

出國報告（出國類別：出席國際會議）

第十二屆泰國研究國際研討會

服務機關：國立暨南國際大學東南亞研究所

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出國期間：103年04月17日~103年05月01日

報告日期：103年07月01日

摘要

「第十二屆泰國研究國際研討會」(12th International Conference on Thai Studies, ICTS 12)在澳洲雪梨的雪梨大學舉行。每三年才舉行一次的泰國研究國際研討會，是泰國研究學者必去取經的聖地。

會議舉行日期為 2014 年 4 月 22 日至 2014 年 4 月 24 日，會議討論的主題包羅萬象，包括：考古學 (Archaeology)、藝術與設計 (Archaeology)、東盟 (ASEAN)、邊界 (Borders)、佛教 (Buddhism)、電影 (Cinema)、衝突 (Conflict)、文化 (Culture)、教育 (Education)、環境 (Environment)、少數民族 (Ethnic Minorities)、健康 (Health)、歷史/史學 (History/ Historiography)、語言 (Language)、文學與民俗學 (folklore)、君主政體 (Monarchy)、音樂 (Music)、政治經濟 (Political Economy)、政治 (Politics)、農村問題 (Rural Issue)、性 (Sexuality)、社會 (Society)、南方/伊斯蘭 (South/ Islam)、傣 (Tai)、泰國移民與僑民 (Thai Diaspora)、泰國價值 (Thai Value)、及女性研究 (Women's Studies)，共二十七項主題。筆者所投稿的主題為「泰國移民與僑民」(Thai Diaspora)。探討近年來，來台的泰國籍移工在台灣這些年的生活，除了金錢以外，在他們契約結束回國時還帶回哪些東西回去原鄉？

此次交流不僅獲知全世界各國學者目前對泰國研究的研究狀況，筆者也試圖讓其他國家的學者了解我國年輕學者目前所從事的泰國研究為何。彼此給予對方的研究議題很多建議及回饋，可謂收穫良多。

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一、目的

「泰國研究國際研討會」(International Conference on Thai Studies, ICTS)是每三年才舉行一次的國際研討會，不論是由泰國的大學主辦、或是泰國以外的大學主辦，主辦學校都是在泰國研究這個主題上有興趣的學校。雪梨大學 (The University of Sydney)是澳洲頂尖的大學之一，它的特點除了是一個充滿活力與多樣性知識的殿堂外，它也是「雪梨東南亞中心」(The Sydney Southeast Asia Centre)的主要地點。

筆者此次前往參加「泰國研究國際研討會」有兩個主要目的。第一，當然是和各國學者們交換所學，尋求這些研究泰國的專家對我發表的論文的意見；第二，藉這個到雪梨發表的機會，瞭解從泰國移民到澳洲的泰國人其移民生活現況如何。雪梨是澳洲最大的城市，也是最有活力的城市，因為這個城市擁有來自世界各地的移民。根據官方資料，整個雪梨約有五百萬個外籍人口，其中泰國人就有兩萬人之多，因此在雪梨還有個名之為「泰國城」(Thai Town)的地區。

二、過程

這次的研討會雖說是從4月22日(二)到4月24日(四),其實主辦單位在4月21日(一)已安排了不少活動。所以筆者是從4月21日即開始參與這個研討會的。

4月21日的活動有,「研究生/青年學者工作坊」(Postgraduate/ Early Career Researcher Workshop),這個工作坊是特別設計給研究生(碩士生與博士生)以及拿到博士學位五年內的青年學者的。有做泰國研究的資深學者給予一樣做這方面研究的年輕人一些自己的建議,而且參與的學生也可藉此認識來自世界各國研究泰國的研究生/青年學者。

這個工作坊分兩部分舉行,早上是專題演講。由資深學者演講如何寫論文的章節、如何寫研究計畫書、如何發表論文到國際期刊、以及如何發表演說你的論文。下午的部分是屬於回應的部分,就是資深學者根據研究生/青年學者繳交的論文章節給予個人建議,例如有人是繳交論文的其中一章、有人是拿要發表的PPT來請教資深學者意見、有人是繳交要申請獎學金或研究經費的計畫書希望能獲得寫作上的回應。



圖 1. 4月21日,研究生/青年學者工作坊。



圖 1. 4月21日,研究生/青年學者工作坊。



圖 3. 4 月 21 日，研究生/青年學者工作坊。



圖 4. 4 月 21 日，研究生/青年學者工作坊。



圖 5. 4 月 21 日，研究生/青年學者工作坊。



圖 6. 4 月 21 日，研究生/青年學者工作坊。



圖 7. 4 月 21 日，研究生/青年學者工作坊。



圖 8. 4 月 21 日，研究生/青年學者工作坊。

4 月 21 日的活動除了有「研究生/青年學者工作坊」(Postgraduate/ Early Career Researcher Workshop)之外，還有幾場圓桌會議，是講雲南和泰國邊界的會議。除此之外，筆者覺得最特別的是，主辦單位還有個活動是帶領大家去參觀在雪梨的「泰國城」(Thai Town)。是約傍晚的時候在研討會的註冊地點集合，主辦單位帶領大家搭乘公車去

泰國城，找幾間泰國餐廳，大家實際點餐飲用，那間泰國餐廳的老闆會親自出來接待大家，並和大家聊聊從泰國移民到澳洲來的一些心情。可惜 4 月 21 日的眾多活動中，因為時間都有重複到，所以每個人頂多只能參加到一種活動。所以筆者就沒參加到泰國城和移民澳洲的泰國人談天的行程。

4 月 22 日(二)，研討會的第一天，一早 9 點鐘到 10 點半是由在威斯康辛大學麥迪遜分校 (University of Wisconsin-Madison)的歷史學教授，Thongchai Winichakul 博士為大家演講，他是整個研討會四位 Keynote Speakers 的其中一位。他演講的主題是”Conceptualizing Thailand under Royalist Provincialism”。



圖 9. 4/22，Keynote Speaker: Thongchai。



圖 10. 4/22，Keynote Speaker: Thongchai。



圖 11. 4/22，Keynote Speaker: Thongchai。



圖 12. 4/22，Keynote Speaker: Thongchai。



圖 13. 4/22，Keynote Speaker: Thongchai。



圖 14. 4/22，Keynote Speaker: Thongchai。

整個研討會分為二十七個主題在進行，包括：考古學 (Archaeology)、藝術與設計 (Archaeology)、東盟 (ASEAN)、邊界(Borders)、佛教 (Buddhism)、電影 (Cinema)、衝突 (Conflict)、文化 (Culture)、教育 (Education)、環境 (Environment)、少數民族 (Ethnic Minorities)、健康 (Health)、歷史/史學 (History/ Historiography)、語言 (Language)、文學與民俗學 (folklore)、君主政體 (Monarchy)、音樂 (Music)、政治經濟 (Political Economy)、政治 (Politics)、農村問題 (Rural Issue)、性 (Sexuality)、社會 (Society)、南方/伊斯蘭 (South/ Islam)、傣 (Tai)、泰國移民與僑民 (Thai Diaspora)、泰國價值 (Thai Value)、及女性研究 (Women's Studies)。同一個時段同時有十二間教室在開放討論，可見泰國研究研討會的規模之大。

下午 5 點半到 6 點半，由第二位 Keynote Speaker，新加坡國立大學(National University of Singapore)的教授 Jonathan Rigg 博士為大家演講。演講的題目是”The Shadows of Success: Exploring Thailand’s Challenge of Affluence”。



圖 15. 4/22, Keynote Speaker: Jonathan Rigg。



圖 16. 4/22, Keynote Speaker: Jonathan Rigg。



圖 15. 4/22, Keynote Speaker: Jonathan Rigg。



圖 16. 4/22, Keynote Speaker: Jonathan Rigg。

4月23日(三),研討會第二天,一早9點鐘到10點是由在泰國法政大學 (Thammasat University)的人類學教授, Paritta Chalernpow Koanantakool 博士為大家演講。她是四位 Keynote Speaker 裡唯一的一位女性。她演講的主題是”Looking Back in Sorrow: Museums, Heritage, and Anthropology in Thailand”。



圖 17. 4/23, Keynote Speaker: Paritta。



圖 18. 4/23, Keynote Speaker: Paritta。



圖 19. 4/23, Keynote Speaker: Paritta。



圖 20. 4/23, Keynote Speaker: Paritta。

第二天研討會最特別的地方就是在下午 4 點半到 6 點半有一場論壇演講，論壇主題是”Thailand in Australia Forum”。這場論壇是播放雪梨大學的學生去雪梨的泰國城 (Thai Town) 訪問移民到澳洲的泰國人，他們的心情、心路歷程、感想等。再把這些訪談所拍攝的影片，剪輯後播放給在場的與會人士觀看。4 月 21 日去泰國城泰國餐廳的活動，現場就有這些被訪談者親自出現和大家聊天。



圖 21. 4/23, Thailand in Australia Forum。



圖 22. 4/23, Thailand in Australia Forum。



圖 23. 4/23，Thailand in Australia Forum。



圖 24. 4/23，Thailand in Australia Forum。



圖 25. 4/23，Thailand in Australia Forum。



圖 26. 4/23，Thailand in Australia Forum。

第二天晚上 7 點到 11 點是晚宴。晚宴是辦在雪梨歌劇院前的”The Waterfront Restaurant”。這間餐廳位在雪梨港灣大橋 (Sydney Harbour Bridge)下，往前方即可看到雪梨歌劇院 (Sydney Opera House)，是個景色絕佳的地點。

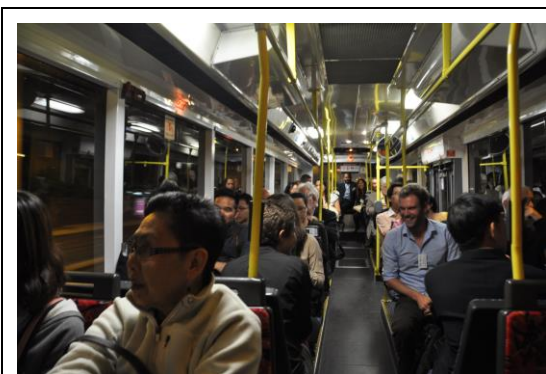


圖 27. 4/23，晚宴。

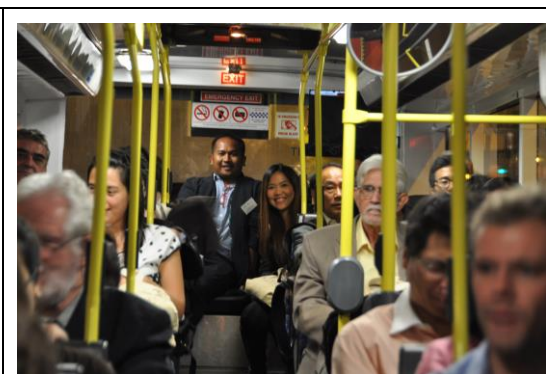


圖 28. 4/23，晚宴。



圖 29. 4/23，晚宴。



圖 30. 4/23，晚宴。



圖 31. 4/23，晚宴。



圖 32. 4/23，晚宴。



圖 33. 4/23，晚宴。

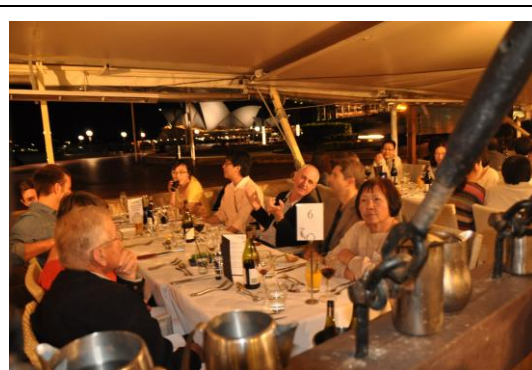


圖 34. 4/23，晚宴。



圖 35. 4/23，晚宴。



圖 36. 4/23，晚宴。



圖 37. 4/23，晚宴。



圖 38. 4/23，晚宴。



圖 39. 4/23，晚宴。

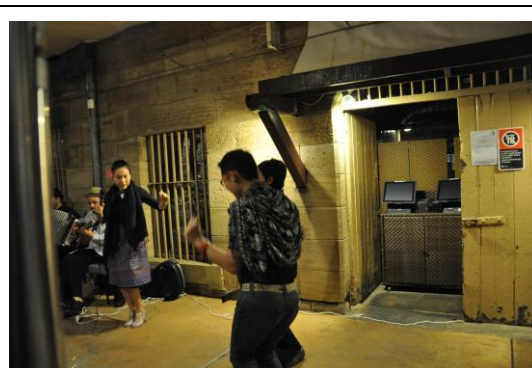


圖 40. 4/23，晚宴。

4月24日(四)，研討會的第三天，也是最後一天。早上一樣是由一位 Keynote Speaker 為大家演講，博士 Grant Evans 是香港大學(University of Hong Kong)人類學教授，當天演講的主題是”The Original Tai Diaspora”。



圖 41. 4/24 , Keynote Speaker: Grant Evans 。



圖 42. 4/24 , Keynote Speaker: Grant Evans 。



圖 43. 4/24 , Keynote Speaker: Grant Evans 。

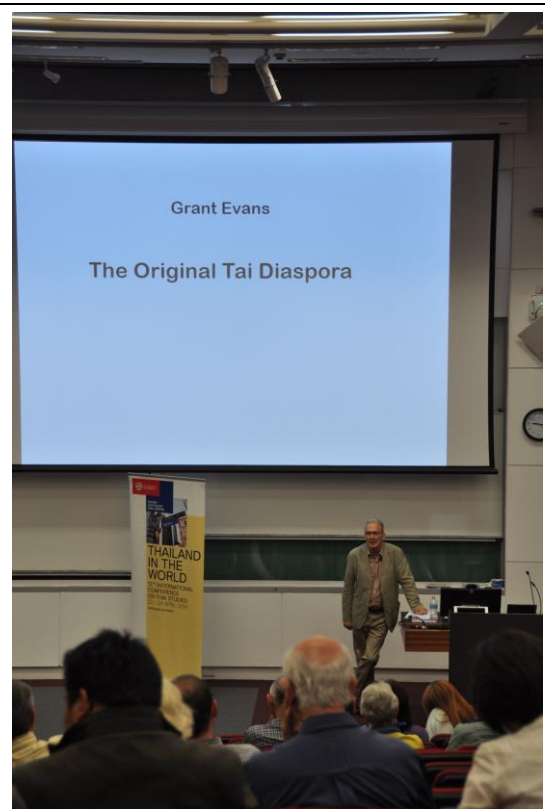


圖 44. 4/24 , Keynote Speaker: Grant Evans 。

研討會最後一天的閉幕典禮是由 Craig Reynolds 博士為大家演講關於泰國研究回顧 (The Review of Thai Studies)。最後，主辦單位仿效奧斯卡獎頒獎典禮，最後揭曉三年後的「泰國研究國際研討會」(International Conference on Thai Studies, ICTS)舉行的地點是在泰國清邁大學。期待大家三年後在清邁再相聚。



圖 45. 4/24 , Keynote Speaker: Grant Evans ◦



圖 46. 4/24 , Keynote Speaker: Grant Evans ◦



圖 47. 4/24 , Keynote Speaker: Grant Evans ◦

