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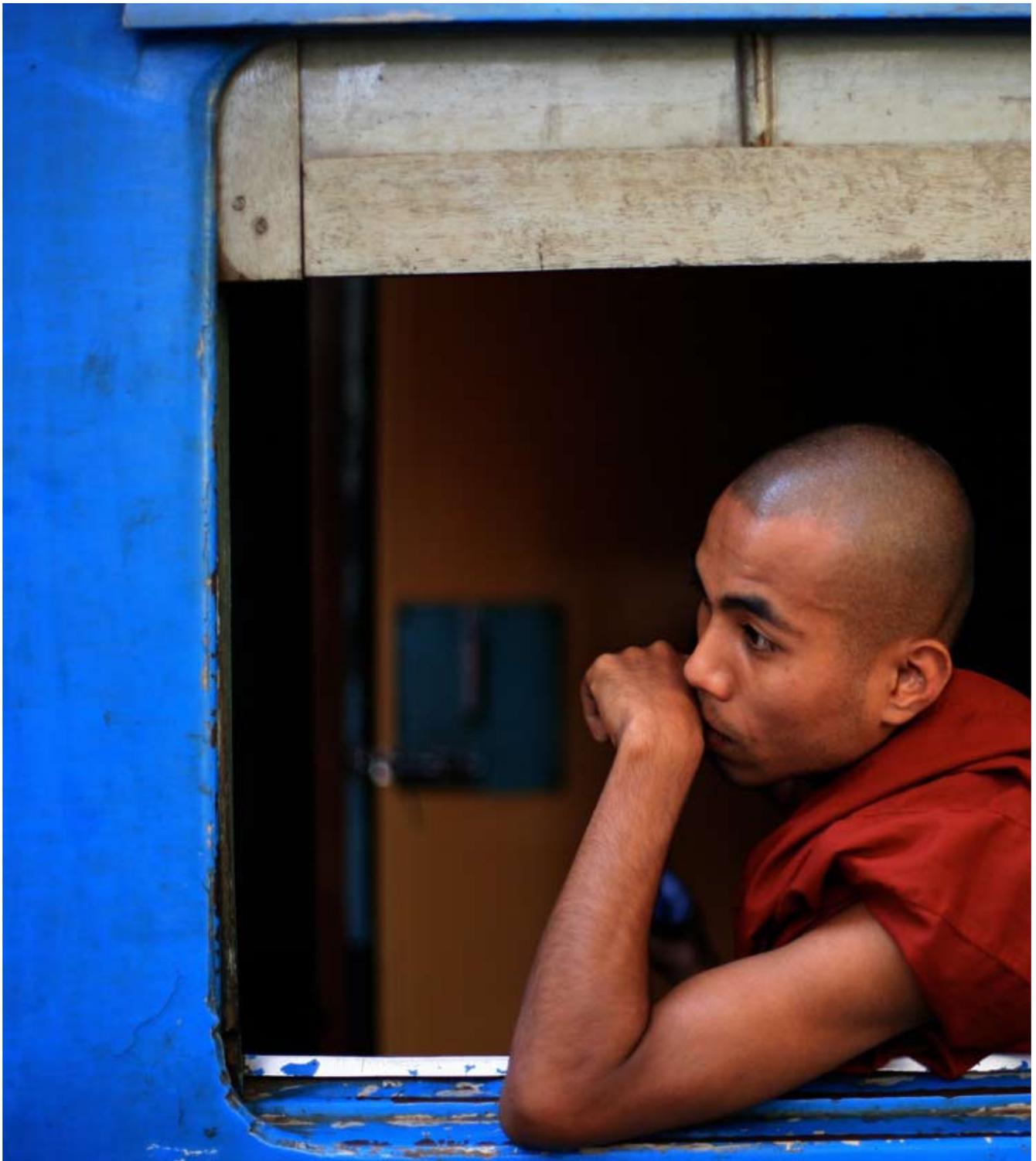
C C E A S E - C C S E A S

LE BULLETIN DU CONSEIL CANADIEN DES ÉTUDES SUR L'ASIE DU SUD-EST • Vol. 10 • No 2 • HIVER 2011

MIGRANTS IN SINGAPORE: MASCULINITIES AND CLASS *Jun Jia Ye*

THE ART OF NOT BEING GOVERNED *Reviewed by Karen McAllister*

LES JOURNÉES DE TAM DAO *Stéphane Lagrée*



Dear reader...

We are pleased to bring you this second issue of the tenth volume of the CCSEAS biannual newsletter for Winter 2011.

This issue includes a wide range of contributions by members and friends of CCSEAS. This includes a book review of James Scott's new work by Karen McAlister, and a report from the field from Jun Jia Ye. Both pieces situate recent research and thinking on Southeast Asian studies in the context of ongoing or recently completed dissertation research. We very much appreciate this kind of reflective work, and feel that it is an emerging strength of this newsletter. In this spirit, we encourage all members — and particularly graduate students — to continue submitting updates of their work in progress.

We draw your particular interest to the announcements for our upcoming biannual meeting to be held in Toronto October 2011, and an associated dissertation workshop. The deadline for conference papers and panels is quickly approaching, so please ensure that your paper makes it in. The *Updates from Members* section includes a review of a last year's University of Toronto workshop on democracy in Southeast Asia CCSEAS' current President, Prof. Jacques Bertrand. The update can provide an idea of what you may expect from the 2011 dissertation workshop.

Thanks to all of the contributors to this, past and newsletters. We hope that you enjoy this issue, and look forward to hearing from you.

Yours,
The Editorial Committee

Comments, suggestions and submissions for future issues are always welcome. You can reach us at: ccseas.executive@gmail.com.

Cher(e)s lecteurs et lectrices,

Le comité exécutif du CCEASE est fier de vous présenter ce deuxième numéro du dixième volume de notre bulletin d'information bi-annuel pour l'hiver 2011.

Ce numéro regroupe les contributions variés de membres et amis du CCEASE. On y retrouve une recension du dernier livre de James Scott par Karen McAlister ainsi qu'une note de terrain par Jun Jia Ye. Ces deux auteures s'appuient sur leurs travaux de doctorat en cours ou récemment complétés pour partager avec nous leurs réflexions sur la recherche en Asie du sud-est. Nous apprécions grandement ce type d'article 'réflexif' et considérons qu'il s'agit de l'une des forces émergentes de ce bulletin. Dans le même esprit, nous encourageons tous les membres, et en particulier les étudiants gradués, à nous soumettre des mises à jour sur leurs travaux en cours.

Nous attirons votre attention sur notre prochain colloque bi-annuel qui se tiendra à Toronto en octobre 2011 et sur l'atelier de thèse qui y est associé. Prenez-note que la date limite pour la soumission des communications et des projets de séances approche à grand pas. Dans la section *Nouvelles des membres* Vous trouverez une note sur un atelier qui s'est tenu l'année dernière à l'Université de Toronto sur le thème "Démocratie en Asie du sud-est" qui donne un aperçu de ce qui attend les participants à l'atelier de thèse de 2011.

Merci à tous ceux qui ont contribué à ce bulletin et aux précédents numéros. Nous espérons que vous prendrez plaisir à la lecture de ce numéro et espérons avoir de vos nouvelles bientôt.

Vôtre,
Le comité éditorial

Les commentaires, suggestions, et soumissions pour les prochains numéros sont les bienvenus. Vous pouvez nous joindre à : ccseas.executive@gmail.com.

