



EuroSEAS 2019

September 10–13, 2019

Humboldt-Universität zu Berlin

BOOK OF ABSTRACTS

AS OF 01 SEPTEMBER 2019

Session 10

FRIDAY 11:00–12:30

Room 1.101	Activists in Transition: Progressive Politics in Democratic Indonesia
Room 1.102	ASEAN Decision-Making and Policy Change in Southeast Asia
Room 1.103	Armed Groups, State-Making Practices and Civilian Agency in the Borderlands ②
Room 1.201	Queer (In)visibility in Southeast Asia: Class, Politics, and Global Sexual Health ②
Room 1.204	The Politics of Engagement: Southeast Asian Diasporas in Relation to Home Countries ②
Room 1.308	The Philippines and Its Global Entanglements: Decentering the Knowledge Production About Religion in Asia
Room 1.401	Upland Pioneers: Future Aspirations, Moral Imaginaries and Emerging Religiosities in Southeast Asia ②
Room 1.403	(Re)assembling the Moments of Thai-European Encounters in History
Room 1.404	Power Dressing: Clothing and Ornament as Amulet
Room 1.405	Chinese Religions in Southeast Asia
Room 1.406	Social Protection: Understanding the New Politics and Practices of Distribution in South East Asia ②
Room 1.501	Industry 4.0 in Southeast Asia: Strategies and Implications
Room 1.503	LABORATORY Bourdieu, Religious Fields and Social Power in Mainland Southeast Asia ②
Room 1.504	Critical Perspectives on Penalty in Southeast Asia ②
Room 1.505	Indonesian Maritime State: Shaping Military Professionalism
Room 1.506	Two-Wheeled Tensions in Urban Southeast Asia: Motorbike Taxis, App-Based Services, and the Politics of Mobility
Fritz-Reuter-Saal	ROUND TABLE Current and Future Challenges of Regional Integration in Southeast Asia

Check the up-to-date program for this session online: euroseas2019.org/session/10

› **“Ugliness” as Pathways to Intimacy: On Deception and Disclosure Among Gay Filipino Men on Dating Apps in Manila and Los Angeles**

Paul Michael Atienza *University of Illinois at Urbana-Champaign*

Thinking through what affect does on mobile digital media platforms, this paper seeks to catalogue what sociologist Adi Kuntsman (2012) calls “affective fabrics.” These are intense yet ephemeral lived and deeply felt everyday sociality of connections often sensed through words or structures circulating through the use of the mobile media device. Working with Mia Mingus’ claim that ugliness is vital in the age of social media, I offer stories from my larger multi-sited ethnography focused on the digital lives of gay Filipino men. I focus on their discussions of and interviews from posers, poz men, and those in open relationships within the situatedness of geolocative dating apps in Manila and Los Angeles. I suggest that these three “deviant” figures offer distinct strategies in resisting established norms of attractiveness and desirability on these digital platforms. Through the poser’s intent to deceive, the poz man’s open declaration of his HIV seropositive status, and those who admit to an open relationship while seeking other sexual partners, I claim that these figures short-circuit a system that rewards certain digitized bodies as more valued than others. I assert the queer possibilities of deception and disclosure through the lens of affects, feelings, and emotions.

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The Politics of Engagement: Southeast Asian Diasporas in Relation to Home Countries 2

LOCATION Room 1.204

TYPE Double Panel (Part 2)

CONVENERS Fridus Steijlen *Royal Netherlands Institute of Southeast Asian and Caribbean Studies*
Grażyna Szymańska-Matusiewicz *University of Warsaw*
Helena Patzer *Polish Academy of Sciences*

ABSTRACT

Please refer to Part 1 of this panel in the previous session.

PAPERS

› **Negotiating Diasporic Homeland: The Homogenization and Fragmentation of Transnational Engagement of the Vietnamese Diaspora in Berlin**

Jessica Steinman *University Leipzig*

In Berlin, after the fall of the Wall, thousands of contract workers, who are linked to the Socialist Republic of Vietnam, stayed in the then reunified Germany alongside with thousands of Vietnamese boat people who are linked to the former Republic of Vietnam. Thus, Berlin became the host of two Vietnamese communities. Until today, significant tensions between two groups of Vietnamese continue to exist. Despite the emergence of a transnational community of Vietnamese, the space created by the Vietnamese in the east of Berlin is still heavily influenced by its socialist characteristics while the space created by the Vietnamese in the west of Berlin is heavily influenced by the communist/anti-communist dichotomy. The existing and ever-evolving transnational social spaces and transnational social fields also provided a structure for new migrants in the Vietnamese community. Thus, the socialist characteristic of the Vietnamese community in the east of Berlin and the anticommunist characteristic of the Vietnamese in the West of Berlin continue to have a significant role in current migrants’ transnational engagement with the home country. In this paper, through ethnographic fieldwork, I seek to understand how the homogenization and fragmentation of the Vietnamese communities in Berlin affect the way in which the Vietnamese Diaspora engage in political and social activism in regard to the home country.

