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ABSTRACTS / RÉSUMÉS

Par ordre alphabétique d'auteur/présidence
In alphabetical order of presenter/convenor

Université Laval, Québec

ZAMBOANGA DREAMING

Ancestral Memory and (Re)Membering the Asian Roots Within – *it's Deeper than the Skin*

Omilani Alarcon – Director/Founder Latinegras & AfroFilipina
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As a Filipina of the Diaspora, sometimes I feel that I am not Asian enough to be Asian and not American enough to be American. I used to think that it had something to do with me being *Blasian* and perhaps, people did not see me as Asian because I am phenotypically Black. Yet, once I began to connect with my fellow *Fil-Ams* I found a resonance with many Asians in the diaspora (even those born in Asia) that have been held to similar measurements of “Asian-ness”.

This paper focuses on Carl Jung’s concepts of *COLLECTIVE UNCONSCIOUS* and *GENETIC MEMORY*, (colloquially called *ANCESTRAL MEMORY*) to look at the ways that identity goes beyond geography and physical characteristics. I specifically look at my own experience growing up on the East Coast with a Filipino father who was disconnected and separated from his Filipino family when he was a baby. During the pandemic I went on a quest to find my long-lost family.

The experience of meeting my Filipino family for the first time mirrored Jung’s idea that an individual with common ancestry or history can share inherited traits, intuition and collective wisdom based on genetic memory.

The power of ancestral memory and the magic of ancestral orature are heirlooms that can heal generational wounds. Being Filipino or Asian is more than just fitting into a stereotype or geographic location. Our identity goes far beyond acceptance and rejection. We are connected through blood, history and a memory that is not easily erased. That is what makes us a beautiful diaspora.

Agriculture de subsistance ou de résistance ? Le cas de communautés Chin du township de Hakha, dans l'Etat du Chin en Birmanie

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La région du Chin, est un territoire ethnique relativement isolé de l'Ouest de la Birmanie, à la frontière avec l'Inde. Les modes d'accès à la terre ont évolué avec une individualisation des droits fonciers, poussée par la promotion de l'agriculture permanente et des cultures de rente. Ainsi, les systèmes itinérants de défriche-brulis sont en net recul depuis plusieurs décennies, à l'image du reste de l'Asie du Sud Est. Cependant, en dépit des profondes transformations socio-économiques et culturelles de la région, ces systèmes n'ont jamais été totalement abandonnés. Nous verrons qu'au contraire, ces systèmes continuent d'évoluer et constituent un moyen de renforcer la résilience des familles en milieu rural. En effet, en cas de crise, les villageois reviennent à ces systèmes, comme observé dans le township de Hakha, en 2015 face aux importants glissements de terrain, alors que de nombreuses terrasses rizicoles avaient été détruites par d'intenses épisodes pluvieux. En prolongeant la réflexion de James Scott sur le lien entre l'agriculture sédentaire et la construction des États dans l'ouvrage " Against the Grain" (2017) et en poursuivant ses analyses de « The art of not being governed » (2009), nous verrons que ces systèmes constituent aussi un moyen de résister. Un retour à l'agriculture itinérante s'amorce actuellement dans les villages Chin qui sont sous le feu des luttes armées faisant suite au coup d'état de février 2021. Face à d'importants déplacements de populations dues aux violences, à la réduction drastique des opportunités économiques en ville, et au « retour à la terre » des fonctionnaires engagés dans le mouvement de désobéissance civile post-coup d'Etat, de nouvelles formes d'agriculture de résistance s'inventent...

Singapore's Laboured 'Green' Landscapes in the Plantationocene

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In Asia, 'green', 'eco', and 'sustainable' visions are driving the rapid transformation of built and natural landscapes. Both are shaped by the speculative character of 'green' urbanisation and are informed by powerful ideologies such as that of 'Asian values'. The 'greening of Singapore' is a story often told from a 'top-down' perspective, beginning with Prime Minister Lee Kuan Yew's Tree Planting campaign and the Garden city plan in the 1960s. Singapore boasts uniquely spectacular green spaces and infrastructures with investments in the world that bring inflows of capital and international prestige. Less is said about how such 'green' visions not only echoes the historical and colonial legacies of a plantation industry and colonial greening but have also only been made possible through a much wider socio-spatial organisation of precarious migrant labour. The 'dormitory regime' has been an essential part of the labour process to contain migrants in rigidly segregated and tightly surveilled urban peripheries and limit their presence in the city beyond workplaces.

Consequently, my paper takes the relationship of migrant labour to the formation of Singapore's built environment. I bring together literature on the plantationocene into closer dialogue with labour, migration, and urban geographical scholarship to understand the politics driving 'green' urbanisms. It is the intricate, and under-valued labour of hundreds of thousands contract-based low-wage South Asian migrant men that build, maintain, and repair green urban spaces and realises Singaporean 'green' visions. I argue that re-centering migrant labour histories opens new avenues for understanding the practices realizing 'green' visions and producing of 'novel' but fraught natures.

Keywords: The plantationocene; labour geography; ecology; urban studies; migrant workers; Singapore

Rethinking Resilience Beyond Persistent Adaptive Capacity: Intersecting Agency, Advocacy, Performativity and Digital Technology

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Amidst a world beset by the current climate and nature emergency and onslaught of fast-changing technologies affecting local livelihoods and people's life chances, we need to rethink resilience's normative content associated with positive, transformative agendas. Resilience has a "dark side" leading to "inert resilience" which conserves unequal systems of power. Three interdisciplinary papers from disparate disciplines (anthropology, theatre, gender, sexuality and social justice) interrogate the optimism in resilience studies not by reverting to fatalism, but by expanding our analytical and methodological vistas through the intersection of agency, advocacy for social emancipation, survival story-telling, performativity, representation and the role of digital technologies. How might we redefine resilience beyond persistence in increasing Filipino women's social entrepreneurs' adaptive capacity by using social media and new information and communication technology when we question how these very social enterprises' expansionist agendas undermine the maintenance of their social welfare functions? With our increased interaction with digital humanities, how might community-based researchers' personal engagement with the Philippine island communities capture their members' local narratives of resilience to sustain their social belonging and agentic lives through performativity and subsistence-based traditions? Finally, how might resilience in the form of persistent colonialist and racialized representations complicate our understanding of exceptionalist discourses, cognitive human errors and business-minded imperatives behind the marketing of Filipina brides from analog catalogue to Web1.0 to Web3.0 digital platforms?

Paper Presenters

(Re)Crafting Distribution Networks for Contemporary Philippine Textiles: Women's Advocacy and Social Enterprise

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Throughout the Philippines, as in many Global South countries, artisans and social entrepreneurs are working together to organize collective associations through which to gain the equipment, skills, and marketing assistance that can enhance the resilience of their

enterprises. Such collaborative initiatives are evident in the growing number of Philippine weaving organizations that practitioners, primarily women, have organized at the household level and in small workshops. This paper analyzes two small-scale, social welfare-mandated enterprises in Ifugao province and in Manila that have operationalized alternative channels, such as information and communication technology (ICT), to leverage their marketing outreach. Adhering to a model of business transparency, both social enterprises promote income-generation for makers, but also social welfare projects that invest in community well-being (e.g. healthcare, education), foster long-term producer-buyer relations, and ensure that artisans' designs can compete in global markets while simultaneously maintaining local knowledge and technology. I explore the channels through which artisans and social entrepreneurs can realize the potential of ICT marketing given shifts in raw material availability, digital capacity, and market demand. I also question the extent to which these social enterprises can expand and still maintain their social welfare mandate given minimal government support. I suggest moreover that Philippine women artisans' and social entrepreneurs' advocacy and initiatives enable them to achieve more livelihood autonomy and resilience in today's locally-grounded yet globally-connected world.

In the Constellation of an Irresistible Social Emancipation in Island Communities in the Philippines (Notes from an Applied Theatre Practitioner)

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What do we include and who do we collaborate in community-based-theatre performance collaborations that tackle climate crises in island communities? I flag this question to interrogate the practice of applied theatre as a disaster response in the Philippines. To answer this question, I aim to position the agency of women in island communities impacted by climate crises. In this paper, I engage narrative inquiry to deploy the analytics of examining climate crises through my quotidian encounters with the women in Tubabao Island, Eastern Samar, Philippines. In my intention to craft an applied theatre performance that articulates the tragic experiences of surviving Super Typhoon Yolanda (globally known as Haiyan) and theatrically spectacularize the resiliency of my artistic collaborators in the island community, I found out that the everydayness of survival and daily storytelling are worth highlighting as political agentic act rather than mounting a stage performance on and about them. The paper delineates my personal engagement with the local community members particularly the women (public school teacher, fisher's wife, and prayer woman) in re-centering local narratives that sustain the worldview of social belonging and agentic lives embedded in the performativity of devotional religious practice and subsistence-based traditions as embodied by the women in the island. Here, I harness fluidity and aqueous encounters with women in my field site for expanding the constellation of an irresistible social emancipation in island communities in the Philippines.

Milk Tea Alliance: Anti-authoritarian or Anti-CCP coalition of Youths in ASEAN region?

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Abstract: The Milk Tea Alliance, a social media movement originating in 2020, initially emerged as a response to the perceived overreach of Chinese authoritarianism in Asia, following online clashes between Thai and Hong Kong activists and Chinese nationalists (Dedman and Lai 2021). The movement gained further momentum after the Myanmar military coup, as the Chinese Communist Party (CCP) was seen as supportive of the ruling junta, leading Burmese activists to rally under the #MilkTeaAlliance identity and culminating in the #MilkTeaAlliance strike on February 28, 2021. Contrary to the Western media's portrayal of the alliance as a transnational pro-democracy movement united by shared values of democracy or anti-authoritarianism (e.g. Schaffar and Wongratanawin 2021), this article contends that the mobilization and persistence of the #MilkTeaAlliance can be better understood through the lens of an "imagined community" of youths who perceive and attribute the CCP as the source of authoritarian values in their respective regions. Using the Burmese case as an example, this study challenges prevailing narratives and offers a more nuanced understanding of the dynamics driving the #MilkTeaAlliance.

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A Communication approach for disability to access justice in the criminal justice system in Indonesia

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Communication is one of the most important things for deaf and speech disabilities in the stages of the criminal justice system. Hear and speech impaired more often experience difficulties communicating in the process of reports, investigations and judicial processes in a court. Having a sign language interpreter for them at each stage is very helpful. The limited presence of sign language interpreters, especially in locations far from cities and with minimal access, is a challenge. In addition, the legal knowledge of sign language interpreters also contributes to understanding people who are deaf or hard of hearing, hard of hearing, and the speech impaired. This research seeks to answer the communication challenges of the deaf, hard of hearing, and speech impaired in the criminal justice process in Indonesia. This qualitative research uses primary data and secondary data, primary data comes from in-depth interviews and Focus Group Discussion methods for related parties, so the secondary data comes from journals, books, and other resources related to this research topic. This study concludes with the importance of a sign language interpreter accompanied by a good understanding of the law can assist in the investigation especially for victims/witnesses/defendants with limited communication when dealing with legal cases

Examining Rebel Group Political Activities in Southeast Asia: Rebel Politics, Rebel Business, and Rebel Governance

Convener

Dr. Jacques Bertrand, University of Toronto, Professor

Rebel groups in Southeast Asia frequently pursue objectives beyond military success. Rebel groups engage in governance during wartime, are involved in successful and lucrative business engagements, and sometimes even transition to formal political authorities embedded in the state. The potential implications of these political and governance activities are numerous – they can shape wartime political orders and build political institutions, strengthen the capacity of rebel groups, determine support by local civilians of rebel groups, and impact peace negotiations and processes. This panel explores the impacts of political activity of armed groups on peace outcomes, war economies, and wartime political order in the Philippines and Myanmar. The papers examine the following questions: How do rebel groups transition to formal political parties, and what are the challenges that they may face in doing so? Why do rebel groups engage in business activities? Why do civilians support rebel groups through taxation, and how do rebel groups manage civilian relationships in the context of tax and governance? These questions help illuminate the implications of rebel group behaviours on wartime political orders, conflict outcomes, and long-term peace prospects in Southeast Asia, contributing to ongoing research on civil war, war economies, and peace.

Chair: Dr. Jacques Bertrand, University of Toronto, Professor

Discussant: Dr. Dominique Caouette, Université de Montréal, Professeur Titulaire

Presenter: Dr. Jacques Bertrand, University of Toronto, Professor

Presenter: Chengmin Xu, University of Toronto, Doctoral Candidate

Presenter: Jae Hyun Park, University of Toronto, Doctoral Candidate

Between the Ballot and the Bullet: Electoral Handicaps for Rebel-to-Party Transformations

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Existing research on elections in post-conflict transitional settings suggests that the political strategies adopted by armed groups are shaped by the institutional arrangements as outlined in the peace agreements. As such, conflict actors transitioning to political actors engage with electoral politics based on the incentive structures to which they consented during the peace negotiations period. However, we find evidence indicating that although peace agreements play an important factor in shaping electoral strategies of conflict actors, more often than not, they are contingent on the pre-existing voting behaviors and norms of the electorate, amplified by the changes brought about by armed conflict. As such, conflict actors engaging in electoral politics in the transitional period may be placed at an electoral disadvantage due to both the high expectations of the electorate on the dividends of the negotiated peace settlement and

the constraints conflict-actors simultaneously and inadvertently placed on themselves to reach a settlement. Despite some electoral advantages afforded to them by provisions of the peace agreement, they often play catch-up to existing organized political actors, particularly in ethnically fragmented societies. Using evidence from the transition period of the Moro Islamic Liberation Front towards the United Bangsamoro Justice Party in the aftermath of the Comprehensive Agreement on the Bangsamoro in Southern Philippines, we argue that ethnic armed organizations transitioning towards political parties after a peace settlement will face greater challenges in coalition building and political communication, while at the same time being vulnerable to electoral violence and corruption.

Civil War Tycoons: Explaining rebel group entrepreneurship in the Myanmar Civil War

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Why do some rebel groups invest in large, capital-intensive businesses in the formal market whilst fighting the state during civil wars, while others do not? While existing research has recently begun to zone in on the relationship between revenues sources held by rebel groups and their decisions, the curious case of rebel groups operating capital-intensive formal businesses, such as large business groups, airlines, or hydroelectric plants, has not been well examined. This analytical gap is especially puzzling since large financial investments during civil war pose substantial financial risk to rebel groups: They are risky large-scale investments that can be shut down by the state before rebel groups can turn profit from them.