Vol.10 No. 2 Hiver 2011

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Vol. 10 Issue 2 Winter 2011



PRESIDENT'S COLUMN Mot du président

Jacques Bertrand 4

REPORTS FROM THE FIELD Notes de terrain

Jun Jia Ye 6 Masculinities and Class:
Bangladeshi male migrants in Singapore

BOOK REVIEW Recension

Karen McAllister 20 James Scott's *The art of not being governed*

UPDATES FROM MEMBERS Nouvelles des membres

Stéphane Lagrée 12 Les journées de Tam Dao
Napakadol Kittisenee 14 Macbeth in Chiang Mai
Sam Stubblefield 15 Call for an ASEAN Framework on Extractive Industries
17 Book Launch

ANNOUNCEMENTS Avis et Annonces

18

PRESIDENT'S COLUMN

Southeast Asia has been more frequently present in the media over the past few years. Although much of the news has focused on the seemingly unending spat of natural disasters, other major events have also grabbed the media's attention.

The recent release of Aung San Suu Kyi has revived broad awareness of the Nobel Peace Prize laureate's long-lasting campaign against the authoritarian Burmese regime. Although meant to bolster regime legitimacy, recent elections in Burma hint at a possible weakening of the military regime and potential change in the future. In Thailand, conflict between "Red Shirts" and "Yellow Shirts" erupts periodically, and there are likely more episodes ahead.

Despite these recent events that have captured the media's attention, the Canadian public seems generally unaware of the region. We have long forgotten Canada's Year of Asia-Pacific. The government's foreign policy remains focused on the Americas and Europe. Only China and India's emergence redirects the public's attention toward Asia.

As researchers and teachers, we are all too familiar with the general lack of awareness and understanding of the region, even in our universities. I have a rare occasion to teach a course on East and Southeast Asia, which attracts a large number of students interested and sometimes a little familiar with China.

A great majority of these students, even some of which reside in Asia, acknowledge their almost complete

ignorance of the politics and history of Southeast Asia. Even if they are often reluctant at the beginning of the year, it is very satisfying to see them leave the course with great enthusiasm at having acquired so much knowledge on the region.

It seems to me that the CCSEAS and its members could play a greater role to raise the profile and visibility of the region among the greater Canadian public and even in our universities. On a smaller scale, we already do provide fresh exposure to students in our respective courses across a variety of disciplines.

Other ways could be fruitfully explored. We have been quite successful, for instance, at raising the number of participants and the quality of the presentations at our biennial conferences, but they remain largely limited to our small academic community. It would be desirable at the very least to build greater linkages to local communities with roots in the region.

For example, we are hoping to organize some event at the next conference that will attract interest among the very large community of Filipino origin. More than 172,000 people of Filipino origin live in the Greater Toronto Area alone! It makes sense to build some links with this community. Such an initiative at the conference might begin to make CCSEAS even more relevant to the broader public.

In the future, I think it will be one of CCSEAS' great challenges to broaden its horizons and create more linkages to various levels of government,

NGOs, and the broader public to increase Southeast Asia's visibility in Canada. I invite all members to reflect on possible initiatives that might enhance these objectives in our future conferences.

Turning to Council issues more directly, I am happy to report some good news. CASA's transition to a new administrative structure is almost complete. We no longer have a secretariat and so CASA's operations will now be directly managed by its executive. The same applies of course to CCSEAS. CASA is now also a member of the Humanities and Social Sciences Federation of Canada, which will be administering new memberships and renewals.

You will find a link on the new CASA and CCSEAS web page (www.casa-acea.ca). Please use this link to join the association, renew your membership and make on-line payments. We are hoping that these improvements will better serve our members.

Since we are now also financed strictly through member fees and conference registration, **I urge you to join CASA and CCSEAS or renew your membership as soon as possible!**

We are starting to prepare the next CCSEAS conference, which will be held at the University of Toronto on Oct. 14-16, 2011. The deadline for abstract submissions is quickly approaching (April 1st), so ensure to get yours in.

Jacques Bertrand

MOT DU PRÉSIDENT

Depuis quelques années, le sud-est asiatique a été médiatisé plus fréquemment que par le passé. En plus de cataclysmes naturels qui ne finissent plus de se multiplier, de grands événements ont retenu l'attention.

La libération récente d'Aung San Suu Kyi a su raviver l'attention sur la courageuse campagne que mène cette lauréate du prix Nobel de la Paix depuis plus de deux décennies. L'élection birmane, bien qu'orchestrée pour légitimer le régime au pouvoir, indique une certaine faiblesse de la part de la junte militaire qui indique des changements potentiels à l'horizon. En Thaïlande, le conflit déchirant l'élite politique refait surface périodiquement. Il est évident que de nouvelles escarmouches restent à venir.

Malgré ces tendances, nous faisons toujours face à un public canadien qui connaît trop peu la région. On a depuis longtemps oublié l'Année de l'Asie-Pacifique au Canada. La politique étrangère de notre gouvernement actuel reste orientée principalement sur les Amériques et l'Europe. En Asie, on ne voit plus que l'émergence de la Chine, et parfois celle de l'Inde. Comme chercheurs et enseignants, nous pouvons attester du peu d'attention et de connaissance de la région dans nos universités. J'ai le plaisir, tout au moins, d'enseigner un cours sur l'Asie-Pacifique qui attire tout particulièrement les étudiants s'intéressant à la Chine. La grande majorité des étudiants mêmes parmi ceux qui résident en Asie avouent

fréquemment leur ignorance presque totale de l'histoire, de la politique, ou des événements marquants des 11 pays du sud-est asiatique. Malgré leur réticence face à la région, néanmoins ils finissent l'année ravis d'avoir acquis autant de connaissances sur le sud-est asiatique.

Le conseil canadien des études sur l'Asie du sud-est (CCEASE), et ses membres, peuvent jouer un rôle important pour rehausser la visibilité de la région auprès des canadiens (-ennes).

Dans le futur, l'un des grands défis du CCEASE sera d'élargir ses horizons pour augmenter la visibilité du sud-est asiatique au Canada.

À petite échelle, nous éveillons nos étudiants à ses diverses facettes, par le biais de nos disciplines respectives. D'autres avenues peuvent également être explorées. Nos congrès biennaux, bien qu'en hausse au niveau du nombre de participants et de la qualité des présentations, restent néanmoins limités dans leur portée.

Il serait souhaitable de créer des liens avec les communautés locales originaires de la région. Nous espérons, par exemple, organiser un événement lors du prochain congrès qui puisse intéresser la communauté d'origine philippinaise. Plus de 172,000

philippins (-es) vivent à Toronto! Voilà une initiative qui vise à accroître la pertinence du CCEASE auprès du public canadien. Dans le futur, je crois qu'un des grands défis du CCEASE restera d'élargir ses horizons pour rejoindre les divers paliers de gouvernement, les ONG, et le grand public afin d'accroître la visibilité de la région au Canada. J'invite tous les membres à réfléchir à de telles initiatives qui peuvent s'intégrer à nos futurs congrès.

En se tournant du côté des nouvelles de l'association, il faut souligner plusieurs bonnes nouvelles. L'association canadienne des études asiatiques (ACEA) a presque terminé sa transition vers une nouvelle structure administrative. Nos opérations sont maintenant pleinement gérées par les membres de l'exécutif. Nous avons aussi rejoint la Fédération canadienne des sciences humaines qui gèrera à partir de maintenant les adhésions et renouvellements. Vous trouverez un lien sur la nouvelle page web de l'ACEA et du CCEASE (www.casa-acea.ca) qui permet de joindre l'association, de renouveler et de payer les cotisations. Ces améliorations aideront à mieux servir nos membres. Comme nous faisons aussi une transition vers une association strictement financée par les cotisations et les inscriptions, **je vous encourage donc fortement à joindre ou à renouveler dès maintenant!** Nous commençons déjà à préparer le prochain congrès, qui aura lieu du 14 au 16 octobre 2011 à l'Université de Toronto. La date butoir pour les soumissions est le 1er avril 2011.

