

## Appendix III

### Abstracts of Papers

#### Panel 1: Violence, Memory and Social Catharsis

##### **Remembering the Legacies of the Marcos Dictatorship: The Formation of Historical Memory and the Struggle for Justice in the Post-Marcos Period**

*Wabyudi*

Memories of the regime of Ferdinand Marcos still remain in the minds of many Filipinos, especially those who were the victims or relatives of victims of human rights abuses. This study examines transitional justice in the post-Marcos period. It seeks to understand post-Marcos government's handling of human rights violations, and to explore the ways in which many Filipinos remember the Marcos legacy of human rights violations, as a form of continued resistance. The study is based on both fieldwork and a literature review. The fieldwork entailed conducting interviews with a number of people in relation to martial law, observing monuments, and visiting museums. The literature review focused mainly on the policies of President Cory Aquino's government on human rights violations. The study aims to understand the collective memory of the Filipino people regarding martial law issues as well as to find out the challenges facing Filipinos in bringing human rights violations to court.

##### ***Pika-Boo*: Public Performance Art works as an act of mutual forgiveness and understanding of the Second World War and the atomic bomb incidents.**

*Too Chee Hung*

The Second World War was a traumatic period for many people living in Southeast Asia, where it is mainly remembered in terms of Japanese occupation and Japan's imperial goals. Unfortunately, the horrors of the past surrounding this era have never been resolved. The aggressed parties who suffered and lived through the war were not accorded closure, as neither compensation nor apology was offered to them by the offending parties. At the same time, those who lived through the war in Japan have been encouraged to believe, through national indoctrination, that they themselves are the ultimate victims of the war. This paper examines my attempts as an artist to use performance art to heal the wounds of war and to bring back memories of the past, so that we can begin to understand the truth and never repeat the mistakes of former times again.

##### **Towards Peace and Reconciliation: Case Studies of Peace Museums in Japan and the Philippines**

*Patporn Phoobhong*

To what extent can a peace museum achieve the ultimate goal of peace education? Examining peace museums in Japan and the Philippines, I argue that if we were to consider peace museums in term of body politic, we find that these museums represent diverse and collective memories. The existence of peace museums reflects the abilities of different segments of society to utilize public space and get involved in social and political activities. It also reflects the societal generosity of offering space for experiences, memories, perspectives, and demands. The exhibitions and activities in peace museums demonstrate the peace museum's role as a social and political space--which key element contributes toward the emergence of the peace process.

## **Post-Conflict Institution in Support of Reintegration and the Peace Process: Notes from a Field Research in Mindanao of the Philippines**

*Lambang Trijono*

Rising awareness on human security issues affected by conflict and peace deterioration will significantly reduce conflict and bring about a new prospect for building peace in conflict-prone regions. This is especially true for Mindanao, where conflict and peace are simultaneously protracted. In such a situation, it is not only conflict, but also peace deterioration and its impacts on human security issues, that should be the main concern. This paper raises a critical issue on how to tackle peace deterioration to prevent its negative impacts on human security and promote the democratic peace process. Based on the three months of field research done in Mindanao, the paper comes to the conclusion that a visionary peace process is highly required to promote reintegration, strengthen peace process, and find a viable democratic solution to transform conflict and rebellion. In this respect, a visionary democratic imagination would help foresee the future of peacebuilding in Mindanao. While the existing post-conflict institutions have to be supported, visioning the future of peace process by looking for any possibilities to transform the rebel groups to be democratic political institutions after a peace deal should be the main concern.

### **Panel 2: Expanding Space—From Exclusion to Inclusion**

#### **In the Name of Civil Society: Land, Peace Initiatives and Environmentalism in Muslim Areas of Thailand and the Philippines**

*Fadzilah Majid Cooke*

Community initiatives aimed at achieving peace in the southern Philippines and in the south of Thailand are analyzed in this paper, through the conceptual lens of “slow violence” and “environmentalism of the poor”. “Slow violence” describes the effects of long-term historical and geopolitical processes of socioeconomic marginalization through covert or overt practices, often sanctioned by law. “Environmentalism of the poor” describes how communities mobilize in defense of the natural resources and the environment upon which their livelihoods depend. The paper explores how, in order to endure, community mobilization requires special forms of leadership, including transparent leadership and wealth-sharing (not wealth accumulation as is the recent trend). Genealogy tracing among Maranao in Mindanao and involvement in a community research project concerned with the environment in southern Thailand are explored as grassroots activities with the potential to support peace-making, that could be strengthened with policy support.

