality of being aboriginal becomes increasingly viewed as a negative trait, while Malays were considered to represent civility. This understanding of Orang Asli being on a gradient with Malays in turn created new racial categories, such as the concept of the "tame" aborigine which represents an intermediary between the "wild" Sakai and the civilized Malay (126). This method of classifying aborigines in reference to a normative idea of Malayness becomes a lens through which physical anthropological data is studied, as the skull and bodily measurements of the Orang Asli are taken to be further evidence of this continuum. The use of racial pseudo-science to reinforce this social hierarchy becomes particularly clear as the anthropologist Miklouho-Maclay explicitly draws a connection between the feet of the Orang Asli and those of apes (145).

Manickam is adept at demonstrating the points of inadequacy within the colonial system of racial classification. She recounts how one unnamed author expressed disappointment at seeing the civilized lifestyle of a Sakai encampment, exclaiming: "please don't ask us to regard this tweed clothed, mustached individual as a specimen of the *orang hutan* [jungle people]" (93). Colonial officials attempting to undertake a census are unable to report practical differences between Sakais and the Malay populace (113), while physical anthropologists are compelled to admit that

there are no anatomical features within the Orang Asli which can be said to resemble apes (157). In doing this, Manickam provides a valuable contribution towards the dismantling of racial stereotypes against the Orang Asli embedded into our history, and reminds us to retain a critical outlook against the predominant racial ideologies of our era. At the same time, Manickam's exploration of colonial racial thought demonstrate the contradictory and complex manner in which individual colonial administrators viewed the Orang Asli. As indicated above, European observers frequently disagreed with each other over interpretations of aboriginality, and not all usages of the *Jakun* designation is done with a negative connotation (70). The complexity of this picture suits the content of *Taming the Wild*; rather than mirroring the simplistic, totalizing systems of racial classification found within the colonial government, Manickam presents the intellectual genealogy of Malayan racial knowledge with nuance and subtlety.

The methodological approach of focusing on certain personalities who played a key role in the social construction of aboriginality in Malaya has certain limitations. As Manickam acknowledges (5), the sources for this book are derived almost entirely from European men, and thus *Taming the Wild* presents a reading of history from the perspectives of elites, albeit a critical one. While this is understandable given the scarcity of indigenous sources from that historical era, Manickam's focus on elite perspectives sometimes comes at the expense of a more detailed examination of the social and political context in which these forms of racial knowledge are constructed. For instance, the role played by land commoditization in creating the aboriginal

identity in Malaya is only given a couple of pages in *Taming the Wild* (90). The creation of Malay Reserves also impacted the boundaries between Orang Asli and the Malays through causing the encroachment of Orang Asli territory and the entrenchment of certain aspects of Malay ethnic identity (Idrus, 2011); Manickam could supplement her analysis by a more careful consideration of these and other socio-economic factors in creating indigenous identity.

It has been observed that the academic world does not need yet “another analysis that shows where and how ethnicity becomes a bone of contention in Malaysia” (Holst, 2012). In spite of this, *Taming the Wild* succeeds in making an original and substantial contribution to the field of ethnicity studies in Southeast Asia. Manickam’s history of racial ideas in Malaysia will enable scholars and members of the public to understand the intricacies behind how race in Malaysia has been contested by governments and anthropologists. This has important implications for the development of racial science which was later further entrenched into public discourse through Mahathir Mohamed’s *The Malay Dilemma* (1970). The fact that Orang Asli were marginalized and racialized despite being in some cases physically indistinguishable from their Malay counterparts is also a revealing insight. As the historian Patrick Wolfe has argued, “the specificity of the Aboriginal category cannot be reduced to colour....Beneath the indeterminate signifier of colour lies the historical continuity of dispossession, an irregularity that the inclusive regime of race has sought to neutralize”. It must be hoped that through an enhanced understanding of how the boundaries of aboriginal identity in

Malaysia have been formed, this book contributes towards the endeavor to end the historical continuity of Orang Asli dispossession.

