

## PANEL 1

### Migration and Emerging Inter-relations in Southeast Asian Studies

#### 1. Politics of Division and Unity in Lanao del Norte, Mindanao: Political Dynasty and Love Story of Muslim-Christian Intermarriage

**Asuna Yoshizawa**, Affiliated Researcher, Center for Southeast Asian Studies, Kyoto University

This paper discusses that local politics in Lanao del Norte has transformed from a politics of division in the 1970s to a politics of unity after the intermarriage between Muslim and Christian families, formerly political enemies. The argument of this paper is based on the key informant interviews conducted in 2022 and secondary source analysis.

Christian settlers from the central and northern Philippines increased in the region since the American colonial period and began cohabiting with the indigenous Muslim population. During the 1970 election, armed groups associated with local politicians committed violent attacks that divided Muslims and Christians in the area. People mainly voted in line with their religious affiliation. However, for a strong Muslim politician Ali Dimaporo, the division strategy worked against him because the province population was predominantly Christian. In 1977, Ali's son, Abdullah, and Ali's political opponent, Quibranza's daughter, Imelda, married. The event led to the shift to politics of unity.

The provincial press created a video of their love story and started promoting their marriage as the embodiment of the "unity" of Muslims and Christians in Mindanao. The Dimaporo-Quibranza family has entrenched the political dynasty, insisting they are the "ideal leader" of the Muslim-Christian cohabiting province. Considering the next generation, the children of Abdullah and Imelda, who became politicians, seem more sensitive to the religious-ethnic difference, including the identity of inhabitants and the geographical distribution of the population. This sensitivity probably comes from their personal experience in which they have tried to balance religious piety, traditional norms, and individual values when they grow up in a multi-ethnic-religious environment.

#### **Asuna Yoshizawa**

Research interests:

Muslim-Christian relationships including conversion and inter-religious marriages, grassroots peacebuilding in the Southern Philippines

Recent Publications:

Yoshizawa, Asuna, and Kusaka, Wataru. 2020. "The Arts of Everyday Peacebuilding: Cohabitation, Conversion, and Intermarriage of Muslims and Christians in the Southern Philippines", *Southeast Asian Studies*, 9(1) 67-97.

Yoshizawa, Asuna. 2022. "Everyday Peace among Muslims and Christians in Iligan City", *Social Ethics Society Journal of Applied Philosophy*, Special Issue 145-158.

#### 2. Neighborly Bureaucracy: Malaysian-Thai Relations through the Lens of Cross-Border Marriages

**Nurul Hud Mohd. Razif**, JSPS Postdoctoral Fellow, Center for Southeast Asian Studies, Kyoto University

Malaysia and Thailand have historically enjoyed close diplomatic and trade exchanges, and the rising phenomenon of Malay-Muslim Malaysian couples eloping to Southern Thailand to marry in recent years have boosted Malaysian-Thai relations even more. These cross-border marriages call for the cooperation of the Islamic bureaucracies from both sides of the border to work: they are usually solemnized by a Thai imam (mosque official) in a Thai mosque run by the Provincial Council of Islamic Affairs in Southern Thailand, and are then validated by a Malaysian Shari'ah (Islamic) court, before they can be registered with one of the state Department of Religious Affairs in Malaysia as a legal and religiously-approved marriage. Drawing on long-term ethnographic research on these cross-border marriages contracted in Southern Thailand, this paper explores how loopholes in the law presents an opportunity for fortifying relations between Malaysia and Thailand to facilitate matrimonial aspirations. By following the paper trail of the much-simplified registration procedures of these marriages, I illustrate the relationship of trust that has developed between Malaysia and Thailand through extensive cross-border agreements to surveil, standardize, and streamline elopements across the border.

**Nurul Huda Mohd. Razif** is a social anthropologist specializing in marriage, gender, and intimacy in Southeast Asia, with nearly a decade of research experience in the region (Malaysia & Thailand). Since completing her doctorate in social anthropology at the University of Cambridge, she has held research fellowships at Harvard Law School (Program on Law & Society in the Muslim World), and in centers of Southeast Asian Studies in Leiden, Paris, and Kyoto. Currently, she serves as a Postdoctoral Fellow for the Japan Society for the Promotion of Science (JSPS) at the Centre for Southeast Asian Studies (CSEAS), Kyoto University. Nurul has published in peer-reviewed academic journals on gender and Southeast Asian studies such as *Asian Studies Review*, *HAWWA: Journal of Women of the Middle East and the Islamic World*, and *Archipel*. Her research has been supported by various academic and governmental funding bodies such as the University of Cambridge and the Cambridge Commonwealth Trust; the Japan Society for the Promotion of Science; and the European Commission (2024-6).