#### **Documentary Film on Progressive Islam in Indonesia and its Impact on Muslim Women**

*Norbayati Binti Kaprawi*

This paper is the result of a project in which the researcher spent a year in Indonesia, researching and filming for a documentary film on progressive Islam and its impact on Muslim women in that country. The project sought to examine the diversity of Islam in Indonesia and, in particular, to highlight progressive discourses of Muslim scholars and activists and their potential positive impact on Muslim women in Indonesia, Southeast Asia and internationally.

### **Upholding Feminist Principles in the Era of Globalization: Challenges faced by Women's Activists in Finding Balance between Core Values and Organizational Practices in Women's Movement-based Organizations**

*Susanna George*

As feminist organizations grow and evolve in response to different socio-cultural and political realities they emerge from, many have shifted from more informal, collective, campaign-based structures and processes to more formal and institutionalized entities. This research aimed to examine how feminists working in these organizations enact their core values in their internal organizational processes and practices. Feminist perspectives on collective and non-hierarchical processes were sought, as this appears to be a touchstone to creating organizations that are alternative to mainstream (patriarchal) organizations. Using a more dialogic, facilitative approach, the research itself has been used as an opportunity to open spaces for more reflective discussions between feminists within organizations. When assumptions, hidden norms and meanings are uncovered and understood, and values are negotiated by all those who make up an organization, there is a greater chance of the organization being aligned, supportive and a productive workplace.

### **Civil Society Organizations (CSOs) in Promoting Child Rights: Comparisons between Thailand and the Philippines**

*Syvongsay Changpitikoun*

In 2009, the government of the Lao People's Democratic Republic (Lao PDR) approved a decree for the regulation and operation of non-profit associations (NPA) or civil society organizations (CSO). However, such organizations are still little known in the country. This study seeks to identify models from Thailand and the Philippines, where CSOs have significant roles in promoting child rights, which might be useful in the Lao context. Important issues for CSO effectiveness in LAO PDR and elsewhere include capacity building, moving from volunteerism to professionalism, and ensuring members are committed to connecting with the vulnerable, governments, international agencies and donors.

## **Panel 3: Cultures and Identities in Transition I**

### **Shifting Phases of the Art Scenes in Malaysia and Thailand: Comparing Colonized and Non-colonized countries**

*Noriko Ishimatsu*

Nowadays, contemporary Asian art is showcased in international art fairs and exhibitions. But modern and contemporary Asian art existing before the 1980s is hardly shown or discussed outside Asia. It could be suggested that there is an imbalance of understanding between Western art and Asian art. Actually, the West-centric value including notion of art was introduced in Asian countries through the western modernization and colonialism in the 20<sup>th</sup> century. While accepting the Western art value, artists from Asia have been producing their own artworks that reflect their society, politics, history and daily lives. I explored the development of art in Malaysia and Thailand by looking at the shifting phases of art scenes from the 1960s to the 1990s. Moreover, in comparing the two countries, I also examined the different processes of developing visual art in the colonized and non-colonized countries in order to see how colonialism has or has not influenced the art scenes. To do so, I paid attention to art institutions and systems that played an important role in the development of art in each country.

### **Image and Identity: A Study on the Images of the Virgin Mary Clad in a Local Dress in the Philippines**

*Yuria Furusawa*

This study is on images of the Virgin Mary depicted as a local lady in a local or ethnic dress, which are found in modern and contemporary artistic expressions and religious images in the Philippines as well as in other parts of Asia. It focuses on the creation and development of these images, explores the idea behind them, and tries to position them in the context of the expression of identity in visual representations and the localization of Christian iconography. The paper consists of three parts. First, it discusses the backgrounds, such as the localization of the image of Mary in Asia and the ethnic costume as the representation of tradition and culture in the modern nation state. Then, it overviews the history of Marian images and devotions in the Philippines, and classifies the images according to their origin and style. Last, it looks into five instances of local Madonnas: the Virgen sa Balintawak, the Brown Madonna, the Virgen sang Barangay, Our Lady of the Philippines, and the “Filipina Madonna” series and thereafter concludes that some are expressions of the people’s yearning for freedom and salvation, while others are expressions of the image of identity and cultural value.