Bibliography

Fields, Karen E, and Fields, Barbara J, *Racecraft: The South of Inequality in American Life*. Verso: London, 2014

Holst, Frederik *Ethnicization and Identity Construction in Malaysia*. Routledge: Oxford, 2012

Idrus, Rusalina “Malays and Orang Asli: Contesting Indigeneity” *Melayu: The Politics, Poetics and Paradoxes of Malayness*. Mohamad, Maznah and Muhd, Syed. NUS Press: Singapore, 2011

Mohamad, Mahathir *The Malay Dilemma* Federal Publications: Petaling Jaya, 1970

Wolfe, Patrick *Traces of History: Elementary Structures of Race*. Verso: London, 2016

Call for Panels and Papers: AAS 2020

REVISIONING 2020

The Malaysia, Singapore, Brunei Group will sponsor a two-part panel at the AAS annual meeting in March of 2020 called "REVISIONING 2020" and publish an edited volume of the same name. Our objective is to rethink and revisit Mahathir's "Vision 2020" and the Malaysia that has emerged since he coined the slogan (and the uniquely Mahathir-style "vision" of a perfect future that it and he anticipated).

Vision 2020 was set out in 1991 by Prime Minister Mahathir as a plan that would advance Malaysia to the status of a "fully developed country" by the year 2020. Mahathir proclaimed that "by the year 2020, Malaysia can be a united nation, with a confident Malaysian society, infused by strong moral and ethical values, living in a society that is democratic, liberal and tolerant, caring, economically just and equitable, progressive and prosperous, and in full possession of an economy that is competitive, dynamic, robust, and resilient." Vision 2020 was intended to provide direction to Malaysia's national development project that had begun with NEP, been extended into NDP, and position Malaysia as an Asian and global leader. Mahathir envisioned a transformation of Malaysia's people and its landscape: Vision 2020 would create a "caring" and "selfless" citizenry ready and responsible for the challenges of the nation's future; its futuristic exhortations asked Malaysians to advance as citizens of a global cybersociety, as world-class leaders in technology, education, and science.

But that future and Mahathir's vision of its perfection was still remote in 1991, and Malaysians needed to change and transform themselves in order to reach it. Mahathir set out nine "central strategic challenges" that would be overcome in thirty years when Malaysia would be (1) a united nation, "Bangsa Malaysia"; (2) a nation "subservient to none"; (3) a mature, "consensual, community-oriented Malaysian democracy"; (4) a fully moral and ethical society with religious and spiritual values; (5) a liberal and tolerant society in which "Malaysians of all colours and creeds are free to practice and profess their customs, cultural and religious beliefs"; (6) a world-class scientific and progressive society; (7) a fully "caring society" and "caring culture" where the welfare of the people is not dependent on the "state but on the family"; (8) an economically just society with a "fair and equitable distribution of wealth in the nation" where "race was not identified with economic function"; (9) a prosperous society (Mahathir's speech *Wawasan 2020*, *Majlis Perdagangan Malaysia di Kuala Lumpur*, February 28, 1991). Pointing out that it was likely that in the year 2020 neither he nor many of the Malaysians alive in 1991 would "be (t)here to enjoy it," Vision 2020 strongly reflected the theme of "selflessness"—that Malaysians would always put needs of the nation before their own and strive towards a perfect future for the good of others. The fact that Mahathir himself now intends to be present in 2020 is just one of the many ironies that can be read into his 1991 plan and his "vision."

We urge submissions from both "old hands" in Malaysia (people who have been "on the ground" in the years since Mahathir's announcement) and people who envision a Malaysia one, two, or more decades on from

2020 . . . in other words, everyone with a keen awareness of Malaysia, its problems, its challenges, and its politics.

The list of possible topics for papers and book chapters is vast. Some topics are obvious; reading through Mahathir's list, many nearly suggest themselves. But we encourage Malaysianists to also imagine focusing on topics that reach far beyond what Mahathir himself might have envisioned when he thought about 2020 in 1991—such as Malaysia and the rise of ISIS; Malaysia in the eyes of China; Malaysia and global graft; the return of Mahathir and Anwar; Malaysia and Israel; the rise and the role of shariah and its bureaucracy; and many others.

At the MSB business meeting in March, we will begin to talk about "REVISIONING 2020" with two goals in mind—first, to generate papers for a double panel at AAS 2020 in Boston, and publishing "Revisioning 2020" as an edited volume. We will announce a formal call for papers and chapters at a later date, but feel free to contact me with any ideas or thoughts about this project and your involvement with it.