To explain this puzzle, I argue that capital-intensive formal businesses owned by rebel groups are a key feature of armed orders that arise from long-running civil wars; they are not established for financial gains, but to generate a symbiotic armed order with the state in a hostile co-existence. Unlike conventional costly signals to credibly commit to a ceasefire such as vacating from a strategic hill, capital-intensive formal businesses produce a constant costly signal that demonstrate the rebel group's credible commitment to armed orders, of which remain effective as long as rebel group businesses remain active. Whether a rebel group decides to establish such businesses depend on their level of risk tolerance: risk tolerant groups that are willing to pursue contradicting minor objectives simultaneously to achieve their greater group-level objective will be more likely to invest in capital-intensive formal businesses, while risk averse groups will not. I also argue that pursuing such cooperative projects whilst at war is possible for armed groups because they, like business firms, can pursue contradicting minor objectives simultaneously if doing so allows them to obtain a greater group-level objective to survive the civil war in the best outcome possible. To make this argument, I draw from qualitative data co-generated with members of ethnic armed organisations active in the Myanmar civil war collected on the Myanmar-Thai border in between March 2022 – March 2023.

Armed Group Taxation and Civilian Compliance in the Philippines

The Filipino Spirit is [Not] Waterproof: The Culture of Resilience in Post-Disaster Philippines

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From 2000 to 2020, ‘natural’ disasters in the Philippines affected a total of almost 149 million people, with 25,374 deaths and 385,611 injured (Guha-Sapir 2020). Socioeconomic damages accounted for \$21.3 billion USD, averaging to \$1.2 billion USD annually (Guha-Sapir 2020). These data were only the recorded ones.

This complicated confluence of geographical positioning, exposure, vulnerability, lack of coping and adaptive capacities, led it to being one of the world’s most disaster-prone countries, ranking second among climate vulnerable countries, according to the 2020 Global Climate Risk Index (Eckstein et al. 2020, 6). Lamentably, the country will persevere as a risky country, as “disasters are a normal feature of societies who are unable to deal with the hazards they confront” (Furedi 2007, 487).

The purpose of this qualitative phenomenological study is to attempt to unpack the meaningful narratives and layers of resilience in post-disaster context, and how this concept has been ritualised, normalised, and romanticised by government and omnichannel platforms. I argue that the way these terms are being conceptualised and operationalised is counterproductive and only augments to greater vulnerability. With these identified gaps, I propose a number of recommendations and resolutions that could further recalibrate this culture of resilience.

Transformations rurales, vulnérabilités et adaptations en Asie du Sud-Est continentale à l'ère de la mondialisation et des crises mondiales

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Président provisoire : idéalement, une autre personne pourra être identifiée

Présentateurs :

- Céline Allaverdian-Gharadaghi, Doctorante, Université de Montréal et AgroParisTech
- Steve Déry et al., Professeur titulaire, Université Laval

La pandémie de COVID-19 a mis en évidence de graves défauts structurels du système économique mondial, qui contribue toujours à augmenter les inégalités socioéconomiques et à dégrader l'environnement. Cela se reflète également dans le système agricole mondial, y compris

de la manière dont il se transforme en Asie du Sud-Est. Depuis les années 1990 et la fin de la guerre froide, l'intégration au marché mondial a accru la vulnérabilité de plusieurs populations rurales de la région, autant dans les montagnes que dans les plaines côtières. Cela conduit au besoin de mieux comprendre l'ampleur et la nature des transformations rurales, leurs effets et la manière dont les populations locales y font face. Cela comprend, entre autres, des liens plus complexes entre le rural et l'urbain, les défis posés par les climats changeants ou les crises ponctuelles, et, surtout, des questionnements sur comment réduire la vulnérabilité des populations les plus affectées. Les communications présentées dans cette séance permettront de discuter des transformations rurales sud-est asiatiques, à l'aide d'études de cas au Vietnam et en Birmanie, deux pays qui, depuis le début des années 2000, ont ouvert leurs marchés au monde et vice versa.

Steve Déry¹, Lisa Hiwasaki (University of Rhode Island), Nguyen Ngoc Thuy (Nong Lam University), Le Truong Ngoc Han (URI) et Antoine Beaulieu (U. Laval)

Réduire les inégalités pour faire face aux crises : vulnérabilités et adaptations chez les petits paysans et pêcheurs au Vietnam

Au cours des 40 dernières années, les systèmes de production agricole mondialisés ou leur influence se sont étendus à peu près à toutes les régions de la planète. Contribuant à déstructurer les communautés et leurs moyens de subsistance locaux, qu'ils soient agricoles ou liés aux pêcheries, ils ont cependant fait naître des options divergentes, aux vocables variés, des adaptations, des résistances: agricultures de créneau, intégrée, locale, familiale, biologique, raisonnée, systèmes alimentaires territorialisés. Au Vietnam, la mise en place des systèmes de production alimentaire mondialisés depuis les années 1990 et le développement d'options agricoles et halieutiques alternatives, permet d'y étudier justement trois axes complémentaires :

les territoires et leurs ancrages, les moyens de subsistances (agriculture et pêches) et les pratiques et savoirs locaux. La question centrale posée ici est la suivante: quel est le rôle joué par les savoirs locaux dans la consolidation des moyens de subsistance localement territorialisés?

Les provinces de Lam Dong (montagne) et de Phu Yen (côtière) au Vietnam servent d'étude de cas. La recherche, coconstruite, vise à approfondir cette question pour d'abord contribuer à mieux outiller les populations dans leurs efforts d'adaptation, de réduction de leur vulnérabilité,

et éventuellement contribuer à mieux outiller les autorités locales pour qu'elles prennent de meilleures décisions d'aménagement et de planification de leur territoire.

Céline Allaverdian-Gharadaghi

"Take it or leave it": histories of land allocation in Myanmar

RÉSUMÉ À VENIR

“We’re Still Here”: Urban Vending, Public Space Policy and the Ungovernable Streetscape in Hanoi, Vietnam

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Street vendors in Hanoi, the capital city of the Socialist Republic of Vietnam, have a long history of upheaval. Yet since 2008, vendor livelihoods have been increasingly targeted by municipal and national state-led campaigns for urban progress. As evidenced by Hanoi’s ongoing policy landscape, prioritizations of urban status markers—including the pursuit of a civilized, modern, global cityscape—converge to advance a common goal: the erasure of ‘anti-modern’ street vending from Hanoi’s streets and sidewalks. In the entrenched dispute between vendors and the state, the origin of contention is not only access to public space, but to the right to belong in the city.

This paper investigates how migrant vendors navigate Hanoi’s layered policy landscape and settle their claims within multi-actor competitions for the streetscape. Drawing on interviews with itinerant street vendors, urban residents, law enforcement officials and state-employed planners (carried out between 2010 and 2016), I focus on how conflicting perceptions of the city’s pavements (re)produce livelihood challenges for the city’s informal traders. I then explore vendors’ everyday acts of resilience, as they draw on carefully curated everyday politics strategies to maintain their livelihoods and secure their trade sites. State visions for Hanoi are defined by possibilities and the city is reimagined as almost limitless; yet for vendors, the new Hanoi is replete with new limits. Although they are actively pushed aside by sanctions, vendors continue to enact subtle daily demands to disrupt state visions and preserve their lived spaces of informality, survival and autonomy.

Building the Future of Southeast Asian Studies in Canada: The Canadian Southeast Asian Studies Initiative (CSEASI)

Submitted by:

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Convenors:

Richard Fox, University of Victoria

Alicia Turner, York University

This roundtable will mark the launch of the new Canadian Southeast Asian Studies Initiative (CSEASI), a collaborative project dedicated to building capacity in, and raising the profile of, Southeast Asian Studies in Canadian universities through support for pedagogy, graduate training, research and community outreach. Bringing together a consortium of 9 Canadian universities, working in concert with partners across Southeast Asia, CSEASI will help to invigorate this crucial field for researchers, students and communities across Canada, building collaborative and sustainable relationships with the region. Panelists will discuss the events and opportunities planned for the next five years and seek input from the audience about how to grow the activities and research networks.

Participants

Alicia Turner (Associate Professor, York University)

Richard Fox (Professor, University of Victoria)

Susanna Barnes (Assistant Professor, University of Saskatchewan)

Dominique Caouette (Professor, Université de Montréal)

Erik Kuhonta (Associate Professor, McGill University)

Resilient Migrants/Resilient Capital and the Social Reproduction of the Philippines-Canada Migration Corridor

Organizer/Submitter:

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“Welcome to Canada” beckons the door sign of a Tim Hortons’ café which opened in 2019 in Makati, Manila’s booming financial district. At that time the café was one of well over 100 to open since 2017 but post COVID, that number has scaled back. Inside the sleek modern cafes, middle-class customers view a large map of Canada and staff wearing the familiar uniforms. Brand Canada prevails and is apparently profitable in this site where the Canadian dream is nurtured amongst Makati’s youthful middle-class. This panel introduces various components of our new project “Fast Food Slow Migration” which investigates the enduring, multi-generational, multi-directional social relationships that shape and are shaped by the mobilities reflected in the arrival of Tim Hortons in the Philippines. Our project studies the circulating mobilities (labour, capital, social relationships, ideas, policies) in the ever-shifting migration corridor connecting the Philippines to Canada. While the Tim Hortons’ case introduces the growing role of multi-national corporations in promoting and profiting from this migration corridor, our research must also now account for COVID induced interruptions and resiliencies. Papers are foundational to the project’s core themes of the social reproduction of migration and the consequences of migration dependency for those who seek Canadian residency.

Down but not out: Self-employment among Filipino returnees during the pandemic

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The COVID-19 pandemic saw the massive return of overseas Filipino workers (OFWs) to the Philippines. The scale, the unscheduled and unplanned nature of the return, and the economic slowdown of the global economy worked against the possibility of an orderly return. Based on a survey of migrant workers who returned to the Philippines during the pandemic, this presentation examines the economic activities of returnees during this difficult period. Initial analysis of the survey data suggests that 1-2 years upon returning to the Philippines, a substantial proportion of returnees turned to self-employment. For this presentation, further analysis of the survey data will be carried out to probe the role of self-employment as part of household economic strategies during the time of the pandemic and for promoting sustainable reintegration.

The Migration Corridor (Daanan sa Pangangibang-bayan): Exploring Young Filipinos' Livelihood and Migration in/to Canada

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This paper is a preliminary examination of the "migration corridor" (daanan sa pangingibang-bayan) as employment routes to livelihood and migration in/to Canada by young Filipinos. Using relevant studies, statistics, and e-narratives available online, this secondary analysis charts the work, employment, and migration trajectories of young Filipinos in/to Canada in the last three decades, from 1990 to the 2020. It aims to identify the nature, dynamics, and negotiated pathways of the Philippine-Canadian migration corridor. The paper argues how socio-economic and political structures shape and/or entrench on the one hand, the relative precarity in young Filipinos' search for overseas employment "abroad", and on the other, the successful attainment of decent work and employment in Canada.

Skill, value, and the social reproduction of Philippine-Canada migration

Pauline Gardiner Barber
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This paper illustrates the social reproduction of migration along the Philippines-Canada migration corridor. What are some of the consequences for Filipinos who seek permanency in Canada given the fluidity and complexity of Canadian immigration schemes and how does Canada receive increasingly well qualified Filipinos. Increasingly, over the last 25 years, potential migrants have commenced their migration journeys by seeking university credentials adapted to in-demand labour slots defined by skill under Canadian immigration priorities. Remittances from relatives facilitate these educational goals hence Philippine-Canada migration is socially reproduced and simultaneously devalued producing inequalities over several generations of arrivals. Regardless of credentials, research confirms that deskilling, reskilling, and costly upskilling, remain a common thread to the migration histories of Filipinos who seek permanent residency in Canada. Employing a transnational lens we examine continuities in the social reproduction of Philippine migration to Canada. Ethnographic examples over several decades well illustrate how Filipino mobility along this migration corridor at once unsettles and reinforces policy-defined categories of "skill" to serve the agendas of state and capital in collusion, more so than those of migrants.

Great White North Vs. Tim Hortons: Filipino Services Workers and the Fictions of Capital

Catherine Bryan
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What fictions of capital are harnessed and reproduced by the variously positioned actors who seek to capitalize on the opportunities generated by frequently recalibrated state immigration policy? How do individual migrants navigate the transnational spaces located at the intersection of those fictions and policies? And how can we, as anthropologists of migration, begin to parse out the dynamics and uneasy relationships produced by them bearing in mind the respective sets of class interests and accumulation projects engaged through migration?

This paper explores the on-going, but always in flux, saga of Filipino migration to Canada. It focused on one small and perhaps novel, but far-reaching, feature of this migration corridor—the recruitment of Filipino temporary foreign workers by Tim Horton's, a globally expansive restaurant corporation cleverly branded as exclusively Canadian and now, geographically and strategically, as Filipino. In the paper, we argue such recent iterations of corporate branding while appealing to national sentiments also disguise the inequalities of class and power, of historical political economy and colonial exploitation that underscore this particular set of migration/emigration/immigration scenarios, as they equally do the tensions that exist and persist between differently scaled capitalist projects.

Of Philippine Democracy and Duterte's Politics: Constructing Political Resilience in a Post-pandemic World

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After Duterte's presidency, the Philippines had two different political realities. First, the defects of Philippine democracy have been revealed, and such exposure made it more vulnerable, as shown in the 2022 elections. While the democratic institutions remain intact, the Philippines has been at its worst since 1986, with dynasties dominating national and local offices and supermajorities formed in both chambers of Congress. Second, Duterte, for whatever he has done (or not) during his term, remained a popular figure in the political scene. The image left by his deadly war on drugs and the problematic pandemic response under his watch did not shake nor diminish his political capital. Instead, politicians flock to him for endorsements. In fact, his daughter Sara won the vice presidency by a considerable margin.

For this paper, I ask: How did the political resiliency of Duterte shape Philippine democracy and politics post-pandemic? I argue that the resiliency of one diminishes the other; that is, Duterte's political resilience worked against the "survival" of Philippine democracy. The machinations of Duterte gradually endangered the already fragile democracy in the country. In particular, I interrogate the constructions of Duterte that allowed him to remain a popular figure until his last day as president. The push and pull between those who want to keep Duterte's influence intact and those who wish to guard the democratic system become a source of conflicts and resistance within Philippine society.