### **The Aesthetics of Filmmaking as Ways of Seeing in Asia: Experimental Documentaries in Japan and Thailand**

*Nguyen Trinh Thi*

In Vietnam where society remains dominated by state-controlled media and education, the arts is still largely controlled by the government. Although films and the arts in the country continue to lag behind the rapid changes and transformations that society is going through, they should, however, play a much more important role in the formation of civil society. New initiatives in the arts and art education are very important for Vietnam; and best practices, models and strategies for development and sustainability in the region need to be learned and shared. As a filmmaker and video artist working in Vietnam which has virtually no history of independent documentary and experimental films, I am particularly interested in learning about the history of and current developments in independent documentary film and video art works in the region, particularly the art and aesthetics of film as ways of seeing and perceiving. The encounters and discovery of the many independent documentary films and filmmakers in Japan and Thailand during my 2011-2012 API stint have given me tremendous inspiration for my work as an independent filmmaker, as well as a film/art organizer in Vietnam.

### **Understanding the Indigenization and Hybridization of the Science Curriculum: The Model of Culturally Relevant Science Education in Thailand and Japan**

*Vicente C. Handa*

This paper focuses on a research project aimed at generating models of culturally relevant science education through an in-depth understanding of how indigenization and hybridization of science curriculum take place in Thailand and Japan. It highlights findings drawn from a six-month, multi-site ethnographic study in each host country. The research project generated a corpus of data drawn from interviews, focus group discussions, participant and nonparticipant observations, photographs, video clips, and documents from teacher-preparation universities, local elementary and secondary schools, and their surrounding villages. Summarized in an Integrated Model of Culturally Relevant Science Education in Thailand, the project has documented hybrid spaces in school science—where local wisdom stands alongside Western science—and in three (3) pillars of cultural relevancy in Thai science education. The Japanese model of science education meanwhile presents a holistic perspective of Rika-sans the

local knowledge and Western science dichotomy—thereby showing the co-existence of uniformity and individuality in the science curriculum, the reproduction of scientific knowledge in classrooms, and the goal of education for citizenship training.

### **Acculturation Between Two Societies: Vietnamese Contract Migrant Workers in Japan**

*Kbuat Thu Hong*

This paper inquires into the acculturation of Vietnamese contract migrant workers in Japan and their reintegration upon returning to their home communities. Data is drawn from interviews and focus group discussions conducted in Japan and Vietnam in 2012. The research findings suggest that acculturation paths experienced by migrant workers in both the host and home society are defined by a complexity of determinants, including cultural traits within the countries, institutional factors related to labor migration programs, migrant peer influences, and individual-level variables operating prior to and during acculturation. The paper confirms the importance of acculturation in the entire migration process. Migrants often experience a double “identity crisis,” one in the receiving country and one in the society of origin. Better acculturation will help lessen these crises, and some aspects can be influenced to produce better migration outcomes.

### **Panel 4: Cultures and Identities in Transition II**

#### **The Reflection of Indigenous People’s Changing Identity in the Social, Cultural and Historical Contexts in the Cities of Sarawak**

*Albertus Yustinus Imas*

Dayak is the collective name for the indigenous peoples of Borneo. In Sarawak, Dayak consists of Iban, Bidayuh, and Selako. In the olden times, their way of life and related culture were regarded as primitive, old-fashioned, cruel, paganistic, backward, and revolving around headhunting practices. These caused them to experience torture, humiliation and harassment in the hands of outsiders. Such treatment, in turn, made them feel inferior, marginalized, indifferent, underestimated, and even aggressive. Moreover, being inland people, they had direct contact with nature, consulted and related with natural elements such as omens, the spirits of ancestors, and deities. These aforementioned conditions enhanced “*a shared us feeling*” among them as a consequence of having the same fate and destiny shaped by natural elements and bad treatment from outsiders. In the colonial era, these groups were better known as either Land Dayak or Sea Dayak. The Land Dayak, were described as docile, meek, weak, friendly, introverted, timid, and tender persons who spent most of their lives in the upper rivers and mountainous areas. The Sea Dayak, were described as extroverted, brave, cruel, and aggressive persons who practiced the *bejalai* (walk and adventure) tradition which was the symbol of the Borneo headhunter. The commencement of the Brooke era (1841-1941) provided opportunities for Dayak to move from the rural to the urban area. In the urban area, Dayak started to adjust to the new environment through self-reliance. It cannot be denied that the urban lifestyle had positive and negative influences on Dayak’s culture, local wisdom, and way of life. To scrutinize Dayak’s identity and the possibility of its changing, some interviews were conducted and their results are presented here. Several theoretical perspectives from scholars will be quoted.