Patricia Sloane-White,
Incoming MSB Chair
pswhite@udel.edu

Call for Papers: Performing Citizenship in Singapore

In conjunction with an upcoming panel at the AAS in D.C. of the same title, I am opening up a call for papers which address citizenship and its performance in Singapore from any discipline for inclusion in an edited book. This book is to be produced from the papers presented in the AAS

panel as well as papers by scholars who were unable to attend AAS and any other practitioners who are interested in contributing. Citizenship identity is a key status marker in countries with immigration-based populations and often a privilege in today's constant fluctuation between open and closed borders. Work by Aihwa Ong (*Flexible Citizenship*, 1999; *Fungible Life*, 2016) has focused on the importance of citizenship in Singapore specifically and post-colonial Asia in general. Within Asia, the free flow of people has been most evident in the city-state of Singapore where a significant portion of the population is foreign born and non-citizen and where the application process for citizenship is *ad hoc*. An infamous survey by the Institute for Policy Studies (2010) of young Singaporeans' emigration attitudes revealed that 42% think about emigrating frequently. As a relatively young post-colony, Singapore is also a country where citizenship brings many promises of the rights and responsibilities of a new republic. The papers in this book will look at the variety of ways in which Singaporeans perform their citizenship, contest its identity and make claims on their *de iure* rights. It is also open to contributors who think about how non-citizens perform their (foreign) citizenship in Singapore such as Filipina domestic workers, Bangladeshi laborers, and other expatriots. Chapters will discuss how this identity is multilayered and intersectional across the population and how it occurs in different spaces and times. Citizenship will be questioned in connection with the broader identity politics of contemporary Singapore.

Please send an email indicating your interest and proposed topic/title to:

Nathan Bullock
nathan.bullock@duke.edu

Call for Papers: Malaysian Politics and People Series – Vol. 3

Released in 2014 and 2017, “Misplaced Democracy: Malaysian Politics and People” and then “Illusions of Democracy: Malaysian Politics and People Volume II” are the first two volumes of the unique series “Malaysian Politics and People” edited by Sophie Lemièrè. The series is an important contribution to the study of Malaysian politics and society speaking not only to researchers and scholars of Malaysia but also to activists, students, journalists, policy makers and others interested to understand the wider dynamics. Each volume brings together academics from around the world. Malaysian cartoonist Zunar is a key contributor to this series by offering his own visual interpretation of each topic explored in every chapters of the volume.

The series is a Malaysian and an International success story drawing attention to Malaysian studies. The first and second editions of “Misplaced Democracy” are sold out, and we are now considering a third edition. Published in September 2017, “Illusions of Democracy” will be soon reprinted, and also published and distributed internationally by Amsterdam University Press and Chicago University Press in North America in 2018.

We are now looking for authors to join the series! We want contributions offering original perspectives on contemporary affairs or tracing the evolution of political, social and economic dynamics. We are particularly interested by research focusing on overlooked areas of Malaysian politics and society. We emphasize inter-disciplinarity, and ethnographic and fieldwork-based research.

We would be glad to receive propositions exploring -but not limited to- the following areas:

- Media
- Ethnography of political parties
- Political and social challenges and evolutions of languages, and culture (specially Malay culture)
- Museum Politics
- Elections: Electoral manipulations, historical perspectives on elections and campaign etc.
- Social and Health Policy
- Traditional medicine
- Education
- Human Trafficking
- Politics, sociology, demography, and rights of minorities, including: Women, Indians, Indigenous, and LGBTQI
- Foreign and domestic workers and labor rights
- Economic Crisis and Stagnation
- Malaysian Arts
- International Relations
- Environmental issues
- Tourism
- Agriculture and Land Policies

Submissions Procedure:

To submit your work for consideration please send the following items to editor Sophie Lemièrè at sophie.lemiere@gmail.com by **30th July 2018**

- an abstract of no more than 400 words,
- a short bio of no more than 300 words,
- an updated CV with current affiliation and publications.

Final selection will be made by mid to late August.

Once accepted the final deadline for paper submissions will be **November 30th 2018**, with publication of the volume scheduled for Fall 2019. **No paper will be accepted past the deadline.**

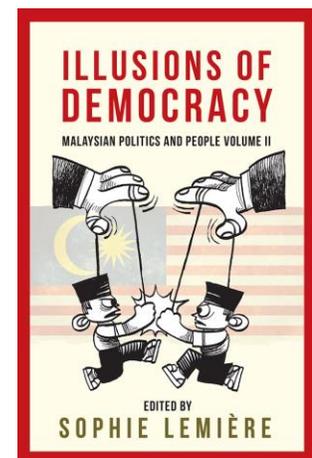
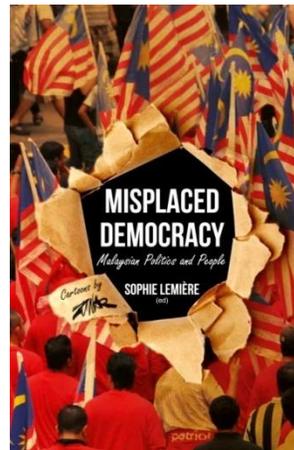
Papers should be submitted **exclusively** in the following format:

- Of no more than 6,000 words
- Avoiding academic jargon yet showing awareness of contemporary and classic academic literature
- Solidly grounded in recent empirical research
- In Microsoft Word format (.doc or .docx)
- Using British spelling and punctuation
- In font Times New Roman size 12, without any formatting.
- Using Harvard Referencing Style

The Editor

Sophie Lemièrè is a postdoctoral fellow at Harvard University where she received the 2017-2018 Weatherhead Center for International Affairs (WCFIA) Scholars Program fellowship. In 2013, she started the series “Malaysian Politics and People” published/distributed by Gerakbudaya Malaysia in Southeast Asia, and University of Amsterdam Press and University of Chicago Press in Europe and North America. She was formerly an Associate Researcher at the Middle-East Directions Program and a Max Weber Postdoctoral Fellow at the Robert Schuman Centre for Advanced Studies at the European University Institute in Florence, Italy. She received her Masters and PhD from Sciences-Po, Paris and has specialised in Malaysian Politics since 2006. Sophie is working on questions related to religion and politics, politics and crime, authoritarianism/ democratization, civil society and political parties, and the evolution of LGBTQI rights and perception versus the radicalization of religious discourse in Southeast Asia. She also looks at the evolution of the discourse and practices of Islamist Parties in a comparative perspective in Malaysia and Tunisia. Her PhD manuscript on Gangs and Politics in Malaysia will be published in fall

2018. She is currently working on a monograph on the deep structure of Malaysian politics though the lens of Mahathir 2018 campaign.



Call for Papers: Database of Religious History

Dear Southeast Asian Studies Friends & Colleagues,

We are writing to invite submission to a new digital humanities project: The Database of Religious History. Our field has faced considerable challenges in recent years. These include but are not limited to: challenges to the financial support of academic programs and the very nature of academic freedom itself. Additionally, there is the increasing call for presentations of our research in relation to big data, as well as calls to reach a broader and more public audience. These circumstances present a special challenge for scholars of Southeast Asian Studies, since research in Southeast Asian Studies is often, very justifiably, built upon the knowledge of detail-driven case studies and extensive fieldwork.

Digital humanities approaches make it possible for us to address this trend while remaining true to the need for case studies. The Database of Religious History (DRH) is a simple platform where Southeast Asian Studies can rightly shine among our peers in the Social Sciences and Humanities. We are happy to invite as many contributions as possible from field experts, ranging from ABD's to senior scholars. That said, we are particularly keen to encourage contributions from ABD's and junior scholars who are in the field or have completed recent research trips. Even still, we don't want to miss out on contributions from those senior experts and important mentors in our field either. All field experts in Southeast Asian Studies are welcome.

To be brief, contributors need only have a general sense of a religious community in Southeast Asia and a time period for that community in mind, which has not been covered by the project thus far. The platform then guides authors through contributions. You may find a

more detailed Call for Contributors here: <http://www.hecc.ubc.ca/cerc/the-database-of-religious-history/drh-call-for-contributors/>.

We should note that there is a modest honorarium for contributions that are thorough and complete. Should potential authors have inquiries, please do not hesitate to contact us using the information provided on the DRH website.

Most sincerely,
Daniel Veidlinger, California State University-Chico &
William Noseworthy, University of Wisconsin-Madison
Southeast Asia Regional Editors,
Database of Religious History (DRH)

The Database of Religious History (DRH) is supported by the University of British Columbia, the Cultural Evolution of Religion Consortium, and the Social Sciences and Humanities Research Council of Canada

AAS 2018 Conference Panels Malaysia, Singapore and Brunei Content

THURSDAY

(6) Economies of Mobility in Asia, 1896-1971

Sponsored by The Henry Luce Foundation
Virginia Suite C, Lobby Level 7:30PM-9:30PM
Chaired by Julia Stephens, Rutgers University

“A Child in a Stranger’s Home”: Domestic
Labor, Trafficking, and Child Migration in
British Malaya,
1900s-1930s
Sandy Chang, University of Texas at Austin

Mapping “Gateways to the World”:
Transnational Economic Networks and Spatial
Imaginations in Japan’s Commercial Harbors,
1899-1941
Jeffrey C. Guarneri, University of Wisconsin-
Madison