The Coconut Palace: Filipino Identity and Nationalism in Post-independence Philippines (1978–1986)

Kimberly Gultia

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Apart from the dictatorship, the Ferdinand Marcos administration (1965-1986) is remembered for the Bagong Lipunan (New Society) ideology that sought to define postcolonial Filipino identity by looking back to the Philippines' precolonial past while looking forward to a future that included the nation among the progressive countries of the late twentieth century. Part of this social and political movement is the promotion of the arts, through which artists, designers, and creators may define and express Filipino identity. One of this movement's most prominent government buildings is the Tahanang Pilipino (Filipino Home), commonly known as Coconut Palace, a guest house for performing artists commissioned by then First Lady Imelda Marcos. By examining textual and visual evidence from self-published architectural monographs and magazine features, I argue that the Coconut Palace was a showpiece that strove to define and demonstrate a Filipinoness based on indigeneity. In investigating this unique state of being distinct from the nation's colonizers, I explore a Marcosian brand of nationalism that reveals notions of inclusion, exclusion, and citizenship. Through this paper, I hope to provide a nuanced reading of an iconic building, going beyond an aesthetic analysis and uncovering social issues relevant to a postcolonial society such as the Philippines.

Poetics of Filipina/o/x Resilience: Politics, Ethics, and Aesthetics of the Everyday

Convenor and submitter:

Dennis D. Gupa

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This roundtable gathers Filipino artist-scholars based in Canada inquiring on mobility, political humor, and gestural animation as performative modes of inter-human relations. Through queer arts-based epistemology, we explore various modes of embodying the everyday: walking, waiting and, animating. We argue that these are quotidian approaches of affective refusal that invite questions around community-formation in field sites which animate (po)ethical interventions. Correspondingly, we invoke Martin Manalansan's "street knowledge" as a form of queering the theoretical encounters of agentic (inter)subjective everyday practices like *lamyerda* – a celebrated term that became popular among the Filipino *bakla* in the 1970s – which mobilizes solidarity despite the harsh realities of intense social regulation; waiting as a productive mode of enduring time (e.g. *istambay* concept as explored by Batan, 2012); and/or *pakikilahok*, the art of joining in research by fleshing out the principles of cultural animation (Kelemen et al 2018), a participatory arts-based and embodied methodology of community engagement and knowledge co-production. Along these reconceptualizations, Constantino imagines a curatorial project that focuses on Philippine political humor as a way for the public to re-expose and remember the (mis)deeds of public officials in a landscape where many might escape accountability. To further complicate the ontology of Filipinx resilience, the roundtable will engage the audience using various embodied arts-based activities and performative inquiry to give meaning to *lamyerda*, a fabulous way of moving through, and sensing the world that enables marginalized sectors in the Philippines and its elsewhere to survive and to flourish amidst oppression and adversity.

Participants:

Allen Baylosis, U University of British Columbia

Ferdinand Lopez, University of Toronto

Liza Constantino, York University

Clarissa Mijares, Simon Fraser University

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Exclusion, Governance, and Southeast Asian 'Land Grabs'

Submitted by:

Derek Hall

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Conveners:

Derek Hall, Professor, Wilfrid Laurier University

Juliet Lu, Assistant Professor, University of British Columbia

Theorizations of and debates over 'land grabbing' have become central to the study of Southeast Asian land relations in the 15 years since the concept of the 'global land grab' was coined. This panel examines the shifting logics of the Southeast Asian 'land grabbing' in the early 2020s. It focuses especially on the challenges of governance (state and private) of the impacts of land investments on smallholders and the environment; on the exclusions from land access and from spaces of governance that have accompanied the land rush; on surprising investments that seem to go against the grain of standard accounts, including what appears to be a Southeast Asian investment in Nova Scotian land; and on the priorities and strategies of investors. These papers together speak to calls in broader literature to expand earlier framings of the challenges this rise in transnational land investment poses. First, we must look far beyond the initial focus on direct land acquisitions to understand their exclusionary and exploitative impacts; second, we must expand beyond the focus on actors in the global South, and keep their connections with mechanisms and decision-making processes at other scales constantly in mind.

Chair and Discussant: Derek Hall, Professor, Wilfrid Laurier University

Paper 1: Juliet Lu, Assistant Professor, University of British Columbia

Paper 2: Karen McAllister, Assistant Professor, Saint Mary's University

Paper 3: Thao Nguyen, MSc Student, University of British Columbia

Paper 1: Juliet Lu

"The Global Land Rush Now: Lessons from Southeast Asia"

In the late 2000s, scholars and activists alike pointed to an alarming rise in transnational land acquisitions, particularly of agricultural land in developing countries. By the 2010s, it was clear that the relationship between land and related global markets, transnational corporations, and financial systems was shifting, and that rural smallholders were experiencing new forms of exclusion and exploitation as a result. In response, actors from states to civil society launched considerable efforts to curb this growing wave of dispossession and better govern corporate land investors. In this talk, I will argue that the global land rush as defined in the 2008 GRAIN report has subsided, but that the pressures on rural land and land users remain high. Such pressures are now imposed less through direct land acquisitions and more through contract farming and outgrower schemes. Experiences in Southeast Asia show that transnational corporations have realized the risks and limited rewards inherent in directly acquiring land for

investments and host states have had similar shifts away from the land granting logics of the 2000s. But other types of land grabs (e.g. green and blue grabbing for conservation and of water sources respectively) have emerged, and agribusiness actors are driving the exploitation of small farmers and productive landscapes through means other than direct land acquisition. As a result, there are political stakes for scholars and activists alike to maintain a focus on land and the varied forms of exclusion experienced by small-scale producers and other rural land users across the region.

Paper 2: Karen McAllister

“What happens when the Southeast Asian ‘land grab’ comes home?”

In 2008, a company called Northern Pulp purchased a contentious pulp mill in Pictou Landing, Nova Scotia. This mill, established in the 1960s, had been polluting the tidal estuary of a First Nations community for over 50 years. Northern Pulp received provincial loans to purchase forestlands to support local jobs, clean the environment, and build an effective effluent treatment facility. In January 2020, ongoing environmental concerns led the province to close the mill pending an acceptable treatment plan. Northern Pulp is now suing the province for lost profits. Northern Pulp is a subsidiary of Paper Excellence Canada, which has been purchasing pulp and paper mills and forestlands across the country over the past 15 years. Most recently, in March 2023, Paper Excellence acquired Resolute Forest Products of Montreal. Investigative journalists and Greenpeace have alleged that the company is owned by Asian Pulp and Paper, a subsidiary of the Indonesian conglomerate Sinar Mas that has been implicated in deforestation, expansion of oil palm plantations, and social injustices in Indonesia. Northern Pulp spokespersons have adamantly denied this association, despite the CEO being a member of the Widjaja family. Attention to land grabbing and forest governance in Southeast Asia has primarily focused on land acquisitions and dispossession within the region. How does the accumulation of Canadian forestlands and industries by subsidiary companies of an Indonesian-owned conglomerate challenge conventional tropes invoked by the Southeast Asian and global land rush? How do Canadian civil society groups and governments represent and respond to this?

Paper 3:

“Zero Deforestation Supply Chains: What do other crops say for the Rubber case?”

Thao Nguyen* & Juliet Lu

Environmental governance efforts in Southeast Asia have long grappled with agriculture’s role in driving deforestation. The focus of these efforts in the past centered on domestic regulatory tools: creating protected areas, forest and agricultural zoning, and land use planning exercises. Today, agribusiness corporations themselves are being called upon to address the forest impacts of their business activities and supply chains, driving a rise in standards, certifications, and other voluntary corporate governance mechanisms. For example, ‘zero deforestation’ supply chain initiatives have arisen in multiple agricultural commodity sectors in Southeast Asia. This talk frames this development as a shift in the locus of governance away from the land. It asks what this shift means for upstream actors, particularly smallholder commodity producers

in Southeast Asia, who often lack the capacity to negotiate, represent themselves, and adapt to the new practices such transnational environmental governance mechanisms impose. We focus on lessons learned from other sustainable agricultural commodity supply chain initiatives – namely in the palm oil sector – for currently emerging sustainable rubber initiatives. We explore issues related to the inclusion of smallholder voices in program implementation, the relative representation of downstream corporate versus upstream producer interests, and the (demonstrated and planned) efficacy of these initiatives in mitigating agricultural commodity-driven deforestation. We argue that while holding transnational corporations more accountable is pivotal, larger questions remain of whether voluntary corporate-led initiatives can address the structural enabling conditions and complex drivers of land use change and deforestation.

Questioning Internal Migration as Adaptation in the Face of Uncertainty and Environmental Changes. Insights from Central Vietnam.

Clara Jullien

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This paper analyses migration through the lens of adaptation in a globally uncertain context. It is based on a multi-site case study from Quảng Ngãi province, on the South-Central Coast of Vietnam, as a departure area of long-distance migration, in particular to the metropolis of Ho Chi Minh City in the South of the country. This fieldwork research questions to what extent migration can be interpreted as an adaptation strategy among other ones to multiple and interdependent forms of vulnerability, in particular environmental one. Rural-to-urban migration is put in perspective with on-site adaptation practices to environmental pressures, as well as various forms of mobility, implemented by local communities. The qualitative methodology includes interviews with local authorities, families of migrants and returned migrants themselves, in ten communes across six districts. In the studied area, environmental changes across coastal, plain and mountain villages encompass intensified and irregular drought, storms or flood patterns, as well as the occurrence of landslides, erosion and fish deprivation. The research highlights that, alongside these environmental perturbations, migration happens also in reaction to changes in the economic context, the social dynamics and the land tenure situation. Adaptive behaviors combining multiple adaptation practices at the household level emerge from constraints and opportunities resulting from these evolutions. The success of migration as an adaptation is discussed based on observations from this fieldwork, as well as a more long-term research conducted with rural migrants in Ho Chi Minh City.

PANEL SUBMISSION FOR CCSEAS 2023 – ULaval

Panel Title: Urban Resilience: Views from Vietnam

Panel Abstract

In recent decades, the urban transition in Vietnam has occurred at an astounding pace, with urban areas now housing more than a third of the country's population. The combined forces of economic liberalization and urbanization that facilitated this transition have transformed the way of life in Vietnamese cities, making them key urban laboratories to investigate the resilient practices and adaptive strategies of urban dwellers. Within this context, this panel looks at the adaptive systems and practices that help people and communities grapple with the uncertainties and challenges of urban life in Vietnam. In particular, we wonder how exploring the articulation of resilience opens up new possibilities to reflect on the everyday production and re-imagining of urban spaces. More specifically, the papers in the first panel explore changes in the use and importance of public space in apartment complexes, the effects of recent pedestrianization projects, the informal politics of urban gardening, and strategies of negotiating new transportation infrastructure projects in Hanoi. The papers in the second panel explore the design of public spaces paying specific attention to playgrounds, changes in childhood experience over three generations, adaptive motorbike taxi livelihoods, a critical analysis of 'green urbanism' discourses and practices, and a reflection on grassroots actions in Hanoi.

Conveners: Michelle **Kee**, Graduate Student, McGill University; Binh N. Nguyen, PhD
Candidate, McGill University

Names, Institution Affiliation and Professional Title of Panellists

Session 1: Urban Resilience – Views from Vietnam I

Co-chairs: Michelle Kee and Binh N. Nguyen

If the organizing committee agrees, we would prefer not having any discussants to have more time for Q&A. The panel includes several graduate students for whom we think having the opportunity to answer questions from the audience would be beneficial.

Paper Presenters:

1. Hoang Vu Linh Chi, Researcher, *Vietnam Academy of Social Sciences*
2. Dang Huu Lieu, PhD Candidate; Pham Thi Thanh Hien, Professor, *Université du Québec à Montréal*; and Julie-Anne Boudreau, Professor, *Universidad Nacional Autónoma de México*
3. Pham Thi Thanh Hien, Professor, *Université du Québec à Montréal*, and Sarah Turner, Professor, *McGill University*
4. Michelle Kee, Graduate Student, *McGill University*

Session 2: Urban Resilience – Views from Vietnam II

Co-chairs: Binh N. Nguyen and Michelle Kee

If the organizing committee agrees, we would prefer not having any discussants to have more time for Q&A. The panel includes several graduate students for whom we think having the opportunity to answer questions from the audience would be beneficial.

Paper Presenters:

1. Lucas Conan, Graduate Student, *Université de Montréal*
2. Dinh Thao Nguyen, Researcher, and Sarah Turner, Professor, *McGill University*
3. Binh N. Nguyen, PhD Candidate, *McGill University*
4. Thi Mai Thoa Tran, PhD Candidate, and Pham Thi Thanh Hien, Professor, *Université du Québec à Montréal*
5. Danielle Labbé, Professor, *Université de Montréal*

Paper Abstracts

1. Public spaces in apartment buildings in Hanoi.

Hoang Vu Linh Chi

Abstract

Public spaces provide a safe, healthy environment that helps create cohesion and solidarity in the local community. Public space of apartment buildings plays a very important role in improving the living quality of urban areas, especially in large urban areas like Hanoi. In the apartment complexes that have been formed since the '80s of the last century, public spaces are being seriously degraded due to the increasing urban population. In the newly-built apartment buildings, due to the emphasis on individuality and separateness for the apartments, the public spaces have been designed without paying attention to the community's communication needs of the residents. The study used 60 in-depth interviews to learn about the use of public space in apartment buildings in Hanoi with the aim of understanding the importance of public space in community development. Looking at the use of public space of the apartment buildings shows the contrast in lifestyle and social cohesion between old and new apartments. Focusing on social interactions in the public spaces of the apartment complexes, the article offers a way of thinking about increasing residents' participation in the management and use of public spaces in order to promote sustainable development in urban areas.

2. Pedestrianization as a project of urban resilience building? An analysis of public space usage in Hanoi's pedestrian streets.