***MBAL ALUNGAY BISSALA: Our Voices Shall Not Perish***  
**Listening, Telling, Writing of the Sama Identity and Its Political History in Oral Narratives**

*Mucha-Shim Labaman Quiling*

Mba' Alungay Bissala (*Our Voices Shall Never Perish*) retells the everyday politics of the Sama people in the shared borders of Southeast Asia. Through their narratives and testimonials, the Sama people's stories in the shared borders of the Philippines, the Indonesian and the Malaysian Borneos, are woven in ordinary people's discourses into a new perspective toward understanding the sea-nomadic existence and the sea-faring people's experiences of war, migration, and the challenges to social integration as that, rather than purely descriptive ethnography, is a political discourse. Historical memory especially of pre-colonial Southeast Asian maritime society aided in the building and redefining of the regional and national identities of Sama-diaspora-communities, and locates this ethnic and religious community in the construction of cultural majorities and minorities. This descriptive and exploratory study aimed to answer the problems: Does a traditional primordial bond exist among the Sama diaspora in Southeast Asia? If so, to what extent has modernization impacted on this traditional bond? This study attempted to reconstruct the olden-day "homeseas"—as that ancestral domain and socio-psychological and physical territory—lived by the ancestors, as remembered by the present generation of Sama elders and traditional leaders, and culture-bearers. It revisits the Sama (or Sinama-speaking) diaspora communities to rediscover the social-economic, ecological-spiritual, and politico-communal life as defining elements of a shared "primordial bond" among Southeast Asian Sama diaspora. This work assumed a subjective-reflexive perspective, relying largely on personal contacts and social networks.

**Conserving Linguistic, Cultural, and Biological Diversity:  
 Lessons from the Chong Language Revitalization Project in Thailand**

*Toshiyuki Doi*

Of 1,461 languages known to Southeast Asia, 779 or 53.3 percent are used by groups of fewer than 10,000 speakers. These languages may not survive the 21<sup>st</sup> century. In other words, minority people's culture and identity are under threat. The spread of powerful national and global languages, such as Chinese, English, and Thai, through the education system and mass media, as well as disintegration of local communities by natural disasters and large-scale development, are major causes of declining linguistic diversity in Southeast Asia. Language death can also mean loss of traditional knowledge and violation of human rights. In fact, loss of linguistic/cultural diversity is taking place in many parts of the world. In response to this alarming situation, worldwide efforts to protect linguistic/cultural diversity have started. These efforts are often linked to biological diversity conservation, leading to various projects to protect 'bio-cultural diversity'. One such case initiated by an indigenous minority in eastern Thailand, the Chong, shows how local natural and cultural environments can be revived. Chong people have carried out a number of activities, including orthography development, language teaching for children, and community forest management, which have contributed to strengthening their confidence and identity as an ethnic minority.

**The Representation of Cultural Diversity in Primary Education in the Philippines**

*Truong Huyen Chi*

This paper describes aspects of cultural diversity in primary education in the Philippines. It explores the visibility or obscurity of diversity in the school setting, awareness of diversity among primary school teachers, and perspectives on diversity of education among researchers and policy-makers. The paper finds that while most teachers are aware of the diverse backgrounds of their pupils, they seem not

to incorporate diversity awareness into teaching practice. For example, the intermittent use of local dialect in early grades is often a tactic rather than a consistent medium of instruction as part of bilingual education. Little effort is made to incorporate local content in social study subjects. The paper suggests that access to local cultures in education suffers from a ‘double squeeze’. This is a result of a crisis of humanities in the curriculum and a strong upholding of a form of nationalism on the other. Toward the end of the paper, I provide information on the role of the private sector and civil society in promoting local cultures in education.