Mobilizing Ideas and Economy: Taiwanese
Agrarian Development in Vietnam and Africa,
1959-1971
James Lin, University of Washington

State Regulation and Management of Elephants
on the British India-Siam Borderland 1896-
1914

Discussant:
Julia Stephens, Rutgers University

(22) “Saving the Soul of Our Youth:” Religious Education and Ethical Dilemmas in Southeast Asia

Madison A, Mezzanine Level 7:30PM-9:30PM
Chaired by Erica Larson, Boston University

Christian and Muslim Youth in Indonesia:
Learning to Navigate Inter-Religious
Boundaries

Erica Larson, Boston University

Ethical Alternatives: Islamic Private Education
among the Malaysian Middle Class
Sarah Kelman, University of California, Santa
Cruz

Internalizing Thainess: Education and Moral
Development in a Northern Thai Monastery
Michael Chladek, University of Chicago

Unburdening the Heart: Urban Youth and
Buddhist Emotional Education in
Contemporary Vietnam
Dat Nguyen, Boston University

Discussant:
Ann Marie Leshkovich, College of the Holy
Cross

(23) Statecraft

Park Tower 8222, Lobby Level 7:30PM-
9:30PM
Chaired by Shelley Feldman, Cornell
University

Ethnic Indian Community Self-Regulation and
Collaboration in Namtu, Shan State, under
Japanese Occupation: A Study of the Indian
Independence League from Original Records
and Correspondence
Jarrod Woodford Brown, Berea College

Islamic Reform and Religious Bureaucratization
in Malaysia: Mufti as an Agent of Change
Norhani Binti Ismail, Independent Scholar

Land Grabbing and Cambodia’s Winning
Coalition
Neil Loughlin, SOAS University of London

Social Mobility in Contemporary Cambodia:
Life Histories of Professionals from
Marginalized Socio-Economic Backgrounds
Vicheth Sen, University of British Columbia

The Transnational Construction of Vice for State-Formation: The Case of Vietnam

Kim Mai Tran, Georgetown University

FRIDAY

(52) Being "Malay" in the World: Belonging Across Diasporas

Maryland Suite B, Lobby Level 10:30AM-12:30PM

Chaired by Ronit Ricci, Hebrew University of Jerusalem

Sarandib, Lanka, Ceylon: Banishment and Belonging

Ronit Ricci, Hebrew University of Jerusalem

Origins and Ancestors: Claiming "Malay" Space in Southern Africa and Beyond

Transculturality as a Curse: Being a Native Alien in Mecca

Discussant:

Charles Hallisey, Harvard University

(62) Contesting Religious Authority in Southeast Asia: Comparison Across Religions

Marriott Balcony A, Mezzanine Level 10:30AM-12:30PM

Chaired by Matthew J. Walton, University of Oxford

Myanmar's "Buddhist Nationalist" Movement: A Challenge to Religious Authorities?

Matthew J. Walton, University of Oxford

Aye Thein, University of Oxford

Islamic Governance, Ethical Spying and the Paradox Afterlives of "Deviant"-Declared Supernatural Practices in Brunei

Dominik Müller, Max Planck Institute for Social Anthropology

Female Preachers and Mediated Islamic Authority in Malaysia

David Kloos, Royal Netherlands Institute of Southeast Asian and Caribbean Studies

(63) Airs, Waters, Places and the Peoples Who Use and Abuse All of Them in Southeast Asia

Sponsored by AAS Southeast Asia Council (SEAC) and TRaNS Journal

McKinley, Mezzanine Level 10:30AM-12:30PM

Chaired by C. Michele Thompson, Southern Connecticut State University

Sense of Place and Pro-Environmental Behaviour Change of Vietnamese Community in Marine Protected Area

Ngoc Pham, University of Sydney

Pocket of Urban Exclusion: Constructing Vulnerability and Well-Being among Scavengers in a Reclamation Area in Manila

Maria Alejandria-Gonzalez, University of Santo Thomas

Environmental Sustainability: A Key to Growth and Development in the Context of Climate Change for Cat Ba Island, Cat Hai District, Hai Phong City, Viet Nam

Ha Hoang, Vietnam National University

Ha Hoang, Vietnam National University

Transboundary Haze as a Human Health Issue in Southeast Asia: ASEAN and Member State Responses

Helena Varkkey, University of Malaya

Discussant:

Michitake Aso, University at Albany-State University of New York

(85) Afterlives of British Water Systems in Asia

Thurgood Marshall West, Mezzanine 12:45PM-2:45PM

Chaired by Maira Hayat, University of Chicago

We Have Always Wanted to Be Modern: Sovereignty, a Shared River Basin, and the Postcolonial in Pakistan