Dang Huu Lieu, Pham Thi Thanh Hien, and Julie-Anne Boudreau

Abstracts

In this paper, we tackle urban resilience from the perspective of public spaces, more specifically pedestrian streets in Hanoi. Public spaces are an important element of urban resilience as they allow for livelihood diversification, encouraging physical and social activities, and reducing greenhouse gas emissions, which is particularly true in the case of pedestrian streets. Drawing on urban livelihood, urban resistance, and political economy conceptual framework, we shed light on how reallocation projects such as pedestrianization affect the livelihoods and activities of people on pedestrian streets in Hanoi's city center. Data collection was conducted in 2022 and encompassed direct observations, interviews with policymakers, locals, and pedestrian street users, as well as policy and press reviews. We found that, at the city scale, the pedestrianization program has contributed to enhancing city resilience in many aspects after the Covid-19 pandemic, such as providing a space for livelihood activities, especially for marginalized groups as vendors, and creating space for local residents' physical and social activities. Pedestrian streets also attract a large number of visitors to Hanoi, thereby contributing to the development of the city's economy. However, at the individual level, particularly for informal worker groups such as vendors, the pedestrianization program imposes a multitude of restrictions, requiring these groups to develop their own tactics and strategies for accessing the pedestrian streets. Considering these vulnerable groups in public space policy and planning is more than urgent, given the uncertainty caused by the pandemic or economic downturns.

3. Resilient urban gardeners? The informal politics of rooftop-based urban agriculture in Vietnam' capital city Hanoi.

Pham Thi Thanh Hien and Sarah Turner

Abstract

A growing number of Hanoi residents are cultivating their own fruit, vegetables, and herbs in small rooftop gardens using soil or hydroponics instead of relying on traditional wet markets or more recently established supermarkets. In this paper we identify the motivations of these residents, how they practice their urban rooftop gardening, and what they consider to be the benefits and drawbacks of these two gardening approaches. We also examine the degree to which these rooftop soil-based and hydroponic approaches receive government support or disapproval. Based on ethnographic fieldwork, we find that Hanoi's rooftop gardeners feel confronted by an important food safety crisis and are concerned about how to access safe, fresh, and affordable produce. At the same time, gardeners believe that formal political institutions at the municipal and national level are unable or unwilling to tackle and resolve these concerns. To remain resilient in the face of all these challenges, gardeners have either continued time-honoured urban gardening approaches, or devised new, innovative approaches. By rooting our investigation in the broad conceptual framing of everyday informal politics, we explore the degree to which Hanoi's urban rooftop gardeners can be considered to be involved in a form of 'everyday life politics' in their quest for more resilient food provisioning options, and how this is taking shape. To date, we have found no work focusing specifically on rooftop gardening in Vietnam. We therefore hope to start a conversation about the possible contributions these approaches to urban agriculture can make to a more resilient food provisioning future for Vietnam's cities.

4. “When it is built, what can we do?”: How Hanoi residents are navigating the infrastructural politics of two new urban railway lines

Michelle Kee

Abstract

In Vietnam’s capital city Hanoi, an ambitious public transport development strategy is underway. This envisions an evermore ‘green, clean, civilised, and modern’ (*xanh, sạch, văn minh, hiện đại*) future for the capital, with a city-wide metro system being central to this vision. The first metro line, Line 2A, or the Cát Linh – Hà Đông Metro Line, finally began operations in November 2021, after a near decade-long construction fraught with multiple controversies and delays. So far, Line 2A is the only operational line; Line 3 is under construction but has also experienced significant delays and setbacks. Against this context of the state’s ‘modernization’ discourse and contentious construction, I draw on conceptual debates regarding infrastructural politics, mobility frictions, and urban livelihoods, to examine how Hanoi’s first two metro lines have impacted a diverse range of local residents’ livelihoods, everyday mobilities, and corporeal experiences. My findings are based upon in-depth qualitative fieldwork conducted in 2022, drawing on interviews, photovoice, and surveys along the length of Line 2A and a case study in an alley that has been transformed by the construction of Line 3. I consider how local residents have had to navigate and negotiate Line 2A’s implementation and early operations, as well as Line 3’s construction, focusing on encounters, entwinements, and tensions that have emerged at different locales along the two lines.

5. Conviviality spaces: Design, a brake or a facilitator of inter-group contacts? The example of Tân Mai (Hanoi) // Convivialiser de l'espace public. Le design, frein ou facilitateur de contacts intergroupes ? L'exemple de Tân Mai (Hanoï)

Lucas Conan

Abstract (EN)

My research is interested, through a case study, in the design factors of public space that facilitate or make difficult a rapprochement between different social groups. My research also tests western theories shared between the social sciences and the field of planning in a context of the global south, more precisely in Vietnam, in Hanoi. The study site is located in the district of Tân Mai in the south of Hanoi, one of the most densely populated districts of the city with a high concentration of rural migrants living there. According to the literature, there is strong discrimination between rural migrants and Hanoians and at the same time, the number of public spaces they share is extremely low. In 2019, Healthbridge Foundation, social enterprise ThinkPlaygrounds, and UN Habitat developed a playground coupled with a community garden with the aim of fostering relationships between migrants and non-migrants. During the summer of 2022, questionnaires and semi-structured interviews as well as field observations allowed to detect, in this context, certain factors related to accessibility or to the primary perception of the site. The research highlights a lack of knowledge in the field of planning with regard to the design of intergroup meeting spaces and suggests that these disciplines should be brought closer together with the social sciences, whose knowledge is more advanced.

Résumé (FR)

Ma recherche s'intéresse, à travers une étude de cas, aux facteurs de design de l'espace public qui facilitent ou rendent difficile un rapprochement entre groupes sociaux différents. Ma recherche vient également mettre à l'épreuve des théories occidentales partagée entre les sciences sociales et le domaine de l'aménagement dans un contexte du sud global, plus précisément au Vietnam, à Hanoï. Le site d'étude est situé dans le quartier de Tân Mãi au sud d'Hanoï, c'est un quartier parmi les plus densément peuplés de la ville où l'on retrouve une forte concentration de migrants ruraux qui y vivent. Selon la littérature, il existe une forte discrimination entre les migrants ruraux et les Hanoïens et dans le même temps, le nombre d'espaces publics qu'ils partagent est extrêmement faible. En 2019, la fondation Healthbridge, l'entreprise sociale ThinkPlaygrounds et UN Habitat ont développé une aire de jeux couplée à un jardin communautaire dans le but de favoriser les relations entre migrants et non-migrant. Durant l'été 2022, des questionnaires et des entretiens semi-directifs ainsi que des observations de terrain ont permis de déceler, dans ce contexte, certains facteurs liés à l'accessibilité ou encore à la perception primaire du site. La recherche met en lumière un manque de connaissances dans le domaine de l'aménagement en ce qui concerne la conception d'espaces de rencontre intergroupes et suggère un rapprochement de ces disciplines avec les sciences sociales dont les connaissances sont plus avancées.

6. Resilient childhoods in urban Vietnam? The struggles, negotiations, and adaptations of children growing up in Hanoi across three generations.

Dinh Thao Nguyen and Sarah Turner

Abstract

Over the last sixty years, Hanoi, the capital of the Socialist Republic of Vietnam, has undergone an intensive urbanization process. The city's skyline has been completely transformed by impressive high-rises and gated communities in former peri-urban villages, a new metro, and broad highways ploughing through former residential areas. With important environmental, mobility, and safety consequences (amongst others), this process is directly impacting city residents. This is occurring across socio-economic, gender, cultural, (dis)ability, and age classifications, with children as a critical group being directly affected. While taking a child-centered, multi-generational approach, the aim of our research is to investigate how three generations of Hanoi residents experienced or are currently experiencing childhood in the city. Specifically, we want to know what are the characteristics of their surrounding neighbourhood and environment that determine positive or negative childhood experiences, and how these have changed over time. Fieldwork was completed in summer 2022 and included semi-structured interviews, a photo elicitation exercise, and family focus groups. Our findings reveal different child-rearing philosophies across families and also generations, children's shifting sense of community and friendships, the impacts of different environmental factors on childhood opportunities, and changing neighborhood mobilities and social life. Delving further into our results we started to note differing levels of resilience that children across the generations and different families appeared to be displaying. In this paper, after interpreting our main findings across families and generations, we explore the complexities of children's resilience to the changes occurring around them – from growing up in a strict socialist period with food coupons and rationing, to the heavy educational pressures placed on today's youth.

7. Riding with uncertainties: Tracing the route to resilience among motorbike taxi drivers in Hanoi, Vietnam.

Binh N. Nguyen

Abstract

For nearly four decades, motorbike taxi or *xe ôm* drivers in Hanoi have managed to sustain rights to their street-based livelihoods amid various urban changes and challenges. With the disruption of ride-hailing platform technology, platform capital, and an influx of new app-based drivers, this two-wheeled livelihood has been radically remodified. These disruptive processes have also introduced complex livelihood uncertainties for both ‘traditional’ and app-based motorbike taxi drivers currently plying the city’s streets for a living.

Packed in this history of the motorbike taxi livelihood is a plethora of creative and adaptive resilient practices adopted by the ‘traditional’ and ‘tech’ motorbike taxi drivers. Drawing on over 90 interviews with motorbike taxi drivers and users, this paper offers a close investigation into how the motorbike taxi drivers cope with livelihood uncertainties and establish their adaptive resiliency in an ever-changing Hanoi urban mobility landscape. In this process, I highlight the role of social ties and networks cultivated by the drivers, as well as everyday micro-tactics they employ to manage their identities, and to diversify and adapt their mobile livelihoods. Analysing driver’s spatial and mobility patterns, I also focus on their constant search for cracks and crevices to navigate their movements, and ultimately their survival in city in times of uncertainties. By focusing on these mobile livelihood practitioners, this paper thus offers a way to think about urban resilience in Vietnam with dynamic, fluidity, and flow.

8. Urban planning for sustainability and resilience in a post-pandemic world: discourses and practices in Ha Long City, an intermediary city of Vietnam.

Thi Mai Thoa Tran and Pham Thi Thanh Hien

Abstract

What is the way forward for urban planning in a post-pandemic world with increasing environmental problems? Should cities continue “business as usual” or strive for “a new normal”? I will discuss these questions by reflecting on the case of a middle-sized city in Vietnam which has figured the “sustainable development” on top of its urban development agenda. Ha Long is a middle-sized city at the center of a quickly urbanizing region in the North of Vietnam. Traditionally rooted in polluting mining industry for over 100 years, since 2012, the city has undertaken a shift in its development paradigm with a “brown-to-green transition”. This new paradigm of “green growth” has involved tremendous efforts of urban planning at the service of tourism sector as Ha Long also aims to become a “green city”. By analyzing the discourse and practices of urban planning in Ha Long, I argue that the “green urbanism” that it has been pursuing is a green-washed version of urban entrepreneurialism. The economic miracle the city has achieved over the past decade owns much to sweeping ecological damage done to the local environment. Also, many of its “sustainable development” goals remains questionable with gaps and conflicts among its policy choices. Ha Long can be a useful case study to reflect on what is wrong with the current paradigm of urban development and what are some ways to move forward in a post-pandemic world.

9. Urban Civil Society as “Living Politics:” Reflections on Grassroots Actions in Hanoi

Danielle Labbé

Abstract

This presentation responds to the call to explore a broader range of grassroots, collective engagement with public life under authoritarian rule in general (Cavatorta, 2013), and in Vietnam in particular (Hannah 2009; Wells-Dang 2012, 2014). I reflect on three grassroots action instances I documented in Hanoi over the last 15 years: i) the forming of a housing management cooperative by households forcibly resettled in high-rises, ii) ‘do-it-yourself’ playgrounds designed and built by non-profits and local communities in low-income urban areas; and iii) the establishment of small-scale, alternative art spaces across the city. These initiatives involve very different actors (resettled households, social enterprises, artists, etc.) and have very different foci (housing, public spaces, contemporary arts). I however contend that they represent an important, and under-appreciated form of political engagement in the Vietnamese city. Drawing on the notion of “living politics” coined by Tessa Morris-Suzuki (2017, 2018), I argue that the distinctive mode of political action underpinning these initiatives should be included in debates about the expressions of civil society activism in Vietnam.

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Roundtable on “The State of Democracy in Southeast Asia”

Submitted by:

Erik Kuhonta

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Panelists:

Jacques Bertrand, Professor of Political Science, University of Toronto

Dominique Caouette, Professor of Political Science, Université de Montréal

Erik Martinez Kuhonta, Associate Professor of Political Science, McGill University

Kai Ostwald, Associate Professor of Political Science, University of British Columbia

Nhu Truong, Assistant Professor of Political Science, Denison University

Chair and Organizer:

Erik Martinez Kuhonta, Associate Professor of Political Science, McGill University

In the past decade, political scientists, journalists, and policy analysts have largely observed a global tendency toward democratic backsliding. Southeast Asia has, in part, followed this trend. Yet, as befits an extremely diverse region, the evidence regarding regime type in Southeast Asia remains quite mixed. This roundtable will discuss the state of democracy in Southeast Asia by emphasizing political variation across the region. On the authoritarian end of the scale, Vietnam’s Communist regime remains deeply entrenched, while Myanmar and Cambodia have moved sharply away from electoral competition toward tighter forms of autocratic control. On the more liberal end of the spectrum, Malaysia appears to be pushing in fits and starts toward a more competitive democratic regime. And in the middle range of the spectrum are countries like the Philippines, Indonesia, and Thailand where recent elections and their aftermath point to significant challenges for democratic consolidation.

This roundtable will bring together specialists in the study of democracy in Southeast Asia: Jacques Bertrand on Indonesia and Myanmar; Dominique Caouette on the Philippines; Erik Martinez Kuhonta on Thailand; Kai Ostwald on Malaysia; and Nhu Truong on Cambodia and Vietnam. All scholars have recently published work on their countries of specialization and continue to pursue fieldwork in the region, thereby ensuring that this roundtable’s discussion will be analytically engaged and empirically up-to-date.

Slow Violence & Gender in Southeast Asia

Submitted by:

Vanessa Lamb
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Session Convenors: Vanessa Lamb (York University) and Nga Dao (York University)

Session abstract: Since the 1980s, Southeast Asia's Mekong Region has seen a radical transformation from "battlefields to marketplaces" that heralded regional development and economic benefits. Yet, for many who rely on natural resources and rivers—like the Mekong River which supports the livelihoods and diets of an estimated 300 million people—the region's transformation has resulted in a loss not only of ecological diversity but also the gradual decimation and displacement of livelihoods and a way of life over generations. In other words, the impacts and benefits of this transformation are not evenly distributed, and for some, have meant persistent but silent, generational, and cumulative experiences of marginalization and impoverishment, and the erosion of a way of life. This is characterised as a type of "slow violence" that has spanned generations and is often overlooked. Our panel will unravel the particular gendered workings of this slow violence and will together a range of critical approaches to studying slow violence through a gendered lens. It will contribute to broader thinking about political ecologies of water, decolonising development, resilience and resistance in authoritarian contexts.

