

Flows and Currents in South East Asia

SOAS South East Asian Studies
Graduate Student Conference 2025

3-4 JULY 2025
KHALILI LECTURE THEATRE
SOAS UNIVERSITY OF LONDON
10 THORNHAUGH ST
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SOAS
University of London

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Welcome!



The organisers of the SOAS South East Asian Studies Graduate Conference 2025 — hosted by the School of Languages, Cultures, and Linguistics at SOAS University of London, and supported by the SOAS Doctoral School — are pleased to welcome you to the graduate student conference *Flows and Currents in South East Asia*.

This conference seeks to explore the complex and thriving flows that shape South East Asia, from its literary traditions to its sociopolitical landscapes.

The theme, *Flows and Currents in South East Asia*, invites interdisciplinary engagement with South East Asia's vibrant cultural, intellectual, and material currents. Drawing inspiration from Chen Kuan-hsing's influential *Asia as Method*, the conference emphasises the importance of inter-referencing within and beyond South East Asia. As Chen writes, "through imaginings of a new Asia... diverse frames of reference cross our horizon, multiply our perspectives, and enrich our subjectivity" (2010: 255).

By encompassing inter-referencing, this conference seeks to explore how regional and transregional interactions generate fresh insights into South East Asia's literature, cultures, and histories. These dialogues challenge static knowledge frameworks, fostering decolonial practices and enriching intellectual imaginaries. The conference encourages critical approaches to how South East Asia engages with itself and the broader world.

Wishing you a successful and inspiring conference!

Schedule

Thursday, 3 July

8:15	Registration
9:15	Welcome Remarks: Dr Keya Anjaria (Chair, Comparative Literature, SOAS University of London)
9:30	Keynote Lecture: Mainland South East Asia as Cultural Method (Professor Rachel V Harrison, SOAS University of London)
Panel 1: Media and Cultural Encounters <i>Chair: Professor Rachel V Harrison (SOAS University of London)</i>	
10:00	Flows of Memory, Currents of Code: Post-Internet Documentary and Southeast Asian Migrant Media Practice (Nam Joo Huh, Loughborough University)
10:15	Recasting Shadows: Locating <i>Banyumas</i> in the Currents of Southeast Asian Art and Identity (Binar Astri Lestari, SOAS University of London)
10:30	A Deep Dive into South China Sea narratives among pro-Duterte social media influencers in the Philippines (Regine Miren Cabato, SOAS University of London)
10:45 <i>(online)</i>	Singapore as Method: Singapore Broadcasting Corporation (SBC)'s Documentary Film Production and the Reimagining of Singaporean Chinese National Identity in the 1980s (Zhang Zhaowenzhe, National University of Singapore)
11:00	Q&A and Discussion
11:30	Lunch
Panel 2: Gender, Art, and Resistance <i>Chair: Annechien Selimi - ten Brinke (SOAS University of London)</i>	
13:00	Scents of Resistance: Vegetal Flows in Vietnamese Cinema (Feng Yixuan, King's College London)
13:15	Dalamhati Sa Pelikula: Aesthetics of Grief in Filipino Independent Films in Two Decades of Cinemalaya Film Festival (Jose P. Mojica, University of Santo Tomas)
13:30	Good Daughtering and Decolonial Praxis: Reimagining Mother-Daughter Dynamics in Southeast Asia with bell hooks' radical ethic of love and Chen Kuan-hsing's Asia as Method (Maya Ibrahim, Humboldt-Universität zu Berlin)
13:45	Modern Girl as Method: Gendered Modernity and Transcolonial Circuits in Late Colonial Burma (Htet Thazin Myo Lwin, University of Glasgow)
14:00	Q&A and Discussion
14:30	Coffee break
Panel 3: Textual Circulation and Language Politics (Part 1) <i>Chair: Dr Mulaika Hijjas (SOAS University of London)</i>	
14:45	Ink and Tides: The Sulu Zone's Maritime Manuscript Trade as a Decolonial Archive (Samuel Vijay Sukumar Babu Ramapuram, Goethe University Frankfurt)
15:00	A Fable of Debt: The Hikayat Nakhoda Muda and Self-Sufficiency in Eighteenth-Century Sumatra (Nicole Yow Wei, Yale University)
15:15	Defining Love, Marriage and Female Sexuality in Burmese Literary Guidebooks (Tongchen Hou, SOAS University of London)
15:30	Q&A and Discussion
16:00	Break

Panel 3: Textual Circulation and Language Politics (Part 2)

Chair: Leif Andrew Garinto (SOAS University of London)

16:15 (online)	AI Writing as an Ocean Medium: Mapping Cultural and Environmental Flows in South East Asia (Mujie Li, Monash University Malaysia)
16:30	Flowing but Never Rooting: The Anglo-Chinese College in Malacca (1818-1843) and its Unfulfilled Malay Instruction (Ye Youyun, University of Tokyo)
16:45	Linguistic Currents and Khmer Language Standardization: Newly emerging pronunciation of Phnom Penh Khmer Dialects (Chem Vatho, University of Cologne)
17:00	Q&A and Discussion
17:30	Closing Remarks
17:45	End of Day 1

Friday, 4 July

9:00	Registration
Panel 4: Memory and Identity-making <i>Chair: Tongchen Hou (SOAS University of London)</i>	
9:30	Intergenerational Differences in Malaysian Chinese Identity from the Perspective of Connections with their Homeplace in China: A Case of the Tan Family in Seremban, Malaysia (Chen Yizhen, Xiamen University)
9:45	Temporal Flows between Past and Present: Colonial Injustice, Memory and Southeast Asia Ghost Culture (Victoria Allen Stainsby, SOAS University of London)
10:00	Trapping spirits with words: ghost stories in contemporary Singapore (Ashley Chin, University of Cambridge)
10:15	Community Archiving, Future Shaping: Bringing in Diasporic Communities to 'Talk with' the An Việt Archives' materials (Cường Minh Bá Phạm, University of Birmingham)
10:30	Q&A and Discussion
11:00	Coffee break
Panel 5: Labour and Political Economy <i>Chair: Fauzan Arif Roslee (SOAS University of London)</i>	
11:15 (online)	Laboring Lives at Sea: a patchwork ethnography of Filipino seafarers and what it tells us about the maritime industry (Sorata Watanabe, Linköping University)
11:30	Unequal exchange: Migrant reproductive labour and remittances between the Philippines and Singapore (Kevin Tan, SOAS University of London)
11:45	Southeast Asian Chinese labourers in the ambiguous zone of political enthusiasm: manipulated 'diasporic nationalism', 1900–1912 (Qiu Chenyu, University of Edinburgh)
12:00 (online)	Reconciling Universal Human Rights with Neoliberal Critiques in Global Citizenship Education: Integrating Solidarist Pluralism and Cosmo-Nationalism for a Balanced Pedagogy in South East Asia (Zin Mie Sharr, Nord University)
12:15	Q&A and Discussion
12:45	Closing Remarks
13:00	End of Day 2