Maira Hayat, University of Chicago

Maira Hayat, University of Chicago

Dialogics of Water's Lively Afterlives in Postcolonial Singapore
Martha Kaplan, Vassar College

"Blood and Water Cannot Flow Together": The Indus Water Treaty and Its Afterlife in Kashmir
Mona Bhan, DePauw University

National Hydroelectric at Standstill: The Political Life of the Brahmaputra Waters
Tanmoy Sharma, Yale University

Discussant:
David Gilmartin, North Carolina State University

(86) Cultural Forms for Performing Community-Crossing Identity and Tensions in the Everyday Life

Thurgood Marshall South, Mezzanine
12:45PM-2:45PM
Chaired by Hsiao Min Yu, Lingnan University

Drama for Critical Pedagogy with "Off Track" Students in Hong Kong: Rehearsing Tensions among the Self and Institutional Socialization
Hsiao Min Yu, Lingnan University

Exploring the Filipino Identity with Filipino-American Children in New York and New Jersey through Filipino Language and Culture Classes

Laura Cabochan, The Filipino School of New York & New Jersey

Between Practice and Politics: Puppetry as a Means to Perform ASEAN
Si Peng Terence Tan, Artsolute

Voices of Art: Cultural Translation in the Exhibition of "Between Declarations and Dreams: Art of Southeast Asia since the 19th Century" in National Gallery Singapore

Discussant:

Laura Cabochan, The Filipino School of New York & New Jersey
Gender and Career Outcom

(100) Speculative Futures of the Southeast Asian City (Part I): Urban Consequences of Economic Change

Maryland Suite A, Lobby Level 12:45PM-2:45PM
Chaired by Justin D. Stern, Harvard University

Business Process Outsourcing, Urban Restructuring and the Scrambling of Time in Metro Manila
Justin D. Stern, Harvard University

Growth Defies the Plan: Foreign Plans and Local Transformation in Yangon, Myanmar
Nihal Perera, Ball State University

The Cross-Border Airport Region of Singapore and Its Effects on Transnational Developments
Anna Gasco, Singapore-ETH Centre Future Cities Laboratory

Jakarta's Future Seascape
Jennifer L. Gaynor, University at Buffalo – State University of New York

Discussant:
Justin D. Stern, Harvard University

(134) Disasters and the Asian Society: Response of Local Communities to the Impact of Natural and Human-Induced Hazards

Madison B, Mezzanine Level 3:00PM-5:00PM
Chaired by Maria Luisa DL. Bolinao, University of the Philippines, Diliman

Local Challenges, Disasters and Human Security: Local Communities, Governments and Human Security during and after Typhoon Haiyan (Yolanda)
Maria Ela L. Atienza, University of the Philippines, Diliman

The Hidden Impacts of the 3/11 Great East Japan Earthquake on School Children: Experiences and Consequences
Melvin A. Jabar, De La Salle University

The 2016 Vietnam Marine Life Disaster: The Environmental and Social Shock
Le Hanh Nguyen Nguyen, Doshisha University

Continuous Narrative of Pollution: River Meaning and Historical Memory of Resistance for the Penan of Sarawak, Malaysia
Shi Yeu Nga, National Taiwan University

(138) Agrarian Persistence and Transformation, Panel 1: Indonesia, Japan, Malaysia and Singapore
Washington Room 6, Exhibit Level 3:00PM-5:00PM
Chaired by Eric C. Thompson, National University of Singapore

Agrarian Persistence and Prosperity on the Urban Fringe in Singapore
Eric C. Thompson, National University of Singapore

Progress of Smallholders Transformation in Decentralization Era: Cases Study of Three Villages in Central Java Province, Indonesia
Holi Bina Wijaya, Diponegoro University

Labor Allocation in Rural Households: The Case of a Suburban Mountainside Settlement in Japan
Kunimitsu Yoshida, Kanazawa University
Eric C. Thompson, National University of Singapore

Cases of Persistent Smallholder Rice Cultivation in Malaysia

Discussant:
Eric C. Thompson, National University of Singapore

(139) Transformation and Tension: International Memory and the Asia Pacific War
Park Tower 8222, Lobby Level 3:00PM-5:00PM
Chaired by Erik Ropers, Towson University

Whose Glorious Dead? "Battlefield Tourism" and Its Impact on War Memory and National Identity in Singapore
Julia Lau, Georgetown University