### **3. Discovering the Permissive Economy from the Electronic Manufacturing Cluster in Northern Vietnam**

**Minji Yoo**, Visiting Fellow, Institute for Southeast Asian Studies, Jeonbuk National University & **Suhyun Youk**, Associate Research Fellow, Korea Island Development Institute

The US-China trade dispute and the Covid-19 pandemic have reshaped the global value chain (GVC) or global production network (GPN), and Southeast Asia has become the alternative manufacturing country to China. With the central and local government's economic development policy, Vietnam gained significant attention and succeeded in bringing FDI from multinational corporations. Bac Ninh, located 30 kilometres from Hanoi, Vietnam's capital city, is an example of the Vietnam government's success. Since one of the Korea-based global electronics companies set up the factory in Yen Phong industrial park in Bac Ninh, this agriculture-based city transformed into an electronic manufacturing cluster. The lack of skilled labours and suppliers for the high-technology industry in Vietnam led to a serial movement of

vendors with the leading company. The vendors settled in Yen Phong and Vietnam Singapore Industrial Park, Dai Dong, and Que Vo, thus creating the Korean electronic industry cluster. Such cluster development not only built factory buildings but also brought people and their culture of business and leisure. The short-term migration of the single Korean male in the region created a Korean street in the city centre which provides all necessary services such as Korean restaurants, Korean supermarkets, private currency exchangers, barbershops, massage shops, karaoke, bars, and motels. The service industry in the street occasionally oscillates between legal and illegal boundaries. This phenomenon is well-known to the local community, but to some extent, it is ignored as like it-has-not-seen and protected for their benefit. This paper names it as the permissive economy by the local community.

By discovering the permissive economy, this paper suggests expanding the sphere of GPN literature into the local community shedding light on the local's agency and the outside of the production network. Although the GPN literature has expanded its discussion not only on the firm-to-firm relations but also the government's involvement, labour unions, and local community, it tends to limit its scope to the sectoral industry. Contrastively, this paper urges to look upon a spin-off industry derived from the industrial coupling to GPN and explains how and why the local community allows the creation of a permissive economy in such an industry.

**Minji Yoo** is a Visiting Fellow for JISEAS, having previously held the positions of Research Fellow and Research Professor for the same institution and the Center for International Development Cooperation (CIDEC) at Kyung Hee University, respectively. She obtained her doctorate from the Humanitarian and Conflict Response Institute at the University of Manchester, where her thesis was entitled "Hybrid state formation in Timor-Leste."

Minji Yoo's research continues to focus on Timor-Leste, exploring the intricate local dynamics of multiple authorities. However, she has recently expanded her interests to investigate the private sector's involvement in local dynamics, with a particular focus on the electronic industry in Vietnam and the resource extractive industry in Timor-Leste and New Caledonia. Through her work, Minji Yoo seeks to comprehend societies by analysing social norms and rules, with a central research question relating to how local communities interpret and respond to external influences.

Her core research interests encompass local-international dynamics, hybridization, indigenous political systems, communitarianism, and license to operate.

## **Discussant**

**Decha Tangseefa**, Associate Professor, Center for Southeast Asian Studies, Kyoto University

**Decha Tangseefa** My research fields lie at the nexus between migration studies and border studies, focusing especially on the Thai-Myanmar borderlands. It is the border region where most of my publications on the following issues have been devoted, for example: death & atrocity; refugee; music & youth; ethnicity; marginal migrant workers; community engagement; malaria elimination; and special economic zone.

## **Discussant and Moderator**

**Masayuki Yanagisawa**, Associate Professor, Center for Southeast Asian Studies, Kyoto University

**Masayuki Yanagisawa (Dr. of Agriculture)** Based on fieldwork, I am now focusing on how a Vietnamese village has been historically able to function as an autonomous institution under the government control. In addition, I also have interests on environmental history in Southeast Asia as an interaction between human and nature.