› **Overseas Online Publishing: A Challenging Solution for the Transnational Vietnamese Literature**

Hao Phan *Northern Illinois University*

Since 1975, the overseas Vietnamese communities have produced a large body of literary works that is highly transnational in its nature. This literature reflects not only life experiences of the Vietnamese immigrants but also many facets of the reality in their home country, past and present. Positioning itself in the Western world, the overseas literature has better access to new literary styles and theories that it can introduce to the literature in Vietnam. Nowadays, meetings between the overseas writers and the writers living in Vietnam also take place often, both inside and outside the country. The transnational characteristics of the overseas Vietnamese literature are however most vividly reflected through its publishing activities, especially its online publishing industry. For the last decade, the overseas online publishing industry has provided an important platform for creative freedom that is much needed, given the political situation in Vietnam, to both the overseas Vietnamese writers and the writers in Vietnam. In this paper I will discuss the transnational characteristics of the overseas online publishing industry for Vietnamese literature. I will show that unlike the mainstream online publishing industry in Western countries, which are mainly driven by economic reasons, the online publishing industry of the

Vietnamese immigrants exist mainly as a result of political circumstances. I will then present the advantages and disadvantages of the overseas online publishing industry with regard to Vietnamese literature.

In writing the paper, I found the theoretical framework proposed by the anthropologist Arjun Appadurai in dealing with what he calls "global cultural flows" is useful. Appadurai's concepts of "mediascapes" and "ideoscapes," in particular, can place this study in a larger context of the complex global today. Most of the data used in this paper are based on my observations as a librarian, who is also a Vietnamese writer living in America.

➤ **Social Media and Political Engagement of the Vietnamese Diaspora in Poland**

An Nguyen Huu

Social media as a means to participate in political affairs has been recently discussed in social sciences. A number of empirical studies have shown the positive relationship between the political engagements and the usage of Facebook, which is the largest social media platform in the world. In this paper, I investigate the way in which the Vietnamese diaspora in Poland uses Facebook to engage in political life. Facebook turns out to be as an effective way for Vietnamese-origin migrants' political engagement, which is considered as a sensitive issue in the daily life of the Vietnamese people.

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The Philippines and Its Global Entanglements: Decentering the Knowledge Production About Religion in Asia

LOCATION	Room 1.308
TYPE	Single Panel
CONVENERS	Deirdre de la Cruz <i>University of Michigan</i> Giovanni Maltese <i>University of Hamburg</i>
DISCUSSANT	Giovanni Maltese <i>University of Hamburg</i>

ABSTRACT

The Philippines – colloquially dubbed “Asian’s only Christian nation” – has always been a site of diverse religious encounters: between indigenous religions, Islam, Iberian and American Catholicism, Protestantism, indigenous Christian and non-Christian traditions, as well as various Charismatic movements. At the same time, it has been a marginal space, at the geographical margin of Asia and the intellectual margins of scholarship on religion in Southeast Asia and the study of Christianity and Islam. The panel brings together innovative papers on religion in the Philippines, arguing that the country is a promising field for both, the interdisciplinary study of religion in general and the study of religions (i.e. specific religious movements). Discussing Muslim, Christian and Spiritist movements in past and present with a special focus on their emergence as a product of global entanglements, rather than as a peripheral phenomenon or as an export-product from the so-called West or the Middle East, it will contribute to decenter the current knowledge production on religion in Asia.

PAPERS

➤ **“How to Sell Jesus”: Mediatization Perspectives to the Philippine Roman Catholic Church**

Kerstin Radde-Antweiler *Universität Bremen*

The Roman Catholic Church in the Philippines has a wide media ensemble, ranging from classical websites of the dioceses, to different news magazines such as CBCP monitor, CBCP news, Tapat News, Tapat Tabloid, to Tapat TV, TV Maria, Radio Veritas Asia or to newer forms such as Jungle News. Most of them have their own Facebook offshoots. So at first glance, social media seem to have arrived in the world of the Roman Catholic Church in the Philippines or as one interviewee of the official media organization puts it: “by going into media, because we believe that media is very compassing, it’s the arena of battle in the world today. So, if we can influence people in the work of transformation leading to a NEW kind of (...) Christianity... that could be best, I think.” From his perspective, especially social media can be help for the church to have an active part in society. For example, regarding the relevance and the success of CBCP news via Facebook : “... that partly is because we give people their democracy (...) because they cannot do in in a public space... so they do it there. There, they can do it.” Furthermore, speaking about the future of their media work, he stressed that they “will be shifting to an online church but with church values... we believe it will help so much in SHAPING public opinion.. I mean, you shape public opinion; you shape actually the future... of this country, of these people. You’ll help a lot.”

However, in addition to the role or status of social media within the church, we can observe something else: social media is used as a tool to actively build up the hegemonic statues of the Roman Catholic Church in the Philippines. In contrast to that, the aim of the media organization by El-Shaddai shows a different use, intention and understanding of media. El-Shaddai is using media primarily to “spread the word of Brother Mike” to their people who could not attend the service. They show – especially in contrast to the more word-focused work of the official CBCP media organization – a more sophisticated use of social media, for example by working with