Polyphony of the Silences: A Zainichi Filmmaker's Engagement with the Activism of Korean "Comfort Women"
So Hye Kim, University of Chicago

Chiang Kai-shek's Politics of Shame: Leadership, Legacy, and National Identity
Grace Huang, St. Lawrence University

Strategies of Forgetting: Recent Japanese Films and the Asia Pacific War
Michael F. Lynch, Kent State University

Discussant:
Erik Ropers, Towson University

(145) Beyond Borders: Global Perspectives on Early Communist Movements in the Malay World
Jackson, Mezzanine Level 3:00PM-5:00PM
Chaired by Rudolf Mrazek, University of Michigan

Seamen and the Global Making of Indonesian Communism
Rianne Subijanto, Baruch College, City University of New York

The International Reception of the Indonesian 1926/7 Communist Revolts and the European Anti-Imperialist Movement
Klaas Stutje, International Institute of Social History

Students and Their Teachers: The Malayan Communist Youth League in the 1930s

Estranged Comrades: Communism, Identity Politics and Interwoven Networks of the Late Colonial Malay World, 1927-1942
Kankan Xie, University of California, Berkeley

Discussant:
Rudolf Mrazek, University of Michigan

(146) Contested “Chineseness” in Cold War East and Southeast Asia: Literature, Cinema, and Publishing

Virginia Suite A, Lobby Level 3:00PM-5:00PM
Chaired by Shelly Chan, University of Wisconsin-Madison

Alternative Chineseness: War Experience and National Longing in Pan Lei’s Red River Trilogy (1952) and Deng Kebao’s Alien Lands (1961)
Pei-yin Lin, University of Hong Kong

“Not a Happy Word”: Colonial Agency and “Malayanization” in Britain’s Southeast Asian Empire
Jeremy Taylor, University of Nottingham

Print Culture and New Notions of “Chineseness”: Hu Yuzhi, Shanghai Book Co., and Overseas Chinese Youth in Cold War Southeast Asia
Lanjun Xu, National University of Singapore

Reimagined Home: The Liang Shanbo Yu Zhu Yingtai and Cold War Politics

Discussant:
Shelly Chan, University of Wisconsin-Madison

(177) Liberalism and Its Discontents in Southeast Asia

Roosevelt Room 3, Exhibit Level 5:15PM-7:15PM

Chaired by Margaret Scott, New York University

Discussants:
Faisal Hazis, National University of Malaysia
Sandra Hamid, Asia Foundation
Lisandro Claudio, De La Salle University
Elliott Prasse-Freeman, Harvard University

(179) History, Ecology, Literature: Dwelling in Sinophone Writings

Johnson, Mezzanine Level 5:15PM-7:15PM
Chaired by Chun Chun Ting, Nanyang Technological University

Dwelling in Tropical Malaysia: The Sense of Place in Ng Kim Chew’s Fiction

A Haunted Journey into the Heart of Borneo: Home and History in Li Yongping’s End of the River
Alison Groppe, University of Oregon

Overcoming Identity: Wang Anyi’s and Ng Kim Chew’s Narratives on the Malayan Communist Party
Chun Chun Ting, Nanyang Technological University

Discussant:
Letty Chen, Washington University in St. Louis

SATURDAY

(218) Difference, Belonging, and the Politics of Memory at Southeast Asia’s Margins

Tyler, Mezzanine Level 8:30AM-10:30AM
Chaired by June M. Rubis, University of Oxford

The Mamasapano Clash, Memories of Violence, and the Politics of Muslim Belonging in the Philippines
Rosa Cordillera Castillo, Humboldt University of Berlin

De-Centering the White Rajah in the Room: Political Acts of Remembering for the “Modern” Dayak of Sarawak, Malaysian Borneo
June M. Rubis, University of Oxford

Burning Candles, Bridging Divides: Memory, Conflict, and Cultural Revival in Timor-Leste
Remembrance of Things Unseen: Subaltern Memories in the Throes of Neo/colonial History
Noah Theriault, Carnegie Mellon University

Discussant:
Anne Y. Guillou, French National Center for Scientific Research

(252) The Handwritten and the Printed: Mediums of Literature in Early Modern Asia
Marriott Balcony B, Mezzanine Level
10:45AM-12:45PM
Chaired by David Rolston, University of Michigan

Poly-Autography in Singapore: Early Experiments, Practices, and Anomalies in 19th-Century "Printed Manuscripts"
Wei Jin Darryl Lim, University of Reading