Conference Guide

1. Please note that all conference proceedings will take place in the Khalili Lecture Theatre, located in the Main Building of SOAS University of London, and will follow British Summer Time (BST).
2. SOAS University of London is located in Bloomsbury (Central London) and is easily accessible by public transport. You may refer to the following guide to plan your journey: [Plan Your Visit](#).
3. Upon arriving at the Main Building, register at the self-service kiosk in the lobby area. You will be issued a barcode to scan at the gantries; please note that the barcode is valid for one day only, and you will need to repeat the procedure for the second day. Reception or security staff at the entrance are available to assist you.
4. Please follow the signboards that will take you to the Khalili Lecture Theatre, located at the Lower Ground (LG) level.
5. The SOAS campus is equipped with ramps and lifts to ensure accessibility. If you require additional accessibility information, please contact us or visit [SOAS Campus Accessibility](#).
6. Coffee and tea will be served during breaks, with water dispensers easily accessible near the conference venue. Please note that breakfast and lunch will not be catered. However, there are plenty of nearby F&B options that cater to various dietary needs. We recommend the following lunch spots:
 - a. [Bloomsbury Farmer's Market](#) (next to SOAS Main Building; Thursdays only): Prices range from £9 to £12.
 - b. SOAS World's Kitchen (SOAS Paul Webley Wing Building): Prices range from £6 to £9.
 - c. [BLOOM @ Senate House](#) (Senate House Building, across from SOAS): Prices range from £6 to £9.
 - d. Hare Krishna (located by the gates of SOAS): Free vegan lunch.
7. Multi-faith and prayer rooms are available on SOAS campus. Please refer to the following guide for more information: [Faith at SOAS](#).
8. E-certificates of participation are only issued upon request via email; please inform the conference organisers if you need one.

Book of Abstracts

Mainland South East Asia as Cultural Method

Professor Rachel V Harrison (SOAS University of London)

Inspired by Kuan-Hsing Chen's *Asia as Method* (2010), in tandem with Dipesh Chakrabarty's *Provincialising Europe* (2000), this paper suggests that the intense cultural interactions which have long shaped the cultural features of South East Asia can – and should – function as a site for generating new theoretical approaches in Cultural Studies.

The development of Cultural Studies as an academic “discipline” owes much to the foundational work of the Centre for Contemporary Cultural Studies, founded at the University of Birmingham in 1964 under the directorship of Stuart Hall and Richard Hoggart. While key thinkers that emerged from this school were engaged in critically dismantling the power of Empire and in investigating the significance of race, identity and multiculturalism in post-War Britain, their theoretical framing remained dominated by Western philosophical traditions. Their recourse to the works of Marx, Gramsci and Althusser, as well as the poststructuralists Derrida, Foucault, Barthes and Baudrillard, remains the dominant theoretical framework in Cultural Studies today. Yet the intensification of globalisation that has made fashionable the inclusion of K-Pop, Bollywood and manga into the field of analysis, serves as a reminder that Cultural Studies cannot adequately be understood through a Western philosophical lens alone. While echoing Chakrabarty's view that it is counterproductive to attempt to exclude European critical perspectives altogether, I propose in this paper that the long traditions and features of adoption, adaptation, reinvention, syncretism and hybridisation in South East Asian cultural production render the region a fertile site for the generation of new theoretical perspectives for how we understand global cultures.

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Rachel Harrison is Professor of Thai Cultural Studies and Head of the Doctoral School at SOAS University of London. She is also the Convenor of the MA Cultural Studies programme in the Centre for Cultural, Literary and Postcolonial Studies (CCLPS) in the School of Languages, Cultures and Linguistics (SLCL). She has published widely on modern literature and cinema, gender, sexuality, and popular culture in Thailand, in addition to a focus on the cultural effects of Siam/Thailand's post-coloniality in relation to the West. She is currently working on an interdisciplinary research project bringing culture, well-being, and public health into dialogue with medical practice in Northeast Thailand. Her teaching focuses on the generation of cultural studies theory from the perspective of Asia, Africa and the Middle East. She is also the editor of the quarterly journal South East Asia Research.

Flows of Memory, Currents of Code: Post-Internet Documentary and Southeast Asian Migrant Media Practice

Nam Joo Huh (Loughborough University)

This paper explores how Southeast Asian artists working with documentary, moving image, and sound deploy post-internet aesthetics to interrogate colonial histories and migrant subjectivities. Engaging with Chen Kuan-Hsing's *Asia as Method* and related postcolonial theorists such as Shu-mei Shih and Lisa Lowe, I investigate how Southeast Asian works, particularly those referencing shared colonial legacies with East Asia under Japanese imperialism, create inter-referencing frameworks that resist Eurocentric historical narratives.

Focusing on artists such as Nguyễn Trinh Thi, Arin Rungjang, Tuan Andrew Nguyen, and Bani Haykal, the paper analyses how techniques like disembodied voice, found digital footage, interactive archives, and sonic fragmentation evoke memory, absence, and trauma across diasporic spaces. These practices are read alongside the works of East Asian artists like Hayoun Kwon and Yarli Allison, who similarly engage with hauntology and speculative forms to address migration and identity in transnational contexts.

Rather than viewing digital aesthetics as purely formal innovation, I argue that post-internet documentary strategies enable Southeast Asian artists to reconfigure visibility and agency; centering oral histories, nonlinear temporality, and decolonial worldbuilding. Through sound, code, and fragmented image, these works offer multi-sensory "counter-archives" that challenge the linear, bordered logics of state-sanctioned histories.

Ultimately, this presentation proposes that Southeast Asian post-internet media practices are not only formally experimental but politically urgent, serving as critical tools to rethink Asian migrant narratives within global currents of displacement, memory, and resistance.

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Nam Huh is a curator and doctoral researcher in Communication and Media at Loughborough University, based in Northern England. Her work explores migration, diaspora, and the representation of marginalised communities through contemporary media, with a focus on post-internet forms such as VR, AI, and sound art. She has curated exhibitions and screenings internationally, including at Fringe Arts Bath, Migrations Matter Festival, No Bounds Festival, Assembly House, and the Seoul Photo Festival. Committed to accessibility and social justice, Nam's practice fosters transnational dialogue and supports artists who challenge dominant narratives and centre underrepresented voices across borders and technologies.

Recasting Shadows: Locating Banyumas in the Currents of Southeast Asian Art and Identity

Binar Asri Lestari (SOAS University of London)

This paper explores the layered cultural identity of Indonesia, particularly through the lens of contemporary artists from Banyumas, Central Java. Departing from a victimhood-centered postcolonial narrative, this paper investigates how local artists reinterpret cultural memory and tradition through what I frame as "recasting shadow": a reappropriation of both aesthetic forms (e.g. wayang kulit) and inherited traumas. Drawing on Chen Kuan-hsing's *Asia as Method*, the author explores the notion of intra-Asian referencing as practiced by artists such as Nasirun, Sunaryo, Ugo Untoro, Bandu Darmawan, and Munir Al Sachroni. Rather than referencing Western artistic canons, these artists navigate internal cultural dialogues to articulate their positionalities, often challenging Java's feudal and colonial legacies. The regional parable "adoh ratu, cedhak watu" (far from the king, close to the stone) serves as a conceptual anchor, reflecting Banyumas' historic and affective distance from centralized power. This presentation situates Banyumas not as a peripheral space but as an active current within Southeast Asia's complex flows of identity, resistance, and cultural production. In doing so, the paper contributes to broader conversations about how art becomes a site for negotiating fractured histories and for imagining alternative, self-determined futures in the region.

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Binar Asri Lestari is an interdisciplinary thinker, writer, and curator currently pursuing an MA in Creative and Cultural Industries at SOAS University of London. With a foundation in public policy and heritage management, her work moves fluidly across sectors—blending analytical rigor with poetic inquiry. Her interests lie in the nexus of art, memory, and marginality in Southeast Asia, often anchored in her native Cilacap and the broader Banyumas region of Central Java. Drawing from her lived experiences and intellectual formation, Binar's curatorial and academic work interrogates the aesthetics of resistance, regional epistemologies, and postcolonial hauntings.

A Deep Dive into South China Sea narratives among pro-Duterte social media influencers in the Philippines

Regine Miren Cabato (SOAS University of London)

Philippine president Ferdinand Marcos Jr. has taken a stronger stance against maritime harassment in South China Sea, in contrast to his China-friendly predecessor Rodrigo Duterte. In the last three years, hyper-partisan social media content creators supportive of Duterte have attacked Marcos and his policy. They now face scrutiny at a Congress investigation on disinformation, where influencers were found to have attended state-sponsored content creation training in China.

Recent research and investigative exposés point to an overlap between pro-Duterte influencers and pro-Beijing propaganda. Through discourse and content analysis, this project aims to shed more light on potential links between the two. What are the narratives surrounding the South China Sea being forwarded by pro-Duterte influencers on social media? How do these compare or relate to official state narratives from Beijing? This paper posits that pro-Duterte influencers tend to amplify Beijing's stand on the South China Sea conflict. The shift away from bots and troll farms and toward influencer voices is a potential information strategy to reach local audiences who are typically wary of China. The project aims to contribute to ongoing literature on malign political influence and foreign interference in the Philippines.

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Regine Cabato is pursuing a master's degree in Politics and International Relations, with a focus on Southeast Asia, in SOAS University of London under a Chevening scholarship. Until last year, she was the Manila-based reporter for The Washington Post. She was a fellow at the Reuters Institute for the Study of Journalism in Oxford University, where she completed a project on how Filipino newsrooms could better cover malign influence. She was also shortlisted for a Livingston Award the Society of Publishers in Asia's Young Journalist Award in 2023 for her coverage of disinformation in the 2022 Philippine election.

Singapore as Method: Singapore Broadcasting Corporation (SBC)'s Documentary Film Production and the Reimagining of Singaporean Chinese National Identity in the 1980s

Zhang Zhaowenzhe (National University of Singapore)

This study deploys Kuan-Hsing Chen's "Asia as method" framework to interrogate Singapore's 1980s nation-building through state-produced documentary films by the Singapore Broadcasting Corporation (SBC). As a postcolonial polity that constructed a nation after statehood, Singapore exemplifies Asia's "inter-imperial condition"—where Cold War logic, residual coloniality, and engineered multiculturalism converge. Analyzing SBC's socially themed documentaries in the 1980s through memory studies methodologies, this paper uncovers a state governance of memory: strategically reconfiguring Singaporean Chinese identity by collapsing ancestral homeland memories with territorialized belonging. The documentaries archivalized diasporic nostalgia while naturalizing Singapore as a "new native soil," suturing ethnic subjectivity into the developmentalist state's narrative.

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Zhang Zhaowenzhe, a graduate student in Chinese Studies at the National University of Singapore (NUS), completed a bachelor's degree in Chinese Language and Literature at Beijing Normal University. Academic interest focuses on the interplay between Sinophone literary production, transnational cultural flows, and identity politics in Southeast Asia.

Scents of Resistance: Vegetal Flows in Vietnamese Cinema

Feng Yixuan (King's College London)

This paper investigates how Vietnamese “vegetative films” construct narrative and political structures through the sensory logic of plants. Focusing on *The Scent of Green Papaya* and *The Vertical Ray of the Sun*, the analysis explores how fruits, herbs, and garden spaces serve not merely as scenic background, but as nonhuman agents shaping temporality, intimacy, and memory. In contrast to action-image paradigms rooted in linearity and conquest, vegetal aesthetics propose an alternative mode of cinematic flow—anchored in absorption, fragrance, and spatial tenderness.

Yet, the paper also critiques the colonial residues embedded in these aromatic textures. Drawing on olfactory postcolonial theory and environmental humanities, it argues that scent—once central to imperial spice routes and Orientalist desire—continues to structure the exoticization of tropical Southeast Asia. Aromatic softness, while seemingly therapeutic, may also anesthetize histories of ecological violence and gendered dispossession.

This presentation will also extend the analysis into gendered regimes of sensation, reflecting on how vegetal tropes feminize not only space and aesthetics, but also the very modes of knowing and feeling in Vietnamese cinema. By placing ecology, scent, and gender into the same analytic frame, the paper contributes to emerging discourses on Southeast Asian ecocinema and proposes an ethics of co-being grounded in shared fragility and sensory resistance.

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Feng Yixuan is currently an MA candidate in Film Studies at King's College London. Her research focuses on film philosophy, haptic aesthetics, and Asian visual culture, with particular interest in the sensory and philosophical dimensions of cinematic experience. In 2025, she presented her work at the 14th Asian Cinema Studies Society Conference (What is Asian Cinema?) and the Film-Philosophy Conference 2025 in Malta.

Dalamhati Sa Pelikula: Aesthetics of Grief in Filipino Independent Films in Two Decades of Cinemalaya Film Festival

Jose P. Mojica (University of Santo Tomas)

This study examines how grief is rendered as a structured aesthetic condition in selected films from the Cinemalaya Philippine Independent Film Festival. Rather than approaching grief as a narrative theme, character emotion, or psychological state, the study analyzes how it is structured formally, through rhythm, silence, duration, fragmentation, spatial composition, and material presence. Drawing from Eugenie Brinkema's theory of radical formalism and Susanne Langer's concept of significant form, it reads affect as something shaped and made legible through form itself, rather than as a consequence of content or audience response. Through close formal analysis of Jay (2008), Ang Nawawala (2012), Baconaua (2017), and Kono Basho (2024), the study identifies recurring strategies: long takes that stretch time, mise-en-scène that foregrounds absence, ambient sound in place of dialogue, and objects that act as melancholy devices. These aesthetic choices do not simply express grief—they perform it. Grief is not dramatized, but embedded in the structure of the films. It is quiet, slow, and often unresolved. By foregrounding formal elements over narrative development, this study proposes a new way of reading affect in Philippine cinema. It contributes to formalist film criticism by offering an approach that resists thematic reduction and treats grief as a visual, temporal, and spatial structure. In doing so, it situates Cinemalaya as a site where an emergent cinematic language is taking shape—one attuned not to spectacle, but to stillness; not to closure, but to lingering. The study thus offers a method of attention, one that reads grief not only as a personal sorrow, but as an aesthetic structure made visible through film form.

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Jose P. Mojica is a filmmaker, writer, and researcher currently pursuing a Ph.D. in Literature at the University of Santo Tomas, where he also teaches at the Department of Communication and Media Studies. He holds a B.A. in Digital Filmmaking from De La Salle-College of Saint Benilde and an M.A. in Creative Writing from the UST Graduate School. His short films have been screened at festivals including Gawad CCP Para sa Alternatibong Pelikula at Video, and he has served as director, writer, and composer across various projects.

Good Daughtering and Decolonial Praxis: Reimagining Mother-Daughter Dynamics in Southeast Asia with bell hooks' radical ethic of love and Chen Kuan-hsing's Asia as Method

Maya Ibrahim (Humboldt-Universität zu Berlin)

This paper examines mother-daughter relationships in Southeast Asia as sites of political love and decolonial resistance, drawing on bell hooks' love as a collective, liberatory practice and Chen Kuan-hsing's Asia as Method framework. By inter-referencing anthropological and sociopolitical narratives, it argues that maternal bonds in Southeast Asia—often mediated by legacies of colonialism, patrilineal kinship systems, and gendered labor dynamics—can embody hooks' "radical love" as a transformative force against domination. However, the spotlight focuses on daughters' perspectives in how we experience our mothers' mothering.

The presentation showcases ethnographic research I conducted based on 15 qualitative interviews with daughters where the analysis highlights how mothers and daughters negotiate autonomy, solidarity, and cultural preservation amid intersecting pressures of globalization and tradition. Through grounded theory and situational analysis, it aims to answer three questions: i) How do daughters bargain with the patriarchy? ii) How do mothers bargain with the patriarchy? and iii) How do daughters love their mothers?

Chen's call to decentralize Western epistemological dominance informs the paper's methodology, centering Southeast Asian intellectual and creative traditions to reframe love not merely as familial affection but as a radical practice of mutual accountability. This approach challenges static portrayals of maternal sacrifice or passivity, instead foregrounding intergenerational dialogues that subvert colonial and patriarchal norms. By situating motherhood within transnational flows of care labor, migration, and activism, the study contributes to broader discourses on decolonial feminism and regional solidarity, aligning with the conference's emphasis on "flows and currents" as catalysts for reimagining Southeast Asian subjectivity.

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Maya Ibrahim is an Early Career Researcher (ECR) after obtaining an M.A. in Sociology from the Institute of Asian and African Studies (IAAW) from Humboldt-Universität zu Berlin with a grade of 1.4 (Very Good). She aims to ground her academic career specializing in postcolonial feminisms and Southeast Asian studies in a global context. Her research explores gendered resistance in diasporic literature and oral traditions, with a focus on intergenerational trauma and healing. She recently published an article based on her M.A. Thesis in the Zentrum für transdisziplinäre Geschlechterstudien (ZtG) or Centre for Transdisciplinary Gender Studies at Humboldt-Universität zu Berlin.

Modern Girl as Method: Gendered Modernity and Transcolonial Circuits in Late Colonial Burma

Htet Thazin Myo Lwin (University of Glasgow)

This paper explores how the figure of the Modern Girl emerged in late colonial Burma and what her presence reveals about the entangled flows of gender, empire, and capitalism at the colonial periphery. Building on the work of the Modern Girl Around the World Research Group, this study uses the Modern Girl as a heuristic device to trace how global commodity flows and ideologies of femininity circulated through and were reinterpreted in Southeast Asia. Methodologically, the paper employs multidirectional citation by situating Burmese print culture within a broader regional and transcolonial frame. Alongside advertisements, short fiction, and beauty columns from Burmese women's magazines, it draws on scholarship and visual material on Modern Girls in India, Indonesia, and Thailand to identify resonances, divergences, and shared anxieties about modern femininity. This comparative approach reveals how gendered signs such as bobbed hair, whitening creams, or Western sheer blouses were simultaneously local and global—coded differently across contexts but tethered to common colonial and capitalist pressures. The paper asks: how did the Burmese Modern Girl reflect and reshape notions of class, race, sexuality, and national identity? Could she be read as opening up queer or non-normative possibilities that unsettle dominant gender/sexuality ideologies? By re-centering Burma within regional and global circuits, my research contributes to transnational feminist historiography and decolonial Southeast Asian studies. I will argue that the Modern Girl was not merely a Western export but a dynamic site of cultural production in these three areas, through which modernity was imagined, contested, and lived.

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Htet T.M. Lwin is an MA student and Emerging Asia Scholar in Gender History at the University of Glasgow. She was born and raised in Yangon, Myanmar. Htet completed a bachelor's degree in Women's, Gender, and Sexuality Studies in the United States in 2022. Her current research focuses on the intersections of gender, colonialism, nationalism, and global capitalism in 20th-century Southeast Asia, with particular emphasis on the figure of the Modern Girl in interwar period. Htet is also interested in the impact of global cultural flows and local gendered subjectivities, contributing to decolonial and transnational feminist historiography in Southeast Asia. Prior to coming to Glasgow in 2024, Htet worked as a history teacher and gender studies instructor at institutions in Myanmar.

Panel 3: Textual Circulations and Language Politics (Part 1)

Ink and Tides: The Sulu Zone's Maritime Manuscript Trade as a Decolonial Archive

Samuel Vijay Sukumar Babu Ramapuram (Goethe University Frankfurt)

This paper examines Islamic intellectual history which traces the little-known history of the maritime manuscript trade in the Sulu Zone (17th to 19th century), wherein Tausug diplomatic letters, Sama-Bajau navigation charts, and Islamic kitab manuscripts moved over a vibrant network that connected Mindanao, North Borneo, and Sulawesi. Using Chen Kuan-hsing's inter-referencing as a framework, we examine how these mobile texts, which were exchanged for pearls and spices, served as Epistemic Currency: Providing insight into how Sufi jawi-script manuscripts, such as copies of Hikayat Merong Mahawangsa, disseminated mystical and legal knowledge while eluding Dutch and Spanish surveillance. Sama-Bajau pappasang, or oral-map scrolls, which encoded fishing areas and tidal patterns as anti-colonial geographical resistance, are examined in Hydrographic Sovereignty. Rebuilding the lantsa (boat-scriptoria), where treaties were signed between Iranun traders and Tausug sultans on daluwang bark paper, is part of the diplomatic archives. This shows how this flexible literary ecosystem contradicts terrestrial ideas of "center/periphery" in Islamic book history using recently recovered lontaraq-style ledgers from Jolo and Makassar. In order to suggest the Sulu Sea as a decolonial inter-Asian interaction zone where manuscripts were not just moved but actively transformed through brine-soaked, multilingual encounters the study integrates maritime archaeology with critical philology.

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Samuel Ramapuram comes from India and is currently studying for a PhD in Historical Ethnomusicology and Religion in Goethe University, Frankfurt, Germany. Samuel is also a music composer and performed music with Interreligious choir in Frankfurt, Germany. Samuel is an ordained Priest in the Church of South India, part of Anglican Communion. His subjects are Samavedha in Hinduism, Yoga, Sonic Philosophy in Buddhism and Sufism in Islam, impact of various musical scales on human brain through neurological research. Samuel studied Master's in the University of Geneva, Switzerland. He has examined issues related with migration and ethnographic research in Pacific islands such as Samoa, Fiji and Solomon Islands.

Panel 3: Textual Circulations and Language Politics (Part 1)

A Fable of Debt: The Hikayat Nakhoda Muda and Self-Sufficiency in Eighteenth-Century Sumatra

Nicole Yow Wei (Yale University)

The Hikayat Nakhoda Muda has widely been described as the biographies of three generations of Minangkabau pepper-traders who lived during the eighteenth century. This is also a lifeworld in which many parties – Javanese nobility, Dutch VOC officials, district chiefs, Malay traders, and indigenous peoples of the Sumatran interior – jostle for shares of power and profit. Survival in such a cacophonous environment is tantamount to the ability to hold one's own amidst the many groups and individuals locked in power play. This paper reconsiders the Hikayat Nakhoda Muda as an adab fable of debt. In this text, the dying words of Nakhoda Mengkuta, father to the titular Nakhoda Muda, are for him to never find cause to incur debt or to owe his living to anyone. His exhortations to his son are akin to a “revealed truth”: A claim to moral obligation that stands on its own, without any need for or appeal to reason. Here, I situate the didactic efficacy of the Hikayat Nakhoda Muda in its eighteenth-century context of political intrigue and heavy economic pressure. In doing so, I update the scholarship on colonial Sumatran history, Malay textuality, and Persianate adab literature to examine how the centuries-old Hikayat tradition, which had treated topics of fantastical and stately proportions both in the Islamicate and the Malay worlds, could be brought to bear on a topic as quotidian as personal debt in an age of inter-colonial competition.

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Nicole Yow Wei is a PhD student in History and Early Modern Studies at Yale University, specialising in Malay World intellectual history. Nicole is most interested in the literatures of Minangkabau migrants in the Malay archipelago, and has completed translations of numerous such texts, which they hope to publish in the near future.

Panel 3: Textual Circulations and Language Politics (Part 1)

Defining Love, Marriage and Female Sexuality in Burmese Literary Guidebooks

Tongchen Hou (SOAS University of London)

This study explores Burmese gender ideology regarding to the representation of female sexuality through two literary guidebooks, P. Moe Hnin's *Guidance of Love* (2003 [c. 1930s]) and U Nu's *Desires* (2000 [1967]). In order to contextualize the concepts of love, marriage and female sexuality in Burmese culture, the study includes an analysis of the 'modern' gender ideologies, influenced by foreign sexology. It also unfolds examinations on the 'traditional' gender ideology rooted in Buddhism teachings. More importantly, the study articulates the intertwined relations between these two systems embedded in selected guidebooks. From this point, the study goes on to explore how Burmese female sexual desires and expressions are restricted within the seemingly idealized conjugal relationships represented in these texts. Drawing on the concept of 'ideology' and 'hybridity', this article applies cultural studies approaches to deconstruct two literary study, offering insights into the mechanisms of Burmese sexology and its role in shaping femininity.

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Tongchen Hou is a PhD candidate in South East Asian Studies in SOAS. Her research interests include Burmese literature in contemporary periods, cultural and gender studies of Myanmar. She pursued her undergraduate studies at Peking University from 2013 to 2017, with a focus on Burmese language and literature. She completed her master's degree in the Department of South East Asia at SOAS in 2019. Her PhD project focuses on literary works of a Burmese female author Kyi Aye around the topics of modernity, sexuality, body and emotions.

Panel 3: Textual Circulations and Language Politics (Part 2)

AI Writing as an Ocean Medium: Mapping Cultural and Environmental Flows in South East Asia

Mujie Li (Monash University Malaysia)

This presentation reimagines creative writing through the lens of generative artificial intelligence, positioning AI writing as an “ocean medium” that embodies the fluidity of cultural and environmental flows across South East Asia. Drawing on fieldwork in Fujian and Guangdong provinces of China and Malacca, Malaysia, the project interrogates how words and symbols can be mobilised to reflect the dynamic interplay of maritime histories, diasporic connections, and modern governance infrastructures in the region.

Central to the approach is the transformation of ideograms using GPT-2, which generates texts that mirror the continuous movements and exchanges characteristic of the South China Sea and the Straits of Malacca. These generative narratives are juxtaposed with tangible regional practices, from piracy defence mechanisms and urban drainage and canal systems to the ecological adaptations of mangrove ecosystems, illustrating how traditional knowledge and contemporary technologies converge.

By conceptualising AI writing as an ocean medium, this work underscores the role of digital creativity in mapping and rearticulating the historical and ongoing currents that shape South East Asia. It contributes to broader debates on cultural flows, environmental narratives, and the integration of technology in literary practice, offering fresh insights into the ways in which the region’s diverse cultural landscapes are continuously reconfigured.

♦♦♦

Mujie Li is a researcher of digital media and culture. Her research explores how literary aspects (such as writing, language, reading and text) in digital and computational technological conditions shape digital aesthetics. Recent papers include: ‘Ideographic Writing: The Language Act of Sound-Image’ (2025), ‘Media Language and the Technological Imaginary’ (2024). She teaches at Monash University Malaysia.

Panel 3: Textual Circulations and Language Politics (Part 2)

Flowing but Never Rooting: The Anglo-Chinese College in Malacca (1818-1843) and its Unfulfilled Malay Instruction

Ye Youyun (University of Tokyo)

As the first missionary college established by the British in the Eastern Hemisphere, the Anglo-Chinese College (ACC) occupies a significant position in the history of Protestant missions to China and East–West cultural exchange. Scholarship has largely framed its Malacca phase (1818–1843) as a “prelude” to evangelism in China, focusing on its training European missionaries in Chinese and its English and Christian education for the local Chinese community. However, its engagement with the Malay population remains largely overlooked.

At its founding, ACC appointed Malay instructors and established a Malay section, yet this initiative soon faded. This study examines the underlying causes. First, religious concerns within the Malay community—reflected in Munshi Abdullah’s autobiography—fueled fears that attending ACC would expose Malays to British customs and undermine their Islamic faith. Second, the East India Company, as the de facto colonial authority, maintained a non-interventionist stance toward local society. Even when its Canton Factory heavily funded ACC, the goal was to train Chinese interpreters for trade, not to advance Malay education. Third, although the London Missionary Society (LMS) dispatched missionaries focused on the Malay community, tensions with ACC Principal William Milne’s Sinocentric and paternalistic leadership drove them to leave for Penang or Singapore.

This case shows that Malay instruction at ACC did not fail for lack of intent, but rather due to religious resistance from the Malay community, colonial priorities favoring the Chinese, and internal power struggles within the LMS. It offers a new perspective on how ACC flowed through Malacca but never took root.

♦♦♦

Ye Youyun is a second-year Ph.D. student in the Department of Area Studies at the University of Tokyo. His research focuses on the early educational landscape of Singapore and Malaysia under British colonial rule, with particular emphasis on the interactions between the Peranakan Chinese and Western missionaries. Through this lens, he explores: (1) the mutual influence of Confucianism and Protestantism in early 19th-century Southeast Asia, and (2) the relationships between colonial institutions during Britain’s expansion in Southeast Asia. Prior to joining UTokyo, Ye studied Chinese Philosophy at Nanjing University and International Relations at Waseda University.

Panel 3: Textual Circulations and Language Politics (Part 2)

Linguistic Currents and Khmer Language Standardization: Newly emerging pronunciation of Phnom Penh Khmer Dialects

Chem Vatho (University of Cologne)

This paper examines the linguistic currents shaping Central Khmer by analyzing the Phnom Penh dialect's evolving pronunciation patterns. Drawing on geo-linguistic fieldwork (2015-2020), including phonetic analysis of over 26,000 words and a 130-hour spoken corpus of news broadcasts from the post-colonial era to the present, we demonstrate how Phnom Penh's dialect influences Standard Khmer while absorbing features from regional variants.

Following Chen Kuan-hsing's concept of inter-referencing, we analyze how Phnom Penh's status (the city's language) as Cambodia's cultural center positions its dialect as both receptor and transmitter of linguistic innovations. Our research reveals significant linguistic shifts, including observing formal and informal speech, comparing the language used in political, educational, and media contexts, and newly merging pronunciation of the Khmer language, Phnom Penh Khmer, as a prestigious variation.

These language changes reflect broader sociopolitical and sociolinguistic currents flowing through Cambodia's history. By mapping linguistic flows across time (post-colonial era to present) and space (comparing regional variants), we demonstrate how political relocations, colonial interventions, and post-Khmer Rouge demographics have created multi-directional currents of the linguistic landscape.

This research contributes to understanding standardization processes in the Khmer language and challenges static knowledge frameworks by highlighting the fluid nature of standard language. As Chen suggests, these diverse frames of reference multiply perspectives and enrich our understanding of how linguistic currents shape Khmer identity and language register in modern Cambodia.

♦♦♦♦

Chem Vatho is a PhD student at the University of Cologne's Institute for Linguistics focusing on Khmer phonetics and phonology. He has conducted extensive fieldwork on Khmer dialects, creating a 130-hour spoken corpus and phonetic analysis of over 26,000 words. Previously, he served as a lecturer at the Royal University of Phnom Penh and as a member of the Linguistic Committee at the Royal Academy of Cambodia. His publications include work on the Khmer vowel system and dialectology. Vatho combines computational approaches with traditional linguistic analysis, utilizing machine learning tools to advance the documentation and understanding of Khmer language variation.

Intergenerational Differences in Malaysian Chinese Identity from the Perspective of Connections with their Homeplace in China: A Case of the Tan Family in Seremban, Malaysia

Chen Yizhen (Xiamen University)

This study aims to examine the variations in the identities of Malaysian Chinese across generations and the process of identity mobility when they are connecting with their homeplace in China. This paper uses semi-structured interviews with ten Malaysian Chinese of different generations in one family to extract key codes through thematic analysis. The interviews address two main questions: firstly, to confirm and present the identity differences that exist among different generations, and secondly, to conclude the main ways in which they connect with their homeplace in China and to delve into the process of identity reshaping during this connection.

Erstwhile most academic works on Malaysian Chinese identity have a macro-level perspective, focusing on the examination of social and political institutions while neglecting personal introspection and micro-level analysis (Yee Mei, 2023). This research will provide a micro-level perspective on the identity of Malaysian Chinese from different generations within a family in the context of family history, as well as explore the possibilities of identity change for Malaysian Chinese in the process of connecting with their homeplace.

This study hopes to engage in a dialogue with several vital identity theory, as well as to explore the phenomenon of identity change among Malaysian Chinese in the new era, in the hope that it may trigger some new thinking.

♦♦♦♦

I am currently in my first year of PhD at Xiamen University, specializing in Anthropology. My grandfather's brother emigrated to Malaysia in 1947, where a large family has now formed. We still maintain close ties to this day. And I studied in Kuala Lumpur for three years. I am interested in Malaysian Chinese identity as well as family history, and I hope that this conference will allow me to discuss with other scholars with similar interests, including other Southeast Asian countries. I also hope to get more suggestions for future research and hear new ideas from other scholars.

Temporal Flows between Past and Present: Colonial Injustice, Memory and Southeast Asia Ghost Culture

Victoria Allen Stainsby (SOAS University of London)

My proposed presentation draws on Chen Kuan Hsing's *Asia as Method* to consider Southeast Asia not just as an object of inquiry, but as a critical vantage point for rethinking time, justice, and memory in postcolonial contexts. Southeast Asian histories, particularly in Malaysia, reveal how the past and present circulate and collapse into one another — a current of temporal entanglement shaped by colonial residue.

In the wake of independence in 1957, Malaysia's postcolonial narrative has been defined by legal and political anachronisms, most notably, the foundational myth of the Malayan Emergency (1948–1957) and the silencing of counter anti-imperial histories. Here, Derrida's concept of the spectre as a metaphor for unresolved justice reminds us that for many, justice remains "to come," haunted by the unresolved violence of empire.

In 2014, relatives of 24 unarmed plantation workers killed by British soldiers in 1948 sought justice at the UK Supreme Court, a critical moment which reveals the persistent distemporality of those seeking historic justice. Moreover, this encounter revealed how memory flows differently in Southeast Asia. Among Malaysian Chinese communities, *renqing* ethics and ancestral relationships reflect a temporal intimacy with the dead which is part of a broader ghost culture that animates the region. This spectral space is not morbid, but alive with political potential: a site where trauma is acknowledged, and futures can be reimagined.

Southeast Asia, then, is not a backdrop but a method, a space where the dead speak, the past persists, and justice demands a different relationship to time.

♦♦♦♦

I hold a BA in English from Yale and an MA in International Education, with further postgraduate training in Anthropology (MA) and Law (LLB Hons) at SOAS, University of London. I recently completed my PhD at SOAS School of Law, titled "Enduring Injustice: Postcolonial Legal Memory and Feminist Temporalities." My interdisciplinary research explores how colonial injustice continues to shape international human rights frameworks in Malaysia. Drawing on feminist and postcolonial theory alongside ethnographic methods, my work examines how the past persists in legal and social structures — and how alternative temporalities might open pathways to future justice.

Trapping spirits with words: ghost stories in contemporary Singapore

Ashley Chin (University of Cambridge)

The tendency in the anthropology of spirits is to offer an account of what spirits are: idioms of resistance to modernisation, stand-ins to mourn a traumatic past, or the object of cognitive disciplining. Though Southeast Asia has long been a fertile field-site for spectral studies, Singapore stands out as a late-modern cosmopolitan city with an amnesiac relationship to its diverse cultures. Ghosts defy the racial capitalist logics of the state – to understand why they do so lies not in offering an account of what ghosts are, but in investigating how the form and medium that mediate their presence affords these crossings.

By tracing the social life of ghost stories—through oral storytelling, digital confessions, independent media, and online forums—I examine how spirits are made perceptible through narrative and technological mediation. I explore how narrative strategies in the telling of ghost stories resolve a “fundamental antagonism by rearranging its terms into temporal succession” (Žižek 1997: 11-12). Taking the analytical focus away from spirits as stable ontological beings, I stay with their amorphous manifestations cutting across segments of Singaporean life.

♦♦♦♦

Ashley Chin is an MPhil student in Social Anthropological Research at the University of Cambridge. She has previously written about the practice and politics of revelation within the Singaporean Charismatic movement, and is currently researching ghost stories and haunted spaces. She is broadly interested in narrative form, media, the spectral turn, and Southeast Asia.

Community Archiving, Future Shaping: Bringing in Diasporic Communities to ‘Talk with’ the An Việt Archives’ materials

Cường Minh Bá Phạm (University of Birmingham)

The cataloging of archival records allows a collection of materials to be systematically organised, with a concise description attached to each item, making them readily accessible to the public. This process is typically entrusted to a single archivist or a small team of trained archivists, who often impose their own archival structures on the cataloging process. Once the collection has been cataloged, this usually marks the end of the archival process.

The An Việt Archives is the afterlife of the An Việt Foundation, a refugee community center that was based in Hackney, London, established to support the resettlement of Vietnamese and Chinese-Vietnamese migrants in Britain. An Việt Archives’ mission is to safeguard the collection and ensure the materials remain accessible to the community it has served.

One key concept that has shaped AVA’s approach is the need to activate its materials. In doing so, An Việt Archives has challenged conventional methods of archiving. Its activities have ranged from community archiving—where migrants are invited to participate in the archival process—to commissioning artwork that responds to the archival materials. Through these efforts, AVA has reexamined what archiving is, who can participate in it, and what gets remembered.

♦♦♦♦

Cường is studying for a UKRI-funded PhD at the University of Birmingham, as part of the larger SoundDecisions project. His research, titled: ‘Critical Futures in the Mekong Delta’s Colonial Pasts: Resonances, Resettlement, and Records’, explores sound archives as sites of co-creation, co-discovery, and interaction for diasporic groups who imagine the Mekong Delta as home. His work draws upon care-led listening practices and critical futures to imagine new ways of encounter and being. In parallel to his academic work, he has a practice which sits between / in / nearby / at the intersections of sound, community, and archives.

Laboring Lives at Sea: a patchwork ethnography of Filipino seafarers and what it tells us about the maritime industry

Sorata Watanabe (Linköping University)

This presentation will explore the lived experiences of Filipino seafarers across multiple times and spaces. Filipino seafarers compose nearly 30 percent of the global maritime labor force in an industry that carries nearly 90 percent of global trade every year. Yet critical social science research on the individuals who keep global trade moving at sea are only just emerging.

Employing patchwork ethnography as its methodology, the presenter, a former seafarer himself, will present research done with Filipino seafarers on their laboring lives at sea. Through the concept of laboring lives, findings will be presented on how seafaring bodies perform productive and reproductive labor across various and entangled times and spaces, while also showing the central role of desire and dreams in seafaring laboring lives.

Exploring the laboring lives of Filipino seafarers will also show what their experiences tell us about the maritime industry and supply chain capitalism at large. Structures of international division of labor produced through outsourcing become visible in both individual experiences and also the structures that organize them. The horizons of possibilities that define dreams directly affect how laboring lives are performed.

By looking at the figure of the Filipino seafarer, this presentation will show one of the many diverse ways that global capitalism operates today.

♦♦♦

Sorata Watanabe is a MA student in Ethnic and Migration Studies at Linköping University. His research interests are in seafaring labor, critical logistics, and migration in the context of Japanese empire. Sora is currently working on his MA thesis, an ethnographic study on the laboring lives of Filipino seafarers, exploring how individual bodies experience seafaring labor in relation to their desires and dreams. Before going into a master's program, Sora worked as a seafarer onboard Oil Tankers and Car Carriers for five years, an experience that he draws heavily from in his work.

Unequal exchange: Migrant reproductive labour and remittances between the Philippines and Singapore

Kevin Tan (SOAS University of London)

The growth and economic development of Singapore and its insertion into the core of the global economy has relied on fully mobilising its local population including women into the workforce. The resulting gap in household and care work, typically referred to as social reproductive activities, has been filled by importing women migrant domestic workers from nearby periphery countries such as the Philippines. This article intends to unpack core-periphery relations through a case study of Philippine migrant domestic workers in Singapore. Analysis of in-depth interviews are mixed with administrative data sets to examine the uneven reorganisation of social reproduction across both sites. This article builds on Samir Amin's conception of unequal exchange as the main mechanism of value transfer from the periphery to the imperial core under global capitalism to argue that the flows of migrant labour from the periphery to the core in exchange for remittances are not only unequal but result from the polarising tendencies of capitalism in which periphery underdevelopment is conditioned by the development of the core.

♦♦♦

Kevin Tan is a PhD student in the Department of Economics at SOAS University of London. Their research interests concern theories of dependency and social reproduction, with a particular emphasis on the social reproductive labour performed by migrants under capitalism.

Southeast Asian Chinese labourers in the ambiguous zone of political enthusiasm: manipulated 'diasporic nationalism', 1900–1912

Qiu Chenyu (University of Edinburgh)

This research explores the complex political identity of Chinese labourers in Southeast Asia (1900–1912), focusing on the tension between revolutionary nationalist narratives and the workers' localised realities. Chinese intellectuals constructed "diasporic nationalism" through literature and media, likening labourers' exploitation to colonial oppression to fuel anti-Qing sentiment. However, most labourers, bound by harsh conditions and regional affiliations (e.g., dialect groups, secret societies), engaged with nationalism selectively. Secret societies exemplified this duality—both resisting colonial powers and participating in labour exploitation—while their rituals were reinterpreted by revolutionaries as anti-Qing nationalism. Drawing on memoirs, newspapers, and interviews, the talk highlights how labourers' political consciousness emerged from negotiation, not ideological absorption. It critiques top-down nationalist frameworks, emphasising the agency of marginalised groups in shaping modern Chinese identity.

♦ ♦ ♦ ♦

I am an MSc History student at the University of Edinburgh, specialising in modern Chinese history, focusing on emotional politics and transnational exchanges. My current research analyses how Chinese labourers in Southeast Asia (1900–1912) negotiated diasporic nationalism under colonialism, contrasting elite narratives with local realities. I recently presented my work at the Paul Lucas Graduate Conference (Indiana University) and have a paper accepted for the Research Workshop on Emotions and the War in China (Edinburgh). Through interdisciplinary methods, I explore how affective discourses influenced political mobilisation. This conference's emphasis on inter-Asian flows aligns with my interest in decolonial approaches to subaltern agency.

**Reconciling Universal Human Rights with Neoliberal Critiques in Global Citizenship Education:
Integrating Solidarist Pluralism and Cosmo-Nationalism for a Balanced Pedagogy in South East Asia**

Zin Mie Sharr (Nord University)

In February 2022, a farmer in Myanmar ceased burning straws to mitigate soil erosion and pollution, while in the same month, Russia invaded Ukraine, causing massive environmental and human rights damage. These parallel events, though occurring in vastly different contexts and scales, both highlight the pressing need to reconsider human rights and moral responsibilities on a global scale. Thus, UNESCO recommended that Global Citizenship Education (GCED) has become increasingly essential in the present context (UNESCO, 2021). Although GCED is sometimes criticized as a tool for neoliberal agendas (Yemini, 2021), it can also be understood from a human rights perspective (Bosio, 2022; Bosio & Schattle, 2023), particularly through the lens of global ethics (Dower, 2008). This paper argues that it is possible to embrace the universalism of human rights within GCED while critically addressing its neoliberal dimensions. By integrating solidarist pluralism and cosmo-nationalism into GCED pedagogy, this study aims to demonstrate how educators can balance the promotion of universal human rights with an awareness of cultural diversity and global ethics, especially in Southeast Asia—a region where cultural diversity is not only prevalent but integral to societal values. The study draws from various dominant theories of GCE and HRE such as Nielsen (1999), Dianne (2006), von Berg (2023), Pashby et al. (2020), Sant et al. (2018), Habermas & Cronin (2006), Enslin (1999), Torres (2017). Through theoretical analysis, the study seeks to develop a balanced approach that promotes universal ethical values and human rights, alongside an appreciation for cultural diversity and national identities.

♦♦♦♦

I am a current PhD Research Fellow at Nord University, Norway, with a focus on education policy and teacher education development in Southeast and East Asia. Holding a Master of Philosophy in Higher Education from the University of Oslo and an MBA in International Business from the University of Greenwich, I bring a diverse skill set to my research. Passionate about advancing knowledge and fostering collaborative learning, I aim to make meaningful contributions to academia and societal progress. I am eager to connect with fellow academics and professionals committed to positive change through knowledge creation in the area of citizenship education and global studies.

Thank You!

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