Presenters:

Nga Dao, Assistant Professor, York University

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Title: Intergeneration, gender and everyday life politics of mining in northwest Vietnam

Abstract:

The expansion of mining in the northwest uplands of Vietnam over the last two decades has created and even normalized tension over resource extraction and commodification. Mining projects in northwest Vietnam redistribute resources and decision-making power, reconstruct identities, but not without igniting resistance. Local ethnic minority households struggle in negotiating their everyday realities, which has been occupied with livelihood maintenance, social interactions, and fights over their use/control of resources. Struggles over resources, as part of villagers' everyday politics, entail questions concerning political communities as well as the relationship between citizenship, territory, and the nation. Drawing on the concept of everyday politics, this paper argues that the new "territorial moments" of mines in the frontier, on the one hand, reiterate power inequality among involved actors and on the other, strengthen villagers' agency in their fight against injustice across generations and gender.

Vanessa Lamb, Associate Professor, York University; Zali Fung, PhD Candidate, University of Melbourne; and Sabrina Gyorvary, Independent Researcher

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Title: Slow resistance, gender and 'behind the scenes' anti-dam activism

Abstract (250 words max):

Drawing on critical approaches to time and temporality such as “slow violence” (Nixon 2011, Murrey 2016, Blake and Barney 2018), we develop the notion of “slow resistance” to account for a range of temporal-political strategies that emerge against unjust developments over time, particularly in authoritarian contexts where overt protest may be more difficult (Fung and Lamb 2023). In this paper, we emphasize the gendered aspects of slow resistance by communities and activists in Thailand, drawing on over a decade of fieldwork in the Salween River Basin where hydro-development projects have been proposed since the late 1970s. Focusing on women’s gendered efforts like food preparation for large anti-dam gatherings, we find that such efforts that might appear as disconnected or ‘behind the scenes’ but are when viewed in a critical temporal and gendered lens crucial to sustaining longer-term civil society efforts, actions and movements.

Kanokwan Manorom, Professor, Ubonratchathani University

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Title: Suffering from hydropower and women’s empowerment on environmental movement in Thailand

Abstract:

In this paper, I would like to emphasize that hydropower, in this case, the Pak Mun dam, is one of the best examples of slow violence, embodied by women across three generations over the past 30 years. Drawing from both Sultana (2011) on emotional geographies and from Nixon (2011) on slow violence, I argue that river resource access, use, control, ownership and conflict in the Pak Mun dam’s affected areas are mediated through multifaceted characteristics, including social relations of power between women and men and between dam affected people and the state and emotional geographies where gendered subjectivities and embodied emotions. Hence, a long duration of slow violence and suffering have created social and political spaces for women’s empowerment. The Pak Mun’s women have involved in the dam campaign over time. This empowers their negotiating skills, ability to speak up, present a logical argument and detailed knowledge of the Mun river resources and compensation.

Hue Le, Professor, Vietnam National University

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Title: The effects of rubber plantation on land dispossession among smallholders in northwest of Vietnam: A case study from Dien Bien province

Abstract:

Vietnam has become the world’s leading exporter of natural rubber latex. According to Fox & Castella (2013), in the northwest of Vietnam where the temperatures go down too low in the winter time adversely impact the development of rubber trees and latex production. In the Northwest of Vietnam, the expansion of rubber plantations encroached on forests which are directly managed by communities and individual households. In the process, there has been dispossession of land from smallholders. Nevertheless, little research has been done on the impact of rubber plantation on forest ecosystem services and the livelihoods of smallholders, many of whom are struggling to maintain their lands and forests in the face of growing pressures from investors and government institutions to impose concession arrangements.

Using a political ecology and slow violence lens, this paper analyses how rubber trees planted by the Dien Bien Rubber Company in the northwest of Vietnam to account for time and

ecological impacts. Here, where the temperatures go down too low in the winter time, the result is a delay and negative impact on the development of rubber trees as well as latex production. Local people have been dispossessed of swidden fields and forestland for rubber plantation. Due to loss of land, local people, especially ethnic women, female-headed households and girls who have been adversely affected.

Discussant/Chair: Bernadette P. Resurrección, Professor, Queens University

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Table-ronde

ASEAN, nouvelles routes de la soie et stratégies indo-pacifiques

Deux grands paradigmes structurants se sont déployés en Asie-Pacifique depuis une dizaine d'années : le programme des nouvelles routes de la soie, lancé par la Chine en 2013, et le concept d'Indo-Pacifique, aux déclinaisons variables selon les acteurs des relations internationales, mais largement articulé autour des idées de libre et ouvert, afin de contenir l'expansion de la Chine.

L'ASEAN est l'objet de rivalités dans ce contexte. Conséquence de l'affirmation de sa centralité géopolitique en Indo-Pacifique, mais aussi du fait de son poids économique et politique, la région se voit activement courtisée tant par la Chine que par l'Inde, les États-Unis, le Japon, l'Union européenne, et depuis peu par le Canada, pour l'obtention de grands marchés d'infrastructures et pour son allégeance politique. La réponse est variable selon les États même si l'institution régionale a, du bout des lèvres, endossé une variante très inclusive du concept d'Indo-Pacifique.

Comment se repositionnent les États d'Asie du Sud-Est dans ce contexte de rivalités de paradigmes économiques et politiques ? Quels discours, quelles stratégies développent-ils ?

Organisateurs

Frédéric **Lasserre**, Université Laval

Titulaire de la Chaire de recherche en Études indo-pacifiques (CReIP)

Directeur du Conseil québécois d'Études géopolitiques

Éric Mottet, Université Catholique de Lille

Titulaire de la Chaire de Recherche en Mondes Émergents (CReME)

Co-directeur du Conseil québécois d'Études géopolitiques

Intervenants

Frédéric Lasserre (U. Laval), Président et commentateur

Éric Mottet (Professeur, U. Cath. Lille)

Le développement du corridor Chine-Indochine

La nouvelle ligne ferroviaire Boten-Vientiane a été inaugurée en décembre 2021. Elle permet d'améliorer considérablement les conditions de transport entre le sud de la Chine et le Laos. Par ailleurs, l'objectif à terme demeure la connexion avec le projet de ligne à grande vitesse Bangkok-Nakhon Ratchasima-Nong Khai, ce qui permettrait de développer l'interconnexion du Laos avec la Thaïlande et le Yunnan, une étape vers la

mise en service du fameux projet Kunming-Singapour. Quels sont les effets escomptés par le Laos et la Thaïlande à travers ces projets structurants ? Quelles sont les perspectives économiques et comment se comparent-elles aux coûts élevés des investissements ?

Muhammad Mohiuddin (Professeur, U. Laval)

Le corridor Chine-Pakistan (CPEC) : un exemple de succès de corridor de développement?

Considéré par nombre d'analystes comme une composante-phare du projet des nouvelles routes de la soie, le projet de corridor Chine-Pakistan présente un bilan contrasté. De nombreux sous-projets progressent (infrastructures urbaines, port de Gwadar, coopération économique) mais d'autres demeurent bloqués, comme le projet de ligne ferroviaire à

grande vitesse entre Kashgar et Islamabad, du fait des coûts très élevés, de l'état très dégradé du réseau pakistanais, de litiges sur les normes ferroviaires et de l'opposition résolue de l'Inde. Quel bilan, 10 ans après son lancement, peut-on dresser de ce corridor de développement ?

Livelihood adaptations at the margins; between resilience and resistance in rural Northern Vietnam and Kalimantan, Indonesia

Submitted by:

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Simon Bilodeau, PhD student in anthropology, Université Laval

Stéphane Pelletier, bachelor's degree student in anthropology, Université Laval

Victor Beaudet, bachelor's degree student in environmental sciences, Université Laval

Paul Lutard, master's degree student in anthropology, Université Laval

In this panel, the speakers interrogate the affinities between resilience and resistance while also exploring their differences through four case studies of livelihood adaptations in rural northern Vietnam and Kalimantan, Borneo. Highlighting the contextual commonalities the cases at hand share – strong state interventionism, forced market integration, and rapid modernization among others – the panelists look at how local households have been adapting their livelihoods in the face of important environmental and societal change both in the past and present times brought about by more powerful political and economic actors. This panel is inspired by James C. Scott's work on infrapolitics, public/hidden transcripts, and legibility (1985; 1990; 1998), through which the speakers stress how locales covertly and selectively resist market and state integration. In our analysis, both resistance and adaptation are at play at once, sometimes feeding but also opposing each other. We then ask what roles resistance and adaptation play in making a community and the individuals that compose it resilient, and how these two, by stressing the actors' capacity to act, may help us better understand the complexity of multifarious local alternative practices emerging at the crossroad of power asymmetries and history.

Simon Bilodeau, PhD student in anthropology, Université Laval

Stéphane Pelletier, bachelor's degree student in anthropology, Université Laval

Victor Beaudet, bachelor's degree student in environmental sciences, Université Laval

Paul Lutard, master's degree student in anthropology, Université Laval

Paul Lutard: Resilient livelihoods; the place of gathering in Hmong households' troubled economies, Sa Pa, northern Vietnam

Economic and Ecosystem Resilience in Peatland in Palm Oil-dominated Peatlands in Riau and Kalimantan Barat, Indonesia.

Victor Beaudet, a student pursuing a Bachelor's degree in environmental sciences at Université Laval, conducted an internship focusing on the resilience of smallholders and local communities affected by peatland degradation caused by oil palm expansion in Kalimantan, Indonesia. The

panelist will discuss the different actions taken by smallholders using the socio-ecological systems theory proposed by Mermet et al. (2005). The concept of resilience will be linked to both the ecological aspect of the ecosystem and the resistance of local communities. Scott's concept of infrapolitical resistance can be further used to deepen our understanding of local people's and communities' actions that develop alternative practices at odds with the hegemony of the Indonesian government or the globalization of cash crops such as oil palm (Potter, 2008). Most actions are undertaken to promote the resilience of both systems - local communities and peatlands (Mauer, 2021). Although palm oil plantation can provide additional income for smallholders and improve their standard of living, the expansion of plantations and transmigration program pose significant challenges to their livelihoods and cultural practices (Herdiansyah et al., 2020). As an alternative, local communities have developed paludiculture and agroforestry systems within the plantations (Miller, 2022). Furthermore, integrating smallholders into different schemes, such as fire intervention plans, certification, and roundtables, can increase the legitimacy of their actions (Ward et al., 2021). Those different strategies provide smallholders with a livelihood portfolio more resistant to disasters such as fire and market crashes while also protecting the peatlands.

Resilience: a Cultural Capital shared by all Hmong. A view from the Colonial archives of French Indochina at the beginning of the XXe century

Currently doing a bachelor's degree in anthropology at Laval University, **Stéphane Pelletier** worked in his internship on the construction of the political identity of the Hmong from the upper regions of Indochina by the French colonial state based on archives from 1880 to 1954. His research showed that for the Hmong, the colonial state produced multiple political identities which often contradicted one another, demonstrating that the colonial agents' perception depended on how they evaluated the Hmong's capability in participating in the colonial grand scheme of modernizing the region. Stephane now works on showing that the Hmong, far from being passive, were full actors in the construction of this mosaic of identities. For this panel, he will discuss how the social and cultural organization of the Hmong provided them with many strategies allowing them to produce a highly resilient hidden transcript typical in these mountains (Scott 1990; 2009). Having no "formal" political organization beyond the village and kinship (Michaud 2007), no writing (Scott 2009; Michaud 2020), and being highly mobile (Scott 2021; Michaud et Turner 2016) gave them high adaptation capacities that made them less vulnerable to the attempt of the State in making them legible. These characteristics, along with their highly adaptable hidden script, allowed them to react positively, in their sociocultural interest, to the danger of the colonial state; an adaptable hidden script that permitted the creation of the nuanced and fluid identities needed to ensure the reproduction of their ways of living.

Public Compliance and Hidden Disobedience; The everyday politics of Hmong Cultural Resilience in Đồng Văn and Mèo Vạc Districts, Hà Giang Province, Vietnam

Ph.D student in anthropology at Université Laval, **Simon Bilodeau**'s work at the master and doctoral levels deals with how a kinship-based ethnic minority of the Sino-Vietnamese borderlands – the Hmong people living in Đồng Văn District, Hà Giang Province, northern Vietnam – are coping with increased state monitoring of and interference in their economic and

cultural lives. Through an analysis of tourism and infrastructural development qualified as slow violence and as a war of attrition (Nixon 2011; Turner 2022), he will focus on how these people are increasingly coerced into engaging with what the state considers proper forms of livelihoods – with a ‘scientific’ rationality and based on the market – and how, through acts of open compliance, they divert the state’s efforts deployed to make them more legible (Scott 1998). This overt acceptance of the state rules enables them to retain some space out of sight of the state, and thus partly of its grip, to follow more culturally relevant life projects. As such, resilience in the form of the capacity of people and communities to absorb shocks, heal, and move forward is intertwined with actions; it is active, not passive. Actions ranging from open compliance and covert resistance enable the Hmong of Đồng Văn to make a living under increasing pressure to conform to the state’s muscle-bound and narrow vision of modernity while keeping important parts of their culture alive, although not without scratches. Here, resistance never clashes; it is always undercover but informs the strategies deployed to adapt local livelihoods.

The Milk Tea Uprisings: East and Southeast Asian Protest in the Global Context

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Since the Global Financial Crisis of 2008, the world has been witnessing an era of protest. To the surprise of many, nearly every corner of the globe has been impacted. East and Southeast Asia have been no different, with the most recent pro-democracy revolts in Thailand (2020-2021) and Myanmar (2021-present) having been partially inspired by mass pro-democracy protests in Hong Kong (2019-2020). The alliance between protesters in these three locales, as well as Taiwan, has been dubbed the "Milk Tea Alliance". This paper takes a comparative approach to answer three questions. First, what are some of the commonalities that the recent "milk tea" protests share with recent protests across the globe? Second, what are some of the unique features of the "milk tea" protests and what accounts for them? Finally, what do answers to the first two questions tell us about the prospects for political change/regime resilience within East and Southeast Asia? While comparative approaches to the current era of global protest have been conducted with other regions as their focus (Europe, Africa), little has been written on the relationship between the "milk tea" protests and the global context. This paper aims to help fill this gap.

Gender, Disasters, and Vulnerability: The Material Impact of COVID-19 on Women Typhoon Haiyan Survivors in Tacloban City

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Geneviève Minville, York University

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Yvonne Su, York University

This paper explores how COVID-19 impacted the lives of people who are already dealing with the aftermath of another disaster in the Philippines. The findings are based on 357 surveys conducted with Typhoon Haiyan survivors living in resettlement sites in Tacloban City, the city most devastated when Typhoon Haiyan hit the country in 2013. Due to the gendered nature of displacement and resettlement, 82.35% survey respondents were women. As such, we apply a gender lens on the question of double disasters to argue that women who have been displaced post-typhoon Haiyan and who now live in resettlement sites have been disproportionately affected by the pandemic in terms of their mental health, the amount and quality of food available to them, their monthly income, as well as their livelihood. In addition, we also argue that the pandemic has made clear the gaps in services available to residents, such as mental health services and sexual or reproductive services, as well as anxieties around accessing healthcare services during this time. Overall, this paper contributes to the literature on cascading disasters from a gender perspective while highlighting how disasters emphasize development issues. At the same time, this paper also disrupts the dichotomy between vulnerability and resilience, showing how women are both vulnerable and resilient in the face of disasters as a result of conditions that are forced on them.

Tropical Spice, Resilient Livelihoods: An Investigation of Cinnamon Cultivation in Vietnam

Melie Monnerat

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Cinnamon (*Cinnamomum cassia*) is a tropical tree that provides cassia, commonly known as cinnamon. In 2021, Vietnam produced over 45,000 tons of cinnamon annually, making it the world's third-largest producer (FAO, 2023). However, in the early 2000s, cinnamon contributed only marginally to the local economy, with less than 5,000 tons produced. Despite the significant increase in global demand and supply, little research has examined the impact on local producers' livelihoods. This paper investigates the livelihood strategies of cinnamon cultivators in Vietnam using mixed qualitative research methods. Preliminary results suggest that Hmong and Yao ethnic minorities are the main cinnamon producers in Vietnam, utilizing a complex production pattern that incorporates quality, growth rate, ecological knowledge, social capital, and household economic decision-making. These strategies result in highly specialized and adaptable livelihoods, which I refer to as "cinnamon livelihoods," allowing for a degree of resilience in the face of market price fluctuations. This research contributes to understanding the livelihoods of ethnic minorities in northern Vietnam and sheds light on the impact of global tropical product supply and demand on local producers, highlighting the notion of resilience in the case of Vietnamese cinnamon.

Contester les discours d'oisiveté dans les hauts plateaux de la Papouasie occidentale

Jacob Nerenberg, IIAS (University of Leiden)

Dans les hauts plateaux de la Papouasie occidentale (territoire limitrophe de l'Est indonésien, sur l'île de la Nouvelle-Guinée), on entend souvent dire que les résidents autochtones des zones rurales deviennent « paresseux » et perdent la « volonté de travailler » en conséquence du fait qu'ils reçoivent des transferts sociaux. L'administration de l'État a élargi cette aide sociale dans le sillage de la crise monétaire de 1997-98 et du soulèvement indépendantiste papou qui l'a suivi. Ces programmes de transferts sociaux visaient à la fois les nouveaux chômeurs industriels sur Java, et les paysans autochtones dans les îles « extérieures » de l'Indonésie, dont les moyens de subsistance agraires subissent une variété de pressions. Alors que de nouveaux arrivants venus d'autres îles indonésiennes peuplent un secteur commercial en expansion au cœur des hauts plateaux, de nombreux résidents autochtones quittent la campagne pour tenter de s'insérer dans l'appareil administratif qui distribue les bénéfices sociaux. Les discours qui nomment comme « paresse » ou « oisiveté » les impacts de l'expansion des transferts sociaux aux résidents autochtones renforcent des stéréotypes ethniques qui se réfèrent à ces changements socio-économiques. Ces discours occultent à la fois les formes de travail qui sous-tendent l'expansion des marchés et de l'appareil étatique, et les facteurs structurels qui génèrent le sous-emploi et le déplacement. Derrière ces discours se cache une réalité concrète où les opportunités de travail rémunéré sont systématiquement inaccessibles à la majorité des résidents autochtones qui quittent l'agriculture. Les normes et les pratiques d'appartenance politique portent donc l'empreinte d'une non-reconnaissance du travail et des obstacles à sa mobilisation.

L'État des droits de la personne en Asie du Sud-Est : bilan et perspectives

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Organisateur: Alexandre Pelletier (ULaval) et Dominique Caouette (UdeM)

La région de l'Asie du Sud-Est est confrontée à un recul démocratique, avec une montée des régimes autoritaires et une répression croissante de la société civile, de la presse et des défenseurs des droits de la personne. Ces défis ont été exacerbés par la pandémie de COVID-19 et la montée en puissance de la Chine, qui exerce également une pression croissante sur les régimes de la région. L'Observatoire des droits de la personne du CÉRIUM propose de faire le point sur l'état des droits de la personne dans la région. Depuis plus d'un an, l'observatoire documente les atteintes aux droits de la personne dans la région. Par l'intervention de ses membres, cette table ronde permettra d'avoir un regard global et précis sur la situation actuelle. Ceux-ci présenteront leurs analyses et leurs perspectives sur les enjeux clés qui menacent les droits de la personne en Asie du Sud-Est. Les participants pourront finalement discuter des moyens de renforcer la protection des droits de la personne dans la région et de soutenir la société civile et les défenseurs des droits de la personne.

Participants:

Alexandre Pelletier (Laval)

Dominique Caouette (UdeM)

Jean-François Rancourt

(UdeM)

Autres participants à confirmer

The Gains from Graft vs. The Promise of Promotion

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Politicians are entrusted with great powers in open-ended contracts, which makes the task of incentivizing them against the temptation of corruption paramount. In democratic settings, electoral incentives are expected to have a disciplining effect by threatening corrupt incumbents with removal. On the other hand, there is a growing literature making the argument that performance-based promotion and political meritocracy can substitute for elections in motivating economic performance. If these arguments hold water, their logic should also apply to the policy goal of constraining corruption. In this paper, I evaluate this prediction by applying a regression discontinuity design (RDD) to the case of provincial governors in Vietnam. I leverage a cutoff in the age at the initial appointment that separates local leaders who are still eligible for promotion from those who are not. The results suggest that promotion pressures incentivize local politicians to rein in the extortion of businesses, and in doing so indirectly lead to higher economic growth.

Malaysia Madani 2023 and the Resilience of Multi-Ethnic Coalition Governance?

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This paper will investigate the formation of a new multi-ethnic power sharing government led by new Prime Minister, Anwar Ibrahim in November 2022. The rise of the reformist Pakatan Harapan coalition in 2018 and its collapse due to its own internal contradictions in 2020 will first be examined. Malaysia's subsequent political turmoil under exclusivist Malay successor governments from 2020-22 will then be covered. Finally, the dramatic formation of a new inclusive multi-ethnic coalition government following inconclusive election results will conclude the paper.

Ultimately, I will make two arguments in this paper. Firstly, patterns of colonial era intra-ethnic elite coalition bargaining politics continue to remain resilient in contemporary Malaysian governance. Secondly, while these arrangements provide political stability, they also inhibit prospective large scale institutional reforms to introduce more transparency and democratic accountability to Malaysia.

The Barter Economy of the Khmer Rouge Labor Camps

Scott Pribble

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When the Khmer Rouge took control of Cambodia in April 1975, the fanatical communist regime attempted to abolish all currencies and markets in an effort to rid the country of any remnants of capitalism. Anyone who possessed or traded currency would be beaten or executed for a single violation of the new diktat. In a war-ravaged nation with millions of citizens and insufficient food, desperate Khmers quietly defied these laws by creating independent underground markets in the newly formed labor camps throughout country. Using substitute currencies, men, women, and children of every class and ethnic group traded in these illegal exchanges—the only requirements for participation were coveted goods and a willingness to risk one's life. As labor camp rations decreased during periods of drought, the underground markets became vital to the survival of many camp residents in a country with hundreds of thousands dying from malnutrition and a regime unable and largely unwilling to help. Despite the Khmer Rouge's extreme efforts to eliminate private property and change human behavior, basic forms of market economies and a demand for superfluous goods persisted in the camps throughout the Pol Pot era. With interviews and memoirs of survivors as primary sources, this research examines the role of the barter economy in Democratic Kampuchea from 1975-1979.

Exploring the Food System & Global Health Nexus: The Case of Aquaculture Practices and the Risk of Antimicrobial Resistance in the Nha Trang Bay (Vietnam)

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Aquaculture is a fast growing sector that can contribute to the improvement of low and middle income households' diet (Pradeepkiran, 2019; Garlock et al., 2022) as a cheap source of proteins, while mitigating the pressure over wild fish by reducing the catches. Vietnam has become one of the first aquaculture producers in the world, both inland (in ponds, lakes and river) and in coastal regions. This intensive production may have adverse effects on the environment, especially in relation with pollutions and agro-chemical products released in the local environment. Therefore, aquaculture rises concerns regarding health issues that can emerge from current practices. In particular, it rises concerns regarding antimicrobial resistance, a global health concern for which Vietnam is already known to be an epicenter. In this paper, I will analyse an aquaculture farming system to explore how the antimicrobial resistance risk emerges, is perceived and managed at the local scale. This paper will present the first results of an ongoing research project that combine geographical and microbiological methods to explore this question. It draws upon (to date) 17 qualitative interviews and 15 KAP (knowledge, awareness and practices) questionnaires, as well as informal discussions and observation, that were conducted in Nha Trang in November 2022 (with new fieldwork scheduled for July 2023). It will also use the results of the biological analysis that were conducted at the same time.

The preliminary results show that :

- farmers, through the way they manage their production, are exposed to the potentially pathogenic bacterias, some of which are resistant to common human antibiotics: it poses a great risk for their own health;
- they use several antibiotics in their production, with little knowledge regarding the official regulation of antibiotics use in farming, and little-to-no supervision of the veterinary services; it can lead to misuse or overuse of antibiotics that increases the risk of emergence of resisting pathogenic bacterias;
- the study of the supply chain can help identify paths for spread of resisting bacteria within the food system and human populations;
- the use of the shore, where tourism activities are expanding, can lead to conflicts between the different local actors, with health issues for fish (due to pollution from the shore) and for humans (due to resisting bacteria) at stake.

Drawing upon this case study, I will discuss how a food production sector is embedded in environmental and global public health issues, with a One Health perspective.

***Bahala Na* (Come What May): Rethinking Displaced Persons' Agency in the Filipino Cultural Context**

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In policy, media, activist, and academic discourses, forced migrants are portrayed with little to no agency because the forced rationale for migration is uncritically extrapolated to be a lack of decision-making power in all situations that follow their displacement. Although forced migrants do not necessarily agree with this portrayal, challenging their victimhood could heavily influence the way their claims for protection are treated. Drawing on the stories of internally displaced women and gender diverse individuals in the southern Philippines, I illustrate how IDPs exercise agency specific to the Filipino cultural context to recognize decision-making beyond individual choices. The enactment of agency by Filipino IDPs is shaped by class and ethno-religious-linguistic identities, revealing the inherently unequal and unruly patterns of mobility. These factors also shape their access to humanitarian emergency responses. In contrast to Catholic IDPs who had fewer concerns over their daily needs for survival, poor Muslim IDPs experienced food insecurity, malnutrition, and communicable diseases. Poor Muslim IDPs exercised *bahala na*, a form of situated agency, by avoiding asking for better humanitarian assistance, which risks them being portrayed as complaining and ungrateful. This demonstrates their awareness of how humanitarian systems function and managing their vulnerabilities in different ways. Moreover, they nuanced the geography of IDP camp sites as more than just a space of confinement by practicing hope and imagining future possibilities.

(In)visible Fluidities across Sandscapes: Sand Dredging and Local Socio-environmental Impacts along the Red and Mekong Rivers

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Melissa Marschke, Professor, School of International Development and Global Studies, University of Ottawa

River sand, in its fluid form, is constantly shifting, being displaced through human activities and hydrological processes. This makes the specific connections between the drivers and consequences of sand displacement together difficult to isolate. An emerging concept to help unpack such connections is the *sandscape*, which probes the social-ecological interactions and spatial reconfiguration that the movement and transformation of this granular resource yield. Through our focus on riparian communities along the Red River in China and the Mekong River in Cambodia, we pay attention to how the fluid interactions of sand and water entwine people, things and power relations. We examine how sand mining has emerged alongside other anthropogenic drivers of change in riparian ecosystems, including river damming and infrastructure development. Although we know that sand mining impacts local sandscapes – with erosion being the most visible imprint – we observe how riparian communities do not systematically attribute these shifts to sand dredging specifically. Explanations include that people cannot openly critique sand mining, an activity that remains a sensitive issue in these authoritarian states, but also that *sandscape* modifications are difficult to parse out amongst the rapid social-ecological changes riparian dwellers experience. This paper seeks to unveil these obscuring factors and enhance sand legibility by further conceptualizing how sand, water, people and power meet and shift across these two sandscapes.

Perspectives on Vietnamese Domestic and Foreign Policy Implementations and the Socialist Transformation

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The trajectory of Vietnam's social, political, and economic prosperity, following the reunification of North and South Vietnam under Communism in 1975, was faced with a series of setbacks that not only disrupted Vietnamese stability but the stability of neighbouring countries. Beginning with the mass migration of Vietnamese civilians fleeing to neighbouring countries by the hundreds of thousands, countries like Thailand and Cambodia conducted its foreign policy out of mistrust for the Vietnamese Communist Party (VCP). This led to an invasion and occupation of the Chinese-backed Khmer Rouge by the Vietnamese, bringing the Chinese into the conflict by convincing it to wage a brief war. The ostracization of Vietnam influenced by the occupation of Cambodia destabilized an already deteriorating economy and forced the leaders in Hanoi to re-evaluate their attitude towards its neighbours. To encourage bilateral trade between Hanoi and the Association of Southeast Asian Nations (ASEAN), the VCP implemented domestic and foreign policy reforms which paved the way for reconciliation with the United States, which had imposed sanctions on Vietnam. The normalization of relations with the US had a transformative impact on Hanoi's reputation and opened economic investment opportunities.

The Middle Path and the Third Way: Burma, Buddhism, and the Cold War in the Mahāgandhāyon Sayadaw's *Future of the Sāsana*

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On January 4th, 1948, Burma gained independence from Britain. On the same day, the reform-minded scholar-monk, the Mahāgandhāyon Sayadaw (1900-1977), published his *Future of the Sāsana* in Burmese. According to Burmese scholar Thi Thi Mya, the Mahāgandhāyon Sayadaw used this treatise to defend Buddhism from the Marxist charge that it is an “opium” for the masses. In this paper, I will explore the Mahāgandhāyon Sayadaw’s model of modernisation, in which he tries to chart a course forward between the exploitative mode of capitalist accumulation that fueled the colonial project and the anti-religious communist form of governance then threatening to split the nascent nation. The views of the Mahāgandhāyon Sayadaw will be compared with the position of contemporaneous monks of a more leftist bent, such as Shin Ukkattha (1897-1978), who wrote favourably about socialism as being more conducive to the end goals of Buddhist soteriology. Both of these figures put forward their arguments at a time when the first independence administration of Prime Minister U Nu was trying to formulate a national vision of development with Buddhism at its guiding principle. My aim with this paper is to highlight how Buddhist values and ideals were deployed as part of an ideological struggle in mid-century Burma, where monastics, intellectuals, and politicians tried to articulate their positions as not just promoting the future vitality of Buddhism, but as best ensuring the material conditions for the realization of Buddhist modes of human emancipation and enlightenment.

Small Parties, Big Organization: Islamist Political Parties and Mobilization (1947–2023)

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Why can some political parties punch above their electoral weight in spheres of mobilization, such as street protests & policy formulation, even when unsuccessful in the realm of electoral contestation? This paper underlines that a large electorate which belongs to the party can be a key factor in explaining this disjuncture in the success of political parties in different spheres of mobilization. The paper focuses on cases of Islamist political parties across South and Southeast Asia, which together comprise approximately 40 percent of the world's population. Developing a comparative framework of Islamist parties in Pakistan, Indonesia and Malaysia, the paper argues that Islamist parties in Pakistan are successful in mobilizing on the streets & possess high levels of influence over policy formulation as they have large electorates which belong to them. This gives Islamic parties in Pakistan disproportionate strength in these two spheres of mobilization, even though these parties have never managed to acquire more than 11 percent of the vote share in any general election in Pakistani history. The paper identifies two specific drivers of a large electorate of Islamic parties in the developing world: 1) religious schools or Madrassah networks with links with Islamist parties; 2) a higher proportion of committed party workers compared to the non-Islamist competitors of Islamist parties. I use government and local newspaper reports from the 1940s onwards & 5 months of fieldwork data encompassing 60 semi-structured interviews at the elite level and two focus groups at the nonelite level to buttress my claims.

Bandung as Method: Reflections on Dissidence and Decolonization in Singapore

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The 1955 Bandung Conference marks an unprecedented decolonial moment for Southeast Asia. The Conference gathered Afro-Asia leaders in rejection of continuing Western colonization and global imperial orders –articulating radical possibilities for imagining a non-aligned and anti-imperialist movement from the Third World. However, as Southeast Asian countries like Singapore move out of their cast of “Third Worldism,” this paper asks, what does a “non-alignment” and “decolonial” future mean for Singapore and the broader Southeast Asia region? This paper historicizes and maps out anti-imperialist movements from the Malayan emergencies to present-day anti-death penalty movements and growing Milk Tea Alliance solidarities as critical dissident sites for rejuvenating the Bandung Spirit towards emancipatory decolonization. This paper critically puts into conversation reflections from Chen Kuan Hsing, Han Suyin, and Syed Hussein Al-Atas, arguing for the need to ground decolonial imaginaries beyond “critical syncretism” (Chen, 2010) and in decolonial subjectivities that have always existed. Through drawing from knowledges of anti-imperial and decolonial ruptures, this paper concludes by reflecting on Singapore’s positionalities and capacities for emancipation within shifting global world orders and burgeoning tensions between US and China geopolitics.

Mapping Geopolitics in Southeast Asia's Green Energy Transitions

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Electricity, widely known as “new oil,” is at the core of the global clean energy transition. The Association of Southeast Asian Nations (ASEAN) projects that by 2025, 23% of the ASEAN Power Grid (APG) capacities will be used to transmit clean electricity from renewable sources. The goal is to meet “net-zero” emissions while meeting the demands of the region’s growing industries and populations through enhanced reliable energy sources and cross-border electrical grid interconnectivity. However, what does interconnectivity mean to Southeast Asia? How can the expansion of clean transmission projects tell us about the shifting geopolitical relations in the Southeast Asian region? Engaging with oral histories, archival stories, grassroots testimonies, state policies, and reports, this paper explores the Laos-Thailand-Malaysia-Singapore Power Integration Project (LTMS PIP) to 1) map out processes that co-produce and constitute the expansion of energy transmission projects and 2) locate how the projects implicate gender, racial and ecological relations, entangled with “legacies” of colonialisms and imperialisms in the region. In conclusion, this paper rethinks the meanings of “sustainable development” as an end goal of the global energy transition regime and critically reflects on transnational capacities for decolonial articulations, knowledges, and mobilizations toward imagining a world beyond conquest and ecological degradations (Agathangelou and Killian, 2021).

Dissent or Law and Order? Preliminary Findings on the Policing Paradoxes in Southeast Asia

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Why do some authoritarian regimes in Southeast Asia develop professionalized police forces while others do not? This paper provides preliminary answers to this question, looking at three cases in Southeast Asia to understand the resilience and perseverance of authoritarian policing practices in Malaysia, Singapore, and Thailand. Based on preliminary dissertation research, this paper aims to show that autocrats often dedicate significant resources to professionalize their police forces. Though Singapore and Malaysia have been more successful than Thailand at accomplishing this task, this paper will show the ways in which all three are interested in having policing institutions that can both repress dissent and maintain law and order. It is sometimes assumed that police in non-democracies are primarily concerned with threats against the regime, and less concerned with fighting crime and law and order. Yet, police in Malaysia, Singapore, and Thailand are deeply concerned—and sometimes adept at—fighting crime. Singapore boasts one of the lowest rates of criminality in the world and successfully stifles civil dissent. The Thai state has high-levels of serious crime and a difficult relationship with civil society, yet the police have an important cultural place in society. Studying policing offers a window for examining how coercive institutions shape state practices. Indeed, institution formation can leave lasting impressions of state behavior. The police are often what we experience of the state.

Sophy Tan (étudiante à la maîtrise, U. Laval) et **Alexandre Pelletier** (Professeur, U. Laval)

Opposition Movements to China's New Silk Road projects in Southeast Asia

This presentation explores the opposition movements in response to Chinese development projects associated with the new Silk Roads in Southeast Asia. Contrary to a common belief that local populations are passive in the face of these investments, the presentation demonstrates that local communities have, in fact, employed various means of opposition to resist some of these development projects. In addition to documenting this opposition, the presentation delves into some of the factors influencing the level of popular opposition to these projects, highlighting the intense tensions surrounding land, environmental, and labor rights issues. By examining the experiences of opposition movements in different countries within the region, the presentation provides a regional perspective on the tensions stirred by Chinese investments in the new Silk Roads.

The Resilience of Informal Workers in Southeast Asia to Cope with the Impacts of COVID-19 Pandemic: A Case Study from Vietnam

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The coping strategies of informal workers in Southeast Asia, particularly in Vietnam during the Covid-19 pandemic have displayed local resilience to the inequality and vulnerability they are enduring. The pandemic has triggered challenges threatening to the livelihoods of informal workers in Southeast Asian countries, where the informal sector dominates the labor market. Informal workers lost their jobs and income because of lockdown measures and many even could not afford basic needs such as food. The aim of this paper is to gain a deeper understanding of how the COVID-19 pandemic affected the livelihoods of informal economy workers in Southeast Asia, with Vietnam as a case study, as well as their coping strategies for dealing with these impacts. The paper draws on grey literature, including those from the government, non-profit organizations, international organizations, media reporting, and academic publications. The paper begins by reviewing the informal employment sector, focusing on street vendors in Southeast Asia and their resilience to the inequality and vulnerability. Then, it describes the impact of the pandemic on the livelihoods of informal workers in Southeast Asia and how governments responded to the outbreak. Finally, it examines the case of Vietnam, focusing on the local resilience and survival strategies of informal workers to cope with the pandemic and government-mandated containment measures. This study contributes to scholarly works regarding the resilience that informal workers are demonstrating in the Global South and provides policy implications for future global shocks.

Chasing Traces: Fieldwork Challenges when Focusing on Historical and Emotional Stories and Encounters in Vietnam's Uplands

Submitted by:

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Conveners

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Sarah TURNER, Geography, McGill University, Canada, sarah.turner@mcgill.ca

Chair

Sarah TURNER

In this panel we explore the predicaments (ethical, positionality-rooted, practice-based, and others) of completing archival research and ethnographic fieldwork regarding ethnic minority communities in upland Vietnam. We focus on projects trying to delve into historical and/or emotional materials and topics, often bringing together a number of methodological approaches. We want to tackle questions such as:

- How are memories of the past and of specific events and emotions transmitted – or not – to outside researchers and what sorts of ethical dilemmas can this raise?
- How can researchers manage to competently and ethically access and interpret information about past events and emotions when working with different societies in these uplands?
- Who exactly are the 'wise ones' – i.e. the community members deemed 'reliable', to whom researchers are routinely directed, or the 'best' narrators of historical events? And how can research focused on historical narratives better reflect different voices?
- How does archival research intersect with ethnographic fieldwork, and what kind of added value does each bring to the other?
- How do our positionalities come into play with such research and what right do Global North academics have to dig into the past and emotions of societies other than our own?...

Facing such minefields, this panel hopes to open up discussions for those facing such diverse and at times, daunting challenges. The speakers range from junior scholars who have experimented with innovative qualitative methods (Garber: using drawing to reveal ethnic minority farmers' emotions about their animals), to those with longer-term experience in the region working with new methodological approaches (Turner and Delisle: completing a cross-generational, participatory oral history project), to those with both extensive fieldwork and archival experience bringing these together in innovative ways (Michaud: the ethical dilemmas of unearthing 'gems' found in military archives; and Lentz: the role of positionality when studying historic themes through ethnographic engagements and archival research).

Individual papers:

Paper and Pencils, People and Animals: Drawing Elicitation with Ethnic Minority Farmers in the Northern Vietnam Uplands

Peter GARBER

There has been a recent rise in scholarly research regarding ‘more-than-human’ geographies, especially regarding animal-human relations and entanglements. While visual methods have been employed in such studies, the possible benefits of drawing elicitation do not appear to have been engaged with to date. Seeking to address this absence, we employed drawing elicitation exercises with ethnic minority farmers in the northern Vietnam borderlands to investigate human-animal relationships and entanglements, as well as the emotions that enliven such interactions. These ‘more-than-human’ entanglements are occurring amid a number of recently introduced agrarian policies with critical local impacts, crucial changes in land access and use rights, as well as an increasing frequency and intensity of extreme weather events. Beyond participant’s perspectives regarding these dynamic relationships, we also sought to understand participants’ reflections on the drawing activity itself. Through these drawing exercises, we uncovered important understandings of human-animal entanglements in these rural uplands, with farmers providing nuanced and at times highly emotive drawings. Despite initial concerns and difficulties in encouraging drawing with a semi-literate population, our participant-informed findings indicate the possibilities of this combination of methods to support commitments to centralizing historically marginalized voices.

‘My Grandmother Never Told Me That!’ Collaborative Oral Histories with Ethnic Minority Youth and Elders in Upland Northern Vietnam

Sarah TURNER & Sarah DELISLE

Oral history has been argued to be an important tool for studying the “hidden histories and geographies, the place-based lives and memories of disadvantaged people, minority groups, and others whose views have been ignored or whose lives pass quietly, producing few if any written records” (George and Stratford 2016: 190-191). Hmong ethnic minority populations in Vietnam’s northern borderlands have a long history of oral tradition and story-telling. Yet with an historical absence of literacy and no self-created written archives, the first-hand knowledge and experiences of Hmong elders is seldom communicated beyond their kin. Therefore, at the request of a Hmong community member we developed a collaborative, intergenerational oral history project that would allow stories of Hmong elders to be shared with others on the internet. This project including training Hmong youth in research methods, helping advance their English skills, and working towards inter-generational knowledge transfer.

Drawing on debates regarding collaborative North-South ethnography, positionality and critical reflexivity, and feminist fieldwork approaches, we reflect upon this process, and highlight the trials and tribulations along the way. In particular we analyze pre- and post-oral history interviews that we completed with the youth interviewers in which we attempted to gain an

understanding of both their positionalities and their reflections of the process as a whole. We also contemplate our roles as two Global North researchers interacting with Global South ethnic minority youth and elders, and the degree to which we were able to help support the creation of subaltern counter-narratives to Vietnamese state discourses of upland minority histories.

With Military Precision: A Reflexive Examination of Colonial Ethnography in Upland Tonkin (Northern Vietnam)
Jean MICHAUD

Between 1897 and 1904, French colonial infantry officers compiled extensive 'ethnographic' reports on the highland peoples of what is now the northern frontier of the Socialist Republic of Vietnam. Yet colonial military ethnography has never been a popular topic in anthropology. It has been considered biased and unscientific; a crude tool for furthering the colonial agenda and deepening the domination of the colonized. I challenge that assertion here by focusing on the progression of unearthing this military ethnography, situating this endeavour against the background of its critical, methodological, and ethical implications, and paying particular attention to different logics and embedded practices. I take on the 'duty of remembrance for lost ethnography' by these unambiguously incidental and male authors, for whom such labels have contributed to keeping their works in the shadows. From reading and reflecting over the years on the forces of modernization in isolated upland societies in several Asian countries, I contend that when pushing this ethnological and historical data through the filter of critical scholarship on egalitarian societies, layers of important implications can be revealed. Discussing these colonial archives provides evidence of an early crystallization of power differentiation, and in the process, creates questions concerning context and methods that bring the moral dimensions of any historical anthropology enterprise to the fore.

The Archive, the Road, and the Field Between: Towards a Geography of Vietnam's Black River Region. Christian C. LENTZ

This paper examines the cultural relationships, representations, and differences that spring from the construction of Vietnamese territory in and around Điện Biên Phủ. Its title, "Arduous but Romantic," borrows from a political cadre from Huế who mobilized local Tai and Hmong women during the Điện Biên Phủ Campaign of 1953-54. His memoir harks back nostalgically to a foundational moment when hundreds of thousands of soldiers, workers, and officials embarked from historic centers of Kinh/Viet civilization to contest imperial France's hold over the culturally diverse borderlands with Laos and China. In life as much as in death, they initiated connections between upstream and downstream communities, tying them together intimately, nationally, and lastingly. Many more have since enlisted in this process, including not only veterans, settlers, and officials but also artists, authors, and experts, all of whom continue a process of Vietnamization into the present. Far from one-way domination, however, the relations these Kinh pioneers forged with local Tai, Khmu, Hmong, Dao, and other ethnolinguistic groups remain shaped as well by local processes, especially Tai-ization.

Polyvalent as they are, these processes of intercultural mixing have left traces bearing sharply gendered features. Inscribed in newspapers, memoirs, and monuments as well as photographs, posters, and fiction, traces of Vietnam's cultural influence tend to feminize local peoples, masculinize Kinh newcomers, and postulate romantic relationships between them. As much in the archives as in everyday conversations, such tense and tender conversations connect Vietnam's hinterlands to its core.

In the Creases of Indigeneity: Mixed Race Communities, Citizenship and Belonging in Twentieth Century Indonesia

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How does indigeneity operate in a non-settler colonial space? What does it mean to be Indigenous in a place that has never had to deal with large-scale in-migration settlers who forcibly took ownership of the land and remained there? My presentation investigates the link between indigeneity and citizenship in Indonesia throughout the 20th century to consider these questions. By focusing on the discourse surrounding legal citizenship in the 1950s for those who were (and continue to be) considered “pseudo-Indonesian” in public (most notably Chinese Indonesians and Arab Indonesians who were born as “Dutch subjects” in the Indies), I seek to trace the production of indigeneity as the language of belonging beyond formal citizenship in the everyday vernacular. Arab Indonesians have proclaimed to be pribumi (native, “of the earth”), the “legitimate” citizen, whereas Chinese Indonesians remain to be viewed as permanent immigrants. By engaging with these “pseudo-Indonesian” groups, my paper sheds new light on the politics of indigeneity in postcolonial Indonesia. The discourse surrounding the pribumi identity cannot be separated from who was (and continues to be) excluded from the narrative and who gets to indigenize. While the use of ‘pribumi’ follows the rule of difference that proclaimed a separation of humanity as a necessary part of colonial administration, a focus on ‘pribumi’ discourse as an enduring legacy of Dutch colonial regime limits our understanding of postcolonial vocabulary of belongings and obscures solidarity movement. On that account, this presentation expands on the conceptions of being indigenous as identity politics and the imagination of the new public in twentieth-century Indonesia.

Impact of COVID on Phuket's tourist destination: from resilience to dispossession

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With over 3 million tourists visiting annually, the island of Phuket in Thailand is one of the most popular travel destinations in Southeast Asia. As most of the island relies on tourism, the Covid pandemic has had a major impact on the island's economy: many people have gone out of business and the main tourist areas were described by many as ghost towns. Receiving little to no support from the government, initiatives from the private sector and civil society made Phuket resilient through months of tourism shutdown.

To bring tourists back to the island, the Thai government has initiated a series of measures: the Phuket Sandbox to attract foreign travelers, We Travel Together to encourage domestic tourism, and the SHA+ to guarantee safety and hygiene. On the one hand, these measures generated enough economic activity for many tourism businesses to survive during these difficult times.

But who really benefited from these policies? Having conducted 8 months of fieldwork in Thailand, this presentation will show that these policies have generated different forms of dispossession of local tourism stakeholders. These policies have strengthened the power of national and international elites and have accelerated a process of dispossession of small and medium-sized enterprises thereby contributing to a greater concentration of capital within large tourism companies. Such dispossession was masked by a discourse promoting quality tourism, marketed by the government as being a form of sustainable tourism that would generate more tourism expenditure.

Bahala na si Batman: The Glorification of Filipino Resilience and Simone Weil's Attention to Suffering as a Proactive Attitude Towards Misfortune

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Proposing that the notion of Filipino resilience is disoriented and abstruse, this paper attempts to locate this among Filipinos' understanding of misfortune as a dispositional state of fate. This particularly points to the looming devaluation of this brand of resilience: demoted into a fatalistic act of transcending their experience of suffering; promoted into a bona fide expression of their patience and resignation. Born out of this is the fetishized image of the suffering Filipinos – to see them as willing sufferers. As this paper contends, this proceeds in the glorification of Filipino resilience. This is particularly seen in the characterization of resilience in the normative expression-experience of the bahala na mentality. The term, which can be literally translated as 'let God [fate] be', finds its valuation in the optimistic depiction of Filipinos to endure any form of suffering. I argue that while this does not merit a dismissive stand, a revaluation of the concept of resilience vis-à-vis the experience of suffering can be gleaned from the thoughts of Simone Weil. Three-part discussion is presented to make this hypothesis feasible: (1) the examination of the bahala na expression-experience and the glorification of Filipino resilience; (2) lessons from Simone Weil's notion of attention to suffering and man's relation towards it; (3) understanding resilience during the pandemic as Filipinos' closest and latest experience of suffering and its overarching challenge for a responsive and proactive attitude towards misfortune.

The Standing of Buddhist Monks After the Coup

Submitted by

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Prior to the February 2021 coup, it seemed like a safe claim to state that there existed in Myanmar a generalized respect for monks and for the sangha more generally, that influenced not only individual interactions with monks but also the potential for monastic political engagement in various forms. Even when particular modes of political participation were seemingly divisive—whether the intra-monastic debates over socialism in the 1950s or the diverse Buddhist protectionist methods adopted by Ma Ba Tha in the 2010s—this broad dynamic of religiously-grounded institutional respect remained.

There is some reason to suspect that the support of several high-ranking and (formerly) highly-respected monks for the coup, alongside a broad revolutionary mentality within the resistance of questioning—if not upending—embedded social hierarchies, might be altering this dynamic in profound ways. Specifically, social media criticism of specific monks and of monks in general has been present to a degree and in a quantity that was almost unthinkable just a few years ago.

We seek to contextualize and analyse the implications of these public critiques and to consider what effects they might have on public perceptions of Buddhism and Buddhist monks in Myanmar today and on the potential future political role of monks.

Contester le vent fort : la politique canadienne envers le Timor-Oriental, 1975-99

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En 1975, les forces armées indonésiennes ont envahi le Timor oriental, un petit pays ayant déclaré son indépendance quelques courts jours auparavant. Au cours d'une occupation militaire de 24 ans, à peu près 100 000 Timorais sont morts.

Contrairement aux prétentions d'Ottawa d'être une voix forte en faveur des droits humains sur le plan international, le gouvernement canadien a toujours appuyé le régime indonésien. Mais en même temps, plusieurs militants ont travaillé cote-a-cote avec le peuple timorais en appuyant le droit à l'auto-détermination.

Cette communication décrit la politique canadienne, accordant une attention égale aux actions des organisations non gouvernementales, en utilisant des documents d'archives non exploités à la fois gouvernementaux et non-gouvernementaux. Les dossiers du gouvernement canadien, lus aux côtés de ceux de groupes de solidarité, révèlent un gouvernement qui a commencé à militer en appui à l'Indonésie mais, au fil du temps, a changé sa position. D'abord menée par des alliés clés, la politique canadienne a évolué sous pression venant des militants canadiens basés dans les églises, les syndicats, les groupes étudiants et surtout les organisations en solidarité avec le Timor, notamment le Réseau d'Alerte Timor-Oriental. Enfin, en 1998, le gouvernement canadien en est venu à soutenir le droit à l'auto-détermination.

L'histoire de la politique canadienne concernant le Timor oriental mets la lunette sur le rôle clé des militants en influençant et en façonnant les relations internationales. Le gouvernement canadien ne défend pas, lui, les droits de la personne. Pourtant, il est obligé de plus en plus de prendre note de et répondre à la pression des militants.

Out of Sight, Out of Mind: Resistance to the US Military in the Philippines

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While the Philippines once hosted some of the largest and most strategically important US bases in the Indo-Pacific, it witnessed one of the few successful anti-US-military movements in which activists influenced Filipino policymakers to terminate the US's basing access in the early 1990s. However, the Philippines has allowed a smaller contingent of US troops to use some of its own military bases on a temporary basis since the late 1990s. This renewed US troop presence has faced fewer and smaller protests than those prior to the US's departure in 1992. What accounts for this disparity? Drawing on interviews, protest event data, and other primary sources, I argue that this difference is mostly due to differences in the political opportunity structures around the US troop presence and the way activists' frames are received. While activists framed the US presence as a violation of Filipino sovereignty in both periods, the lowered visibility of the presence in the latter period undermines the credibility of activists' frames. Additionally, differences in external threat perception also contribute to the lack of credibility, shifting from low levels of external threat at the end of the Cold War to high levels in more recent years as China and the Philippines clash over competing maritime claims. However, activists can draw public attention to problems related to the US military when they exploit openings in the political opportunity structure, as I show through the case of Jennifer Laude's murder. This analysis aims to contribute to our understanding of public opinion and the US military abroad as well as the ways that political opportunity structures and frames impact protest mobilization.

Long Term Effect of the Dutch Cultuurstelsel Policy on Demographic and Human Capital Growth

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In order to quickly recover its finances following costly colonial campaigns, the Dutch East-Indies Government enacted Staatsblad no. 22 in 1834 known as cultuurstelsel or forced plantation system. The policy is thought to greatly contribute in poverty increase especially in the Java Island. This research is the first to quantify the long-term effect of this policy on demographic and human capital quality in the highly exposed districts. Using World Bank's detailed district-level data from 1988 to 1997, I find that the 19th century policy not only leads to lower population growth at 0.2 –0.5 percent when compared to the control group, but also lower secondary school participation and higher poverty incidence at around 1.7 percent. While the trend is similar between Java and non-Java region for the education sector, I further find that the effect is more severe in the interior compared to coastal area in Java except in primary school participation. There are two major points to highlight (1) the findings provide empirical evidence of the destructive effect of extractive colonial policy even long after the system collapsed, and (2) inability of the post-colonial institution to identify and offset the problem, at least during the new order era. While there are limitations to this study particularly on the availability of accurate historical data, these findings are still merit for wider discussion and future improvement.

Cambodian Dreams: Charting a New Path or Returning to a Golden Era?

Name of Convener and submitter:

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What comes to mind when people think about the country of Cambodia and Cambodian people? For many, the devastation of the Khmer Rouge (or Democratic Kampuchea, 1975-79) comes to mind. After the regime's collapse, many Cambodian refugees were resettled abroad, creating a new home for themselves and their descendants. Those who remained in Cambodia, experienced post-war efforts of rebuilding and reconciliation. Although the shadow of the Khmer Rouge is ever-present, the papers in the panel want to redefine Cambodian culture, history, and identity, not as victims, but as resilient people pursuing different dreams. Some Cambodian women are defying traditional expectations about what it means to be a "good" child through their pursuit of higher education (Garber). While others, particularly in the diaspora, look toward the past for encouragement and comfort. These include refugee gardening practices and the exchange of Cambodian ingredients as a form of care (Seng) and intergenerational discussions about Cambodian popular and rock music (Soun). We also find children of Cambodian refugees trying to understand their dreams. One French Khmer filmmaker (at the center of Mitamura's paper) not only finds inspiration through his grandfather and 1960s films, but also forges his own ideas about the future of Cambodian filmmaking. This panel hopes to challenge people's popular imagination of Cambodians and ask people to see a diverse, vibrant, and resilient people who dream of getting an education, cook fragrant cuisines, play fun popular music, and produce poignant films.

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Paper Abstracts

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Being an Inspiration: Cultivating a Sense of Possibility for University Education Among Young Cambodian Women

A significant proportion of the current university student population in Phnom Penh is charting a course into and through university for the first time in their families and, for some, their home communities. Particularly for young women who, just over a generation ago, were told that continuing their education beyond elementary school was unnecessary, attending higher education is a radical step. In Cambodia and around the world, higher education is considered to be inspirational due to the promise of upward social mobility that continuing on in education provides. Cambodians coming to the capital from other provinces, many from rural areas, have to overcome difficult national exams, find scholarships to pay for the tuition their families cannot otherwise afford, and try to find jobs to support their living costs in the most expensive city in the country. Resilience is cultivated at every step of their journey. For young Cambodian women, that cultivated resilience is then made visible by telling their stories in inspirational workshops, being a mentor to those following behind them, and/or giving back to their families. Drawing on 12 months of ethnographic fieldwork with young Cambodians currently enrolled in university or who have recently graduated, I describe how young women develop an inspirational and aspirational narrative about their own journey. Simultaneously, they cultivate a sense of moral personhood that incorporates—or inverts—expectations of Cambodian femininity and being a “good” child to create an emerging sense of a modern educated Cambodian that reinforces the paradigm of education as modernity.

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Gender Studies
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Dreams from the Future: Resilient Formations of Cambodian Film

This paper considers prophetic story as a practice of resilience in contemporary Cambodian film and filmmaking. It follows narrative attention to ‘dreams from the future’ across the works of French Khmer filmmaker Davy Chou. In particular centering his 2014 short film ‘Cambodia 2099’ and his 2011 documentary feature ‘Golden Slumbers,’ I situate these speculative moves in the

history of prewar 1960s Golden Era Cambodian film and contemporary circuits of desire and attention that filmmakers such as Chou negotiate across their publics. I read with multivalent understandings of speculation from across Southeast Asian/American Studies, Black Studies, and political theory including the theorizations of Boreth Ly, Aimee Bahng, Kara Keeling, Robert Meister, and others. I do so in order to consider practices of speculation as not only dreamlike but materially formative, both potentially destructive and generative. In this way, I seek to center messages on offer from the futures Cambodian filmmakers create on screen and off. In forming speculative community and pedagogical filmmaking space alongside the Anti-Archive film collective, Chou works in the lineage of his grandfather (prolific filmmaker Van Chann) and other Cambodian filmic forebears. I thus trace Chou's contributions across both nation and diaspora to resilient Cambodian cinematic life and expansive redefinition thereof.

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Sprouting Resilience: Cambodian Gardens in Diaspora

Out of the turmoil of war and displacement over the past four decades, Cambodian refugees have rebuilt lives through growing food. Plants such as lemongrass stalks, chili peppers, eggplant and mint dot elaborate gardens globally outside of Khmer homes. Reflecting on participant observation and informal interviews, this paper highlights the adaptive political and self-healing powers in diaspora as constituted through multiple everyday activities such as watering plants, talking about the plant's properties, and sharing them with friends and family as acts of care and reciprocity. These Khmer food ways through plants are central to understandings of what it means to be nourished and fulfilled.