### **Diversity That Sells: The Success Story of Malaysia’s Tourism Branding “Truly Asia”**

*Firly Afwika*

Thirty-three years after the ethnic riots of 1969, Malaysia finally found a formula to reduce ethnic tension: convert diversity into a promising tourism product. Ever since it launched the campaign “Malaysia, Truly Asia” in 2002, the country has been “selling” its multiculturalism and cultural diversity, which represent all the major civilizations in Asia. Its brand positioning reflects not only Malaysia’s ethnic diversity, but also its natural, cultural and historical make-up. After 10 years of this consistent campaign, “Truly Asia” has become one of the most sought-after tourism brandings in the region. This campaign is considered a huge success, not only because it has made Malaysia the biggest competitor of China as tourism destination, but also it has made tourism the second major contributor to Malaysia’s Gross Domestic Product (GDP). This study wants to elicit some lessons from Malaysia’s bold experience of developing its tourism industry by using its diversity as a unique selling point.

## **Panel 5: Post-Development Paradigms in Asia I**

### **Participatory Governance of Land and Water Resources: The *Satoyama* System of Japan**

*Mochamad Indrawan*

The Japanese *satoyama* epitomizes a form of participatory governance of land and water resources. The aim of this paper is to explore the diversity of socio-ecological systems that characterize the *satoyama* system. Several *satoyama* (here defined as “socio-ecological landscape of productivity”) throughout Japan were visited and on-site interviews conducted. *Satoyama* landscape patterns were dependent on the socio-ecological systems. *Satoyama* could have multiple forms, such as that in the national park of Aso, where grassland and forest *satoyama* co-occur, or that in Lake Biwa where *satoyama* co-exists with *satoumi* (wetlands form of *satoyama*). Rights and obligations drive the social networks, thus realizing participatory governance. Traditional ecological knowledge is an important element that helps govern the system. Unfortunately, due to chronic problems of depopulation, aging, and changing lifestyle preferences, the *satoyama* system is on the decline. Suggested responses include socio-economic enhancement of ecosystem services and local biodiversity, the identification and effective involvement of relevant stakeholder groups.

### **Re-building Japan: Still-photographic documentary project on the resilience of rice cultivation**

*Tawatchai Pattanaporn*

This set of photo documentaries documents problems and agricultural rehabilitation efforts, particularly relating to rice farming in areas damaged by the tsunami and radiation leak in the northeast of Japan. The presentation will be made through the use of monochrome, color photography, and information collected from areas affected by the unprecedented challenge that the Japanese had never experienced

previously. Undeniably, nature has been issuing signals, warning of impending disasters which are expected to become more frequent in the future. Disasters can happen anywhere, including in places that had never before been affected. It is unavoidable that our global community revisits our development approach which will have to address the uncertainty. It is hoped that this documentary will transfer the wisdom, experiences, and challenges for the learning of the wider society.

### **The dynamics of the mining industry in Asia and its impacts on the people and the environment: A photo documentary project**

*Henri Ismail*

As a photographer, I proposed a photo documentary project that would record what the mining practice has brought to the local people and their environment, for the API Fellowship. I went to several mining sites in Thailand and the Philippines from October 2011 to May 2012. The objective of this project is to use visual texts (in this case: photographic images) as a medium, as these could speak to people regardless of what their mother tongue is. Therefore, the significance of the project lies in its utilization of this rarely used medium. While doing the fieldwork, I found differences and similarities between both countries. However, I will highlight the case of Non Samboon that I perceive to be an excellent example of generating community-based initiatives. These initiatives have endured for more than 10 years now, and I found that keys to their survival are consistency and independence. I am using the pictures I produced to share the stories, lessons, and my experiences of Non Samboon, particularly with the affected community in Molo, East Nusa Tenggara, Indonesia.

### **Alternative power production for sustainability and justice for local communities**

*Pornsiri Cheevapattananuwong*

This research is a response to ASEAN-wide policy debates over the use of conventional and renewable energy sources to reduce global warming. The paper examines benefits and challenges around different energy development options for local communities in Indonesia and Japan.