Between Performance and Print: Commercially Produced Manuscripts of Entertainment Literature in Qing Beijing
Zhenzhen Lu, University of Hamburg

From Chantefable to Precious Scroll: Transformations of the Story of the Kai Family
Lin Cao, Shandong Normal University

Taking Measure of Chinese Fiction in Early Modern Japan
William Fleming, University of California, Santa Barbara

Discussant:
David Rolston, University of Michigan

(260) Contemporary Populism in Southeast Asia

Harding, Mezzanine Level 10:45AM-12:45PM
Chaired by Thomas Pepinsky, Cornell University

Duterte’s “Right” Populism in the Philippines
Mark R. Thompson, City University of Hong Kong

Is Malaysian Politics Populist?
Meredith Weiss, University at Albany, State University of New York

Technocrats, Islamists and Ultranationalists: Competing Populisms in Democratic Indonesia

From Thaksin’s “Prachaniyom” to Prayuth’s “Pracharat”: The Politics of Populism in Thailand
Prajak Kongkirati, Thammasat University

Discussant:
Thomas Pepinsky, Cornell University

(332) Cold War Cosmopolitanisms: Arts and Cultures That Transcend Ideological Boundaries

McKinley, Mezzanine Level 5:15PM-7:15PM
Chaired by Karl Gerth, University of California, San Diego

One Night in Bangkok: Ideological Convergence in Angkhan Kalayanaphong and Alan Ginsberg’s Cold War Poetics
Arnika Fuhrmann, Cornell University

Duties of the Children: The Struggle of Cold War Youth Culture in China and Thailand
Wasana Wongsurawat, Chulalongkorn University

Cosmopolitan Freedoms versus Cold War Constraints in Singapore Cultural Expression during the 1990s and 2010s
Tony Day, Yale-NUS College

SUNDAY(363) On the Spectrum of Islamism

Thurgood Marshall South, Mezzanine 8:30AM-10:30AM

Chaired by Nawab Mohammed Osman,
Nanyang Technological University

"Misusing the Name of Religion?" Pakistan's
Islamist Parties and the Contentious Debate
over Military Courts

Joshua White, Johns Hopkins University

Redefining "Islam": State-Ulama Interactions in
Southern Thailand

Walid Jumblatt Abdullah, King's College
London

Redefining the Secular Project: Bangladesh's
Experience with Nation, Community and
Religion Islamism and Its Discontents:
Contestations over the Different Shades of the
Political Manifestation of Islam in Malaysia
Ahmad Fauzi Abdul Hamid, Universiti Sains
Malaysia

Discussant:

Nawab Mohammed Osman, Nanyang
Technological University

(382) Food, Belonging and Identity in Colonial
and Post-Colonial Malaysia/Singapore

Sponsored by Malaysia, Singapore, Brunei
(MSB) Studies Group

Park Tower 8219, Lobby Level 8:30AM-10:30AM

Chaired by Patricia Sloan-White, University of
Delaware

Food Culture, Identity, and the Western Gaze
in Late-19th-Century Malaya

Cheong Soon Gan, University of Wisconsin-
Superior

Tropical Fruits and Overseas Chinese Identity
in Singapore

Chee-Kien Lai, Singapore University of
Technology and Design

Chicken Kapitan: The Manifestation of
Connectivity in Nyonya Cooking
Mareike Pampus, Max Planck Institute for
Social Anthropology

Discussant:

Patricia Sloan-White, University of Delaware

(387) Islam and Japan Pop Culture

Hoover, Mezzanine Level 8:30AM-10:30AM

Chaired by Ranny Rastati, Indonesian Institute
of Sciences

Hijab Cosplay Phenomenon, between Syar'i and
Stylish

Ranny Rastati, Indonesian Institute of Sciences

Negotiation between Japanese Culture and
Islamic Values in Japan-Themed Indonesian
Islamic Literary Works

Himawan Pratama, University of Indonesia

Islamic Manga: Expression and Identity
Construction in Malaysia

Suraya Md Nasir, School of Manga, Kyoto-
Japan

Omotenashi Concept through Halal Food in
Japan

Roberto Masami Prabowo, Bina Nusantara
University

(421) Performing Citizenship in Singapore

Jefferson, Mezzanine Level 10:45AM-12:45PM

Architecture and Citizenship in the Singapore
Planning and Urban Research (SPUR) Group,
1965-1975

Nathan Bullock, Duke University

I'll See You Online! The Performance of Cyber-
Citizenry in Singapore

Performing Limpeh

Discussant:

Zihan Loo, New York University