Jacques Bertrand

REPORTS FROM THE FIELD

Masculinities and Class: Bangladeshi male migrants in Singapore, *by Jun Jia Ye, UBC*

I met Karim and other Bangladeshis like him – jobless and homeless young men – at a restaurant in Singapore’s Little India where they were given two meals a day through a local NGO. They had entered Singapore through the Work Permit system as shipyard and construction workers but had fallen through the cracks. Various employment disputes rendered them unemployed and awaiting repatriation.

The Ministry of Manpower in Singapore issues them a Special Pass while investigations into their employment cases go on. While they wait, Special Pass holders are neither eligible for any formal employment, nor are they allowed to leave the country. Investigations can stretch from three months to 16 months. How did they get here, I often asked them. And why?

A person from his village came up to Karim one day and asked him how much he made a day as the owner of a vegetable shop in Dhaka. This person eventually became his agent and persuaded Karim to work in Singapore. He sold his vegetable shop, used up all his savings and, moving his

wife and daughter into his brother-in-law’s house, sold his own house to pay the agent the \$8,000 (cdn) for a work-permit job in Singapore. A job, which his agent promised would fetch \$1,500 a month – much more, Karim was led to believe, than what he was earning selling vegetables,



Migrant workers, Singapore

even though he was able to save about \$80 a month. Karim had hoped that this new income would bring about a much better life for his young daughter and wife – a sort of life that he would not be able to afford working in Bangladesh.

At one level, the mobility of young Bangladeshi men represents another example of how the current global economy consistently relies on

migrants from developing countries as the foundation of a cheap and compliant workforce.

As capital gets more and more mobile, its drive to increase productivity while driving down production costs leads firms further and further afield. One result has been to shift labour-intensive industries to highly dispersed sites around the globe. Another, as my doctoral work is keen to show, is the incorporation of different migrant bodies into low waged, low status work within global cities.

Singapore’s division of labour creates a mobile, cosmopolitan labour force of highly skilled workers who are willing and able to take risks and to embrace social and career mobilities while less skilled workers become increasingly exchangeable, replaceable and most vitally, cheapened.

Combining Marx and Bourdieu’s work on class, I explore inequality through processes of economic production and

social reproduction and illustrate how these processes set up livelihoods of precarity for many migrant workers. I would argue that just as Third World women are being constructed as more suitable for particular types of work, men from developing countries are also being situated as more capable of certain types of work.

My future research builds upon my doctoral work and contributes,

in a timely manner, to the existing work on transnationalism, global capitalism and gender in two main and intertwined ways: with a strong theoretical focus on class, I examine the practices and processes of the social construction of masculinities and labour recruitment of migrant workers.

I shall continue to deepen current understandings of identity formation at different points of the migration journey for the migrant. Masculine identities are often reproduced in relation to the man's position in the division of labour - this begs the question of how masculinity is

negotiated when the male migrant becomes unemployed. For example, a migrant male would likely experience his masculinity in a different way when he is able to remit part of his salary to his family back in Bangladesh than when he loses his job and is homeless.

Through this gendered class approach, I aim to capture and unpack the ambiguities produced through the struggle of classed male bodies: desires, hopes, choices alongside exploitative work conditions and symbolic violence in the article. A great deal of migration research looks at either the sending or receiving

area, yet my doctoral data reveals that mobility precisely results from conditions and is experienced in both locations. I shall explore how a focus on labour recruitment allows an analysis of routes and how these men negotiate and move within connected processes in different sites. More strongly phrased, a focus on the migration industry through the examination of labour agents and brokers strategically illustrates that there is an important connection between the global growth of labour markets as well as the mobility of workers and the sort of work towards which they are led.

Masculinité et classe: travailleurs immigrants bangladeshis à Singapour, *Par Jun Jia Ye, Université de la Colombie-Britannique. Traduit par Danielle Labbé*

J'ai rencontré Karim et les autres Bangladeshis comme lui, des jeunes hommes sans logis et sans travail, dans un restaurant de Singapour qui leur fournit deux repas par jour via une ONG locale.

Ils sont entrés à Singapour via le système des Permis de travail en tant que débardeurs et travailleurs de la construction. Aujourd'hui, dû à un conflit de travail, leur situation dans le pays est sous examen par le Ministère de la main d'œuvre de Singapour.

Pendant qu'ils attendent qu'on statue sur leur cas, ils ne sont ni employables, ni autorisés à quitter le pays. L'examen de leur dossier pourra prendre jusqu'à 16 mois. Je leur demande souvent comment se sont-ils retrouvés dans cette situation, et surtout, pourquoi?

Une personne du village de Karim l'a persuadé de vendre son commerce de légumes et de déboursier les \$8,000 canadiens requis pour l'obtention d'un permis de travail singapourien.

Karim a utilisé toutes ses économies à cette fin et, après avoir relocalisé sa femme et sa fille dans la maison de son beau-frère, a aussi vendu sa maison afin de rassembler cette somme. À l'époque, le jeu semblait en valoir la chandelle. On avait en effet promis à Karim qu'il gagnerait jusqu'à \$1,500 par mois à Singapour.

La mobilité de jeunes Bangladeshis comme Karim est l'une des manifestations d'une l'économie globale qui s'appuie sur les immigrants de pays en voie de développement comme force motrice. L'un des résultats de cette économie est le déplacement d'industries autour de la planète. Comme mes recherches de doctorat le démontrent, un autre résultat, est l'incorporation d'immigrants au sein des strates urbaines les moins bien rémunérées.

En combinant les travaux de Marx et de Bourdieu sur les classes, j'explore la question de l'inégalité via les processus de production et de

reproduction économique et j'illustre comment ces processus précarisent les moyens de subsistance des travailleurs immigrants. Je conclus que, tout comme pour les femmes du Tiers-Monde, les hommes de ces pays sont « construits » comme plus habilités à accomplir certains types de travail.

Mes futurs travaux se fondent sur mes recherches au doctorat afin de contribuer à la compréhension des rapports entre transnationalisme, capitalisme global, et genres. En m'ancrant solidement dans la théorie des classes, j'examine les pratiques et processus de construction sociale de la masculinité et du recrutement de la main-d'œuvre immigrante.

Je continue également d'explorer les processus de formation identitaire à différents points durant le parcours des immigrants. Cette approche, qui combine genre et classe, a pour but de comprendre les ambiguïtés et négociations de ces hommes tant dans leurs lieux d'origine que dans la zone qui les reçoit. Cela illustre l'importance des connexions entre la croissance globale des marchés de l'emploi, la mobilité des travailleurs, et le type de travail qui leur est destiné.

BOOK REVIEW

James Scott's *The art of not being governed: an anarchist history of upland Southeast Asia*
Reviewed by Karen McAllister

In his recent book *The art of not being governed: an anarchist history of upland Southeast Asia*, James Scott portrays the highland areas of Southeast Asia as “Zomia”, a cohesive region inhabited by diverse ethnic groups connected primarily by a shared history of “statelessness”. Pre-colonial states in Southeast Asia arose in key trade junctions and in valleys where large populations of paddy cultivating peasants could be concentrated to provide labour and appropriable surplus. Ruling elites were more concerned with control over people and their labour than they were about territorial boundaries.

The mountainous uplands provided a “friction of terrain”, making travel and enforcement of state control in these areas more difficult and acting as a buffer that prevented overly coercive state rule in the valleys since if pressed too hard, people would simply flee to the hills. “States don’t climb mountains”, Scott asserts. He suggests that living in the rugged highland environments constituted a conscious choice to remain outside of state control.

Scott’s central argument is that the range of social and livelihood

characteristics shared by the diverse peoples living in the highlands of Southeast Asia arose primarily from their resistance to incorporation into



Khmu woman threshing upland rice, Ban Houay Kha, Luang Prabang Province, Laos

valley states. He describes the common practice of swidden farming as a form of “escape agriculture” that supports state evasion by enabling entire villages to easily pick up and move if

the state became too coercive. State appropriation of surplus from the multiple and sometime hidden crops grown in complex swidden systems was more difficult to manage than in the more uniform paddy rice villages. He further argues that the practice of swidden constrained the accumulation and inheritance of private property across generations, preventing the emergence of strong class hierarchies within highland communities.

Scott interprets the prevalence of flexible and egalitarian social structures, lack (or loss) of written language, high levels of ethnic diversity and permeability of ethnic boundaries in the highlands as political adaptations that are crafted to both resist incorporation into states and to inhibit state formation among the hill peoples themselves. He provides a counter-narrative that refutes populist understandings of upland peoples as having been “left behind” by civilisation or as evolutionary relics of a lowlander past. While lowland state subjects considered upland ethnic minorities as “primitive” and less civilised, a prejudice which is still common today, Scott contends that this ‘barbarianism’ simply implied living outside the state and was a conscious political choice.

Scott supports his thesis with an impressively wide range of ethnographic and historical sources. However he is selective in his choice of cases, emphasizing those that support his broader arguments. One example

is his assertion that gender relations among highland ethnic groups tend to be egalitarian, which is based on one source that describes the Lahu in Southwest China, while he omits ethnographic accounts that suggest women are subordinate in many of these societies (for example, among the Hmong and Khmu). Furthermore, he adheres to a somewhat romantic notion of swidden agriculture.

In his chapter arguing that swidden is an “escape agriculture” Scott surprisingly does not discuss upland rice, which is the primary subsistence crop of most upland peoples in Southeast Asia and which plays an important role in the ritual and cosmology of many groups. In reality, swidden rice production is difficult work and is vulnerable to total crop loss resulting from occasional droughts and pest attacks, which would point to a potential benefit for upland communities to maintain ties with lowland peasants and states in order to exchange forest goods and labour for food in times of scarcity.

Like most Southeast Asianists, Scott presents a radically constructivist approach to ethnic identity, and provides detailed accounts of the permeability of ethnic and cultural boundaries between upland and lowland peoples. Scott describes how lowland “mandala” states have incorporated and absorbed a plethora of upland ethnic groups over time

(often through kidnapping, slave raiding, etc.), while at the same time repelling state subjects by onerous appropriation of agricultural production, taxation, tribute and corvée labour, motivating people to flee to the hills. Oscillation of people between upland statelessness and lowland state-incorporation was often

“States don’t climb mountains”, Scott asserts. He suggests that living in the rugged highland environments constituted a conscious choice to remain outside of state control.

accompanied by fairly rapid shifts in ethnic identity in addition to a shift in residence and livelihood practice.

Such fluidity of movement and permeability of boundaries suggests a less rigid distinction between lowlands and uplands, stateless and state-incorporated, than the thrust of Scott’s argument suggests, since these areas would be connected through personal relations of kinship and community. Scott’s representation of

a “stateless uplands” versus a “state-controlled lowlands” risks constructing an artificially solid dichotomy between these conceptual spaces.

Scott’s portrayal of states as largely negative, hegemonic, uniform and oppressive forces overlooks the various services often provided by states and the benefits people might gain from being within state structures, as well as the diversity of actors and conflicting and competing interests that make up states. The power and authority of the state is enforced, negotiated and resisted through messy, place-based encounters between local people (both highlanders and lowlanders) and diverse state representatives. As with contemporary states, the authority of the pre-modern state was unlikely to be experienced as a cohesive and legible force, nor as exclusively negative. Rather, state power was likely wielded over some aspects of life but not others and inconsistent across time and place, not only because of the friction of landscape and seasonal difficulties in travel (as Scott argues), but also because of the personalised and context specific interactions and connections between various state representatives with distinct interests, and upland and lowland villages.

Scott briefly mentions the different agendas of lower level and higher level state officials in pre-modern mandala states, highlighting their individual and sometimes conflicting



Photo: author

Lowland rice and upland swidden fallow, Ban Lattahae, Luang Prabang Province, Northern Laos

interests in appropriating tribute or controlling trade. However a more nuanced understanding the State as a site of contention and fragmentation, of oppression as well as guardianship, is submerged by his greater argument. Even within “lowland” state spaces, state control was likely experienced as inconsistent and to have been contested and negotiated in place-based encounters between state representatives and lowland peasant subjects.

I would argue that the boundary between lowland/state and upland/non-state conceptual spaces is more porous and fuzzy than the book suggests. As Scott describes, peoples in the uplands have long been integrated into global and regional trade networks and have sought interaction with lowland states and peoples. At what point outside of state authority and influence does one become truly stateless? At what level of engagement with the state does one become a subject?

While Scott does differentiate between the political, economic and ideological powers and reach of lowland states, arguing that the economic and ideological influence of states reached farther into the uplands than actual political control, such forms of power are interrelated and not so easily separated. Furthermore, the dichotomy risks simplifying the uplands as a space of resistance and the lowlands as a space of compliance, which is complicated by Scott’s own earlier seminal works on peasant

moral economies and resistances that present a more nuanced understanding of how peasants (within state spaces) defy various forms of power, and how power-infused patron-client relations

provides a useful model that endows upland peoples with some agency in defining their own circumstances rather than representing them as victims of politically dominant groups.

Furthermore, the lowland/upland, state/stateless dichotomy provides a useful model for thinking about past and contemporary relationships between states and peoples, while the assertion that the uplands cannot be properly understood without considering its relation with the lowlands (and vice versa) is well founded.

In writing this review, I was asked to consider the relevance of *The art of not being governed* to my own research in contemporary northern Laos. Although Scott himself cautions that his book is about pre-colonial states and is not intended to apply to contemporary Southeast Asia, I found his conceptualisation of the uplands as a “buffer zone” and his account of the homeostatic relationship between the uplands and lowlands to be very useful.

While Scott asserts that the “modern state has the resources to realize a project of rule...to bring non-state spaces and peoples to heel” (pp.4), at least in the case of Laos, the legibility of state control is often an illusion even in spaces

that are considered to be “inside the map”. The Lao state (a complex entity of multiple actors and competing interests) is indeed mustering up significant resources in its attempts to incorporate the periphery and to bring upland people “to heel” and upland resources “into the map”. Various policies are being enforced to bring the upland peoples under greater state control and to make upland landscapes



Photo: author

Spirit hut in upland swidden rice field, Pak Ou District, Luang Prabang province, Laos

are negotiated and act to benefit both parties. Scott’s earlier writings well establish that resistance to power and coercion is often subtle and is not neatly and spatially bounded, while relationships of power/subordination that appear coercive are often negotiated and may in some cases be mutually beneficial.

The primary value of Scott’s book is as an analytical tool. His argument

legible by constructing ecological zones to support management for 'environmentally sustainable' and economically productive ('fiscally fertile') resource use, legitimizing specific types of property regimes and livelihood practices over others.

Although state enclosure of the uplands is occurring at a rapid pace, the lines between the "mapped" and "unmapped", formal/informal, legal/illegal - the contemporary parallels of Scott's state and stateless dichotomy - remain somewhat blurred by local practice, creating instead hybrid over-lapping spaces that are both "formal and informal", "state and non-state".

One example of this from my field research in Pak Ou District, Luang Prabang province, concerns the implementation of the land and forest allocation policy in the uplands. This policy was intended to demarcate community territorial boundaries, to ecologically zone forest-farm landscapes for conservation and different resource uses, and ultimately to convert customary tenure into privatized land holdings with the goal of motivating farmers to replace swidden cultivation of upland rice with sedentary cultivation of cash crops for the market.

In the area where I worked, this policy had been implemented in easily accessible roadside villages, but because of the "friction of terrain", more remote villages continued to manage land according to customary tenure systems and formal land allocation had not been strictly enforced. This provides a contemporary example of a presumed dichotomy between state-controlled (land allocated) and stateless (customary) space. As Scott's argues in his book, I found that these conceptual spaces interacted

homeostatically and were better understood through their relation to each other. Farmers faced with the ecological and livelihood constraints that arose from restricted resource access and strict property regimes caused by land allocation drew on customary claims to acquire land from more remote neighbouring villages

role, even as these areas are increasingly incorporated into the "Nation-State". The more remote upland areas, although inside and influenced by the state, continue to act as a buffer for villagers suffering from livelihood hardships resulting from certain state policies, as described above, and as sites of refuge (and land) for upland



Khmu swidden farmers planting upland rice between the weeds, Ban Mok Chong, Luang Prabang Province, Northern Laos

people from other areas who have been forcibly resettled or displaced by state enclosure of their territories. This option is disappearing as these spaces are increasingly enclosed for purposes of conservation and plantation development.

In practice, however, the dichotomy between state and non-state space breaks down, creating hybrid spaces that incorporate and combine customary and state systems and various local forms of resistance and compliance to state mandates. Scott's

where the policies had not yet been fully enforced. At the same time, in the more remote villages where land continued to be managed under some form of customary tenure, some villagers began to apply state ideologies and narratives to assert exclusive land rights against competing overlapping customary claims. Thus, the formally mapped boundaries between village territories, between 'state-controlled'/allocated and 'stateless'/customary space, quickly became blurred.

The assumed legibility of mapped allocated land was made illegible through local practice, while areas that were deemed "not yet touched" by state policies were nevertheless transformed through the new narratives and ideologies provided by state. Such messy realities confuse the boundaries between where the political, ideological and economic reach of the state begins and ends.

The 'peripheral' upland spaces in Laos continue to play a homeostatic

model provides a useful framework to understand the longstanding resistance and evasion of state control of 'remote' peoples, and is valuable for recognising the active agency of upland people in resisting or negotiating better terms of incorporation into state structures. At the same time, the simplification entailed in Scott's model risks masking the often blurred lines between "state" and "non-state" spaces, between the state as a benefactor versus as an oppressor, potentially obscuring relevant questions about how state power, authority and ideology are locally interpreted, enforced and resisted through everyday practices and engagements that may result in the construction of hybrid state/non-state spaces.

Ironically, Scott's early writings comprise the seminal works on precisely the complexities of everyday forms of resistance to power, and I have drawn heavily on his early ideas in my review of his new book.

NOUVELLES DES MEMBRES

Les Journées de Tam Dao: plate-forme de formation et d'échanges

Par Stéphane Lagrée

La première édition de l'Université d'été en sciences sociales, humaines et économiques « Les Journées de Tam Dao » (JTD), s'est tenue en 2007 à l'initiative d'un projet impliquant le ministère des Affaires étrangères français – le Fonds de Solidarité Prioritaire en Sciences Sociales « Appui à la recherche sur les enjeux de la transition économique et sociale au Vietnam », mis en œuvre par l'Académie des Sciences Sociales du Vietnam (ASSV) et l'École française d'Extrême-Orient (ÉFEO).

Les JTD ont été mise sur pied pour répondre au besoin de renforcement des capacités méthodologiques et de maîtrise des outils d'enquêtes et de traitement des données tant quantitatives que qualitatives exprimé par les partenaires locaux.

Gage du succès de cette initiative originale, l'ASSV, l'Agence Française de Développement, l'Institut de Recherche pour le Développement (IRD), l'ÉFEO, l'Université de Nantes et l'Agence Universitaire de la Francophonie (AUF) ont décidé de s'engager dans la durée en signant un accord de partenariat couvrant la période 2010-2013. Cette synergie institutionnelle

visait à pérenniser une Université régionale d'excellence en sciences sociales dans la continuité des formations antérieures, avec pour objectifs généraux de :

i) renforcer les capacités d'analyse des changements économiques et sociaux et la maîtrise des méthodes d'évaluation d'impact des projets de développement;

ii) développer la notoriété des JTD en drainant un large public



Séances plénières à l'ASSV, 2010

académique et non académique ouvert sur la région sud-est asiatique;

iii) constituer une plate-forme d'étude et de discussion sur les stratégies, les méthodes et les pratiques du développement, mais aussi de formation et d'échanges entre chercheurs et décideurs. Les JTD promeuvent ainsi l'articulation de la

recherche appliquée et des actions de développement.

Les JTD s'articulent chaque année autour d'une thématique présentant un caractère d'enjeu régional ou international qui est déclinée et débattue en séance plénière et lors d'ateliers de formation selon différentes approches méthodologiques. Les thèmes suivants ont été abordés depuis 2007 : Nouvelles approches méthodologiques appliquées au développement (2007 et 2008), Stratégies de réduction de la pauvreté (2009), Transitions décrétées/vécues, du global au local (2010).

En quatre années, les principales disciplines qui se réclament des sciences sociales ont été représentées. La cinquième édition portera sur le thème « Différenciations sociales et inégalités », elle se tiendra du 15 au 23 juillet 2011.

La formation s'étend sur une dizaine de jours. Elle débute par deux journées de formation et d'échanges, sous forme de séances plénières à l'ASSV. Ces séances introductives ouvrent la réflexion sous un angle interdisciplinaire en dialoguant sur les outils méthodologiques proposés. Elles servent

également d'introduction aux cinq journées d'ateliers qui se déroulent ensuite à la station d'altitude du Tam Dao, un site relativement isolé (à 80 km de Hanoi) propice aux échanges et à l'implication des participants.

À Tam Dao, les stagiaires participent à l'un des quatre ateliers thématiques. Si les séances plénières visent à dresser

un état des lieux sur une question donnée, les ateliers sont avant tout conçus comme un espace privilégiant les travaux pratiques.

Les entrées proposées sont multiples : déconstruction méthodologique et questionnement des notions traitées (pauvreté, transition), déclinaison des concepts selon une approche pluridisciplinaire, pluralité des champs thématiques (politique, juridique, migration, mondialisation, marché du travail, institution familiale etc.), diversité des approches méthodologiques (micro, macro, qualitatif, quantitatif), démarche multiscalaire (local/Vietnam, régionale/Asie du Sud-est, mondial, etc.).

Les ateliers menés entre 2007 et 2010, ont, par exemple, porté sur : les applications des systèmes d'information géographiques dans le champ des sciences sociales ; l'analyse d'une banque de donnée statistique qui traite du commerce international ; la construction de questionnaires à des fins d'enquêtes biographiques ; l'utilisation d'enquêtes auprès des

ménages pour l'analyse de l'emploi dans le secteur informel ; et les approches et méthodes de recherche de terrain en socio-anthropologie.

Les participants assistent également chaque année à plusieurs projections de films documentaires, véritables supports d'accompagnement de la formation. La semaine se clôture par une journée durant laquelle les stagiaires présentent une synthèse des apprentissages réalisés dans chacun des ateliers.

Les JTD accueillent annuellement entre 80 et 90 stagiaires vietnamiens et/ou francophones sélectionnés sur dossier et/ou entretien. Afin d'accroître l'ouverture géographique, la sélection est ouverte depuis 2010 à l'Asie du Sud-est (Thaïlande, Cambodge, Laos, Malaysia, etc.) ainsi qu'aux auditeurs libres d'autres régions. La formation est intégralement prise en charge pour les stagiaires asiatiques.

Les actes sont disponibles en vietnamien, français et anglais en version papier et électronique sur

le site internet www.tamdaoconf.com. La publication est annuelle. Elle est composée des retranscriptions des séances plénières, des ateliers thématiques et de la journée de restitution. Les interventions sont suivies des échanges entre les formateurs et le public. Des textes de lectures sont proposés afin de compléter et d'approfondir les thématiques et champs disciplinaires abordés. La liste des stagiaires est insérée afin de favoriser la mise en réseau scientifique, elle est suivie de la biographie des formateurs. Un CD Rom des actes est proposé en complément à chaque publication.

Stéphane Lagrée travaille et réside au Vietnam depuis 1993. Il a soutenu une thèse de géographie sur les stratégies politiques et paysannes au nord du Vietnam à l'Université de Bordeaux 3 en 2001. Depuis 2009, il est mandaté par l'ÉFEO et l'AFD pour la conception, l'animation et la valorisation des « Journées de Tam Dao ». Il est à l'origine de la création en 2010 de la Cellule de Coopération Francophone de l'ASSV. Stéphane peut être contacté par courriel à : fsp2s@yahoo.fr

Democracy and Identity in Asia Dissertation Workshop.

The University of Toronto's Asian Institute hosted a dissertation workshop on the theme, "Democracy and Identity in Asia" in May of this year. Professor Jacques Bertrand (Political Science, University of Toronto) provided leadership for the workshop, along with Rachel Silvey (Associate Professor, Geography, University of Toronto). The workshop featured the impressive doctoral research of 11 emerging scholars representing specializations in every major region in Asia.

The hosts first guided the invited participants through an inspiring series of dialogues focused on

researching processes of political change as they are unfolding in Asia. Participants then offered valuable critical commentary on one another's work and generated a shared conceptual repertoire that is likely to help them make more powerful contributions to debates in both their home disciplines and in Asian Studies more generally. Substantively, the workshop as a whole contributed to understanding the rise of identity-based movements and their implications for conceptualizations of democracy and political participation.

Featured projects investigated both the challenges to existing institutional and legal structures that various groups

have posed, as well as the ways such shifts in practice are altering the core concepts of citizenship and the nation in political theory. One workshop participant wrote afterwards that she "came away from the workshop with a much deeper understanding of political dynamics at work across Asia, as well as brilliant newfound relationships with fellow scholars from major research institutions around the world. This was the highlight of my Ph.D. career."

Colm Fox, a PhD Student in Political Science at George Washington University presented his proposal and on-going field research plan on Democracy, Decentralization & Ethnic Politics: Electoral Campaigning in Indonesia, 1955-2010. About his participation in the workshop, he writes: "I attended the workshop after completing the first half of my dissertation field research in Indonesia."

For me, this was a great opportunity to pause, and reflect on the kinds of materials I had gathered, and to think about what I still needed to get. Discussions helped me identify what aspects of my methodological approach were working and to overcome a number of problems that I was wrestling with. With respect to comments from participants on my methodology, I photographed many more local election campaign posters than I had originally planned. Done over a larger area, the spatial dispersal of ethnic and religious political campaign appeals proved to be much more insightful than I originally imagined.

A number of suggestions from the workshop also helped me solve research problems during the second half of my

field research. To deal with the lack of local newspapers from the 1950s, I drew on national newspapers. To try and isolate the impact of decentralization (from democracy) on identity groups, I compared local regional head elections to national elections. To deal with time and resource constraints, I scaled back on the materials I was gathering from the authoritarian period.

Overall, the workshop was invaluable in helping me plan the last 6 months of my field research and I believe that it has significantly added to the quality of my research.”

Diana Mendoza, a PhD student at the City University of Hong Kong working on Contentious Politics and the Contemporary Women’s Movement in the Philippine, writes:

“The two-day workshop was like an “up close and personal” gathering of PhD students at various stages in their dissertation projects and from different regions of the world.

The diversity and wide range of research interests concerning Asian politics, economy, culture, and society among us; the wide range of inter- and transdisciplinary approaches reflected in our research projects; and the helpful comments from Prof. Jacques Bertrand and Prof. Rachel Silvey prompted me to reflect on some important theoretical/ conceptual and methodological questions regarding my research about the women’s movements in the Philippines.”

Overall, the workshop was a great success.

Macbeth in Chiang Mai: Staged Theatre in Theatre State

By Napakadol Kittisenee

Screeching with creepy fun, three childish witches entered without the warning of an opening scene from outside into the theatre and ran quickly toward the stage. William Shakespeare’s Macbeth had suddenly been brought into play in Chiang Mai, whose countryside was veiled with smoke, ‘thunder and lightning’. “Fair is foul, and foul is fair” as recited by those witches seems to fit very well in the recent crisis of Thailand.

Like the chaos that took place prior to “Bleeding May 2010” once many places in the ‘Land of Smile’ where bullets became rain; our breath was filled with tear gas; buildings were covered with flame instead of flowers; temples turned into graveyards; patients flew from hospitals. All

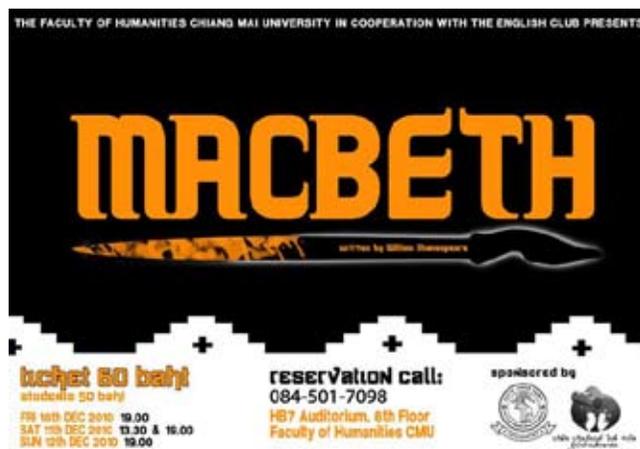
abruptly appeared to our eyes as if it was staged, but we could feel it so real all around once the judicial court became a shrine and human beings were easily judged through the red and

transformed a relatively peaceful country into a tragic state where guns and tanks were appointed as ‘Prime Ministers’. This state of affairs triggered the production of a play about the tug of power, ambition and betrayal, brought into reality and staged in the theatre state.

Pasoot Lasuka and Jessica Lander, Directors of the Department of Western Languages, Faculty of Humanities of Chiang Mai University, along with their crew comprised of college students, have been dedicated to this project of delivering a particular message to the audiences.

The talented students were intensively trained by Crescent Moon Theatre, whose distinctive role in staging socially engaged theatre has been widely recognized throughout Thailand. The performers went beyond the barriers of Classical English pronunciation and cultural differences. They were admittedly very capable to this challenging task.

According to prevailing notions,



yellow shirts they wore. The curtain stretched out in orange stripes at the backstage was subtly illustrated.

This hectic half-decade has

classical literature is not only bounded in its own territory but prone to be expansive to speak to something in common elsewhere in time and place. Macbeth further holds to this hypothesis. The struggle to be the king and the persistent attempt to remain in power; the fear of losing it; the advocacy of the Lady-Macbeth archetypal character who implicitly dominates over the male leader's

decision in royal court (domestic) and state (ulterior) affair. Feast, liquor, bloodshed politics and mysterious slaughters are not only validating in Shakespearean days and Elizabethan 'queendom' but also in modern Thailand, the 'Kingdom of Smile'.

If "All the world's a stage, And all the men and women merely players..." as Shakespeare put it in *As You Like It*, then we will undeniably be asked

to further pose the question in more critical way: Who is our director? What is the script about to make us merely players? "Look around us and you'll understand what I mean." This might be the best suggestion made by the play's senior advisor of the production, Sarawanee Sukhumvada, in order to make sense of the perplexity of a murmuring reality which is tightly interwoven with the play.

Call for an ASEAN Framework on Extractive Industries: The case of Burma

By Sam Stubblefield

The amount of foreign direct investment in Burma's extractive sector has grown significantly over the past decade, with even faster increases coming over the previous year. The vast majority of this investment comes from other ASEAN countries or ASEAN dialogue partners.

According to a recent statement from a grouping of regional environmental NGOs Thailand has been the largest foreign investor in Burma, investing US\$7.4 billion during the period 1989 to 2008, while the UK and Singapore were a close second and third investing US\$1.8 and US\$1.5 billion respectively. China is quickly catching-up to Thailand as Burma's largest investor, with a reported US\$8 billion in new Chinese investment deals being inked this year alone. The vast majority of Chinese investments are in the energy and extractive sectors; with US\$5 billion going to hydropower development, US\$2 billion going to the oil and gas sector and over US\$900 million going to mining.

Official Myanmar government statistics show that between 1988 and 2010 the bulk of foreign investment in Burma has been concentrated in the extractive and energy sectors, with US\$13.4 billion going to oil and gas,

US\$11.3 billion going to electric power generation, US\$2.3 billion going to mining, and only US\$1.6 billion and US\$1 billion going to manufacturing and tourism development respectively.

The military government in Burma has completed these EI development deals without any transparency, and provides no accountability for people living in Burma regarding the use of the revenues generated from the country's lucrative extractive sector. EI revenues have been the largest source of revenue of the military government, and serves to institutionalize military rule. Past-experience has shown that human rights abuses go hand-in-hand with extractive sector development in Burma, and there are no mechanisms in place to prevent EI related human rights abuses and negative social impacts (land confiscation, loss of livelihoods, cultural degradation, militarization and migration). There are no laws or standards for the monitoring and mitigation of environmental impacts connected to these projects.

Extractive sector development in Burma is a source of instability in the region, and is connected to refugee outflows and other types of migration. The military government in Burma has made no indication that there are

any plans to take action to improve the ways that extractive industry development proceeds in Burma.

A similar range of concerns are found with EI development in other ASEAN member states. With approximately a fifth of FDI in ASEAN member states being intra-ASEAN, an EI Framework would provide common legal and procedural standards for both ASEAN states and ASEAN-based companies. The time is right for an ASEAN Framework on Extractive Industry Investments.

Civil society organizations monitoring environmental impacts and human rights abuses connected to EI development face many challenges in ASEAN. Current EI sector investment within ASEAN happens through multiple channels making effective advocacy and lobbying a difficult task. An ASEAN EI Framework would be empowering for CSOs and the communities they work with as it would harmonize EI investment and development standards across the region, and would clarify the roles and responsibilities of governments and companies in all matters related to the EI sector. The call for an ASEAN EI Framework has been made by a coalition of regional civil-society organizations in advance of the Hanoi ASEAN People's Forum in September 2010.

While the nitty-gritty of the Framework will need to be negotiated at future ASEAN and civil-societies meetings, in broad-strokes the core



Photo: Arakan Oil Watch 2008

Shwe Gas Project's exploitation side at Renandaung, Burma

components of the Framework would include: i) the institution of environmental impacts, human rights and social impact assessment regulations that adhere to global best-practice; ii) the development of common legal mechanisms by which member states must receive the free, prior and informed consent from indigenous communities living in areas of all planned EI development; iii) mechanisms to ensure revenue; transparency and accountability and to ensure that revenues are used for the benefit of all people country where EI development takes place.

An important recent large-scale EI development in Burma is the Shwe Gas and Trans-Burma Pipelines project. This project is being developed by a consortium of Chinese, Korean and India companies in partnership with the military regime. The project will be lucrative with revenues to the regime estimated at US\$1 billion a year for the next 30 years. The Shwe project is expected to begin operation in March 2013, yet even at this early stage increased militarization, human rights abuses and environmental degradation connected to the project have been documented. These abuses include forced eviction and land confiscation, imprisonment of community members who have spoken out in opposition to the project, blocking access to ancestral fishing

grounds and destruction of mangrove forests. Based on the experience of the Yadana and Yetagun pipelines, human rights abuses are set to worsen as the construction advances.

Were Burma to develop national laws and standards based on an ASEAN EI Framework it would lead to a variety of positive changes for all people in Burma, especially those living in areas affected by EI development such as the Shwe Gas and Pipelines project. In Burma, some of the notable positive outcomes of an ASEAN EI Framework would be:

- The inclusion of global best-practice environmental and human rights impact assessments in all EI sector projects.
- Increased freedom of public participation in all stages of extractive sector investment and development decision-making;
- The provision of full respect for the rights of indigenous people in all EI development decision-making, including the negotiation of free, prior and informed consent;
- Greater government accountability in the expenditure and distribution of revenues and other payments from the extractive sector.

At present there is no accountability regarding EI revenue in Burma, and massive EI revenue mismanagement and theft has been documented. In the most flagrant example, it has

been shown that the military regime deposits EI revenues into the public accounts at the official exchange rate which over-values the Kyat by approximately 200 times without any official record of what happens to the money lost in this currency exchange.

In addition to the crucial social and environmental benefits that will come from an ASEAN EI Framework, the investor confidence and security provided by such a regional initiative would attract new investment to the region, and would ensure that this investment contributes to the sustainable development of all ASEAN member states.

To date, only two governments in the ASEAN region (Timor Leste being an ASEAN Regional Forum member but not yet an ASEAN member country) have taken steps towards EITI implementation. Timor Leste completed the validation process and became an EITI Compliant Country in July of this year, and in October Indonesia became an EITI Candidate Country. The commitment made by the Indonesian government is time-bound; they have one year to complete the 18 steps towards EITI validation. This government-backed movement towards EI revenue transparency can make a big difference to regular people in Timor Leste and Indonesia in terms of revenue and expenditure accountability, as all EI-

related payments will be published on a regular basis and can be scrutinized by civil society organizations and regular citizens. Extractive sector transparency and accountability is possible in ASEAN.

With Indonesia taking up the Chairmanship of ASEAN, and President Yudhoyono promising the participation of 'non-governmental actors' in ASEAN summits and meetings, 2011

bodes well for real progress to be made towards an ASEAN EI Framework. Beyond the benefits to sustainable social and economic development that will follow from transparency and accountability in the extractive sector, the implementation of a comprehensive ASEAN EI Framework by all member states will lead to significantly fewer negative environmental impacts and human rights abuses connected

to EI development in the region. The challenge for civil society and environmental organizations - and the people in the communities they work with - is to continue their important work monitoring EI development while at the same time working together to pressure their governments to put forth the political will to make this vision for an ASEAN EI Framework a reality.

Book Launches

The book "Ho Chi Minh: The Heart and Mind of a Patriot" was introduced at the University of Ottawa on October 30, 2010, as part of the annual conference organized by the Canadian Asian Studies Association.

The book launch event was chaired by Professor Micheline Lessard, Department of History, University of Ottawa. Presenters included author Dr. Julie Dai-Trang Nguyen, Department of Humanities, University of Toronto Scarborough, and editor Elizabeth McIninch.

Among those attended the event was Professor André LaLiberté, Department of Political Science, University of Ottawa, students, representatives from the Embassy of Vietnam and from the Office of Bryon Wilfert, Member of Parliament, Chair of Canada-Vietnam Parliamentary Friendship Group.

"This book contributes to the understanding of Ho Chi Minh with regards to his early years, which has been lacking in Western literature," said Professor Lessard. "I chose to focus my research on Ho Chi Minh's early years because it was his experience in these years that became the driving force of his later political activities," explained Dr. Nguyen.

Details on Ho Chi Minh's family including photos and biographies of his parents and siblings were provided in the book. To answer questions from the audience on sources of data and information, Dr. Nguyen indicated that she used both sources from the West and from Vietnam, as well as consulted with researchers in both Canada and Vietnam.

The Ho Chi Minh Thought, presented by Dr. Nguyen as a philosophy that is based on a strong conviction of freedom and equality for all, a strategic and practical path to empower the weak and the disadvantaged, and ultimately the desire to contribute to the well-being of humanity, was also a point of discussion.

"The 21st century presents us with tremendous challenges in terms of conflict resolution in international relations," said McIninch. "By this book, the author clearly contributes to our understanding of the importance of cross-cultural dialogues, and promotes universal values of justice and equality."

Dr. Nguyen received her M.A. and Ph.D. from the University of British Columbia and conducted her post-doctoral research at the Munk Centre for International Studies, and

taught Political Science, Women's Studies and Asia-Pacific Studies at the University of Toronto.

The Siam Society, in collaboration with the Thai Ministry of Foreign Affairs, is publishing mid-2011 a festschrift marking 500 years of Thai-Portuguese relations. The volume covers the period from the taking of Malacca by the Portuguese in 1511 (with a backward look at the reason the Portuguese spurned a settlement at the Cape) to the present day, when descendants of Portuguese traders and mercenaries are fast assimilating, with only their attachment to Roman Catholicism to distinguish them from Thais de souche.

Topics covered include early Portuguese mapping, the information about Siam contained in Mendes Pinto, the instructions given to Siamese envoys to Portugal in 1685 (which was shipwrecked off southern Africa), the foreign missionaries established in Ayutthaya, and many more.

The editor of the volume is Michael Smithies, Honorary Member, The Siam Society, Under Royal Patronage.

For further information and publication details, please contact Khun Kanitha at kanitha@siam-society.org.

ANNOUNCEMENTS

Invitation to International Dissertation Workshop, Conveners: Tania Li (Anthropology) and Amrita Daniere (Geography and Planning), University of Toronto

The CCSEAS and the Center for Southeast Asian Studies, Asian Institute at the University of Toronto invite Applications for an International Dissertation Workshop on “Transforming Southeast Asia: Multi-disciplinary perspectives.”

CONTEXT - The Canadian Council for Southeast Asian Studies (CCSEAS) and the Centre for Southeast Asian Studies at the University of Toronto share the goal of promoting research and teaching that bring a multi-disciplinary perspective to the study of Southeast Asia and its component nations. They have jointly organized a dissertation workshop, to be run in conjunction with the bi-annual CCSEAS conference. The workshop will provide an opportunity for doctoral students working in different disciplinary traditions to receive critical, engaged feedback on their work-in-progress from fellow students and faculty who share an interest in this region. It will also develop capacities to speak and write across disciplinary boundaries.

WORKSHOP STATEMENT - Since change is a constant feature of social life, every dissertation project carries within it an implicit or explicit model of transformation. Whether one studies literature, politics, religion or economic development, a state of affairs before is contrasted with one

that follows after, and a mechanism of transformation or set of causal factors is identified and explored. We propose to use the theme of transformation as a device for examining the theoretical, methodological and empirical stakes of the dissertation projects to be discussed intensively during the course of the workshop.

ELIGIBILITY - The workshop is intended for doctoral students whose dissertation projects concern aspects of social, cultural, political or economic transformation in Southeast Asia in the period 1800-2011. The purpose of the workshop is to encourage and assist doctoral students who are formulating research proposals, as well as those who are farther along in their projects. Possibilities for continuing networks among interested students and faculty will be explored. Applicants must be enrolled full time in a doctoral program. They must have drafted a dissertation research proposal, even though it may not yet be approved by their committees. They must be prepared to engage in some work prior to the meeting, namely reading and commenting on the proposals of other participants to set the ground for a productive exchange.

FUNDING AND ARRANGEMENTS - Funding for the workshop is provided by the Social Science and Humanities

Research Council through the Canada Research Chairs held by Professors Rodolphe De Koninck, Université de Montréal and Tania Li, University of Toronto. The workshop will take place from 9am October 16 to noon October 18th on the campus of the University of Toronto. It will include twelve students and four faculty members. The costs of the workshop, meals, and two nights' accommodation (October 16 and 17) will be covered. We can offer a few travel grants of up to \$500, but applicants are encouraged to seek travel grants from their home institutions. If they are presenting papers at the CCSEAS conference (October 14-15), they may also be eligible for travel funds from the CCSEAS.

APPLICATION - Applications consist of 1) A current curriculum vitae; and 2) An 8 to 10 page double spaced dissertation proposal. Alternatively, if the work is well underway, an 8 to 10 page double spaced description of the specific issues being addressed, the intellectual approach, and the materials being studied. Workshop participants will be selected on the content of the submitted projects, the potential for useful exchanges among them, and the benefits of including a range of disciplinary and interdisciplinary approaches and intellectual traditions. Applications should be sent by email attachment to transforming.se.asia@gmail.com

Application deadline is June 1st 2011. Selection decision announced June 6st 2011.

Final Call for Papers:

Canadian Council for Southeast Asian Studies Conference 2011

The CCSEAS conference is Canada's largest meeting of researchers concerned with Southeast Asia and the region's connections with the rest of the world. The conference will feature leading researchers from across the country and around the world. We look forward to welcoming all researchers, students, and activists with an interest in Southeast Asia. We also welcome specialists of other regions with comparative interests with Southeast Asian countries.

Individual paper submissions for the conference are accepted, but we also strongly encourage proposals for organized sessions. For organized

sessions, we encourage organizers to bring together three papers and a discussant, or four papers, per session to facilitate panel coherence and dialogue.

The program committee is also open to proposals for other session formats, such as round-table discussions or cultural performances. For further details on the submission of abstracts for papers, sessions or panels, go to the CASA website at: www.casa-acea.ca

IMPORTANT DATES

The firm deadline for session proposal and individual paper submissions will be **1 April 2011**.

All inquiries and conference correspondence should be sent to:

CCSEAS.conference2011@gmail.com

CONFERENCE COMMITTEE

Jacques Bertrand (U of T, Chair, and President CCSEAS)

Sarah Turner (McGill University, Vice-President, CCSEAS)

Melissa Marschke (U of Ottawa, Treasurer, CCSEAS)

Joshua Barker (U of Toronto)

Conference logistics: Jim Delaney

Website manager: Jim Delaney

Dernier appel à communications:

Colloque du Conseil canadien des études sur l'Asie du sud-est 2011

Les colloques du CCEASE sont l'événement au Canada réunissant le plus grand nombre de chercheurs travaillant sur la région de l'Asie du Sud-Est et ses liens avec le reste du monde. La conférence réunit des chercheurs de premier plan en provenance de toutes les régions du pays ainsi que d'ailleurs dans le monde. Il nous fait plaisir d'y convier tous les chercheurs, étudiants et activistes intéressés par l'Asie du Sud-est. Nous y convions aussi les spécialistes d'autres régions ayant des intérêts comparatifs pour les pays de l'Asie du Sud-est.

Quoique les propositions de communications sur une base individuelles soient acceptées, le comité organisateur encourage plutôt les participants à organiser et soumettre des propositions de séances portant sur un thème de recherche précis. Afin

d'assurer la cohérence et d'encourager le dialogue, nous privilégions l'organisation de panels formés de trois communications et un commentaire, ou de quatre communications.

Le comité de programmation est également ouvert à d'autres formules de séance telles que discussions en table ronde ou activités culturelles. Pour plus de détails concernant la soumission de résumé de communication et de projets de séances ou de panel, veuillez consulter le site de l'ACEA à:

www.casa-acea.ca

DATES IMPORTANTES

La date butoir pour la soumission de communications individuelles et de projets de séances et le **1er avril 2011**.

Les questions et la correspondance relative au colloque devraient être adressées à:

CCSEAS.conference2011@gmail.com

COMITÉ DE PROGRAMMATION

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Sarah Turner (Université McGill, Vice-Présidente, CCEASE)

Melissa Marschke (Univ. d'Ottawa, Trésorière, CCEASE)

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Logistique: Jim Delaney

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