### **SANCTUARY: GENIUS LOCI AND EMPOWERMENT IN COMMUNITY-BASED TOURISM**

#### **An Investigation of Community-Based Theater, Tourism, and the Creative Industries in Thailand, Japan, and Indonesia, as Emerging Models of Social Entrepreneurships**

*Lutgardo L. Labad*

Tourism has grown in leaps and bounds in the Asian region, but has also reared its upside (economic boost) and downside (loss of cultural and ecological integrity) results, especially from the hype that it has become a major vector of growth in several developing economies. In the Philippines, I have been engaged in developing community-based cultural collectives to address poverty alleviation and benchmark cultural tourism, but found areas for improvement which might be answered by observing and studying the best practices of community tourism in Thailand, Indonesia and Japan. The journey to both cultural tourism hotspots and alternative tourism destinations led me to a number of inspiring and enlightening discoveries: the excellent pedagogy of community-based tourism in Thailand, the thriving alternative public theater spaces and community learning centers in industrialized Japan, and the dynamic creative industries in Bali and Jogjakarta specializing in mainstream tourism, as well as ensuring local integrity within their communities. These initiatives point to how the sustenance of the proverbial Genius Loci and pride of place (ecological and cultural) are ensured, while fostering economic prosperity in the local levels by becoming social entrepreneurship, thus indicating how my own province and, hopefully, my country, can realize a truly community-based Creative Economy.



## Panel 6: Post-Development Paradigms in Asia II

### **The Small Theatre-Soft Power: The Means to Build Up Ideal Society**

*Pradit Prasarthbong*

This paper presents the whole picture of small alternative theaters in Tokyo, Japan. It also discusses the demands of small theaters, their management, obstacles, challenges, and the factors behind their existence, as well as their interlink. The paper gives readers some examples of small theaters reflecting diversities and inspirations. Factors supporting modern theaters in Japan may be adopted in theaters in Thailand to secure their development. There may not be any fixed formula for how small theaters can create dream societies, however. Yet, the invaluable experiences and learning during my Fellowship activities gave me inspiration and a guide to possibilities. These will be applied to my future work for the ideal world of theater arts, which I will elaborate on later in this paper.

### **Linking the Movements of the Urban Poor in ASEAN and Japan to Create Land and Housing Justice**

*Abhayuth Chantrabha*

Based on the researcher's fieldwork with urban poor movements conducted in 2011-12 in the Philippines, Indonesia, Malaysia and Japan, this paper relates the problems of evictions in all four countries resulting from the dominant neoliberal development paradigm, as well as the responses mounted thereto by the organized urban poor in the different national contexts. The research suggests the necessity of linking the urban poor throughout the region to realize what might be termed genuine "grassroots globalization" that has the capacity to bring about justice through international solidarity-based collective action.

### **Social Movements and Democracy: Experiences from the Philippines and Thailand**

*Somchai Phatharathananunth*

This article investigates the relationships between social movements and democracy in Thailand and the Philippines in the period of post-authoritarian rule. Social movements have been singled out as important components of civil society that enhance democracy and as champions of social justice, human rights and participation. Few would question the central role held by social movements in democratic development. However, social movements take different attitudes to democracy. Some support the contemporary practice of representative democracy, while others prefer the direct participatory model. This paper examines conceptions of democracy among social movements in the Philippines and Thailand and analyses their implications.

### **Strengthening Self-determination for Social Transformation through Participatory Approaches in Pro-poor Agri-environmental Research and Development: Case Examples from Thailand**

*Kam Suan Pheng*

An evaluation framework to assess the extent to which participatory approaches help to foster pro-poor and pro-environment agricultural development was tested on three agriculture-based projects. One project attempted to foster collective action on land and water management among highland communities. Another project assisted Hmong lychee growers to fetch higher prices through finding new markets for their improved fresh and processed products. The third project piloted the introduction of eco-friendly fishing gear to artisanal fishers facing increased competition and depleted coastal fish stocks. The test projects needed target farmers and fishers to acquire new technical skills and to self-organize

collaboratively. Participatory techniques aimed at fostering mutual experiential learning and increasing participant's capacity in making informed choices and tackling institutional and policy obstacles. Analysis of the case study outcomes indicates different extents of achievement and points to various roles and strategies that researchers can undertake in efforts in which short-term projects are expected to contribute to longer-term social transformations in the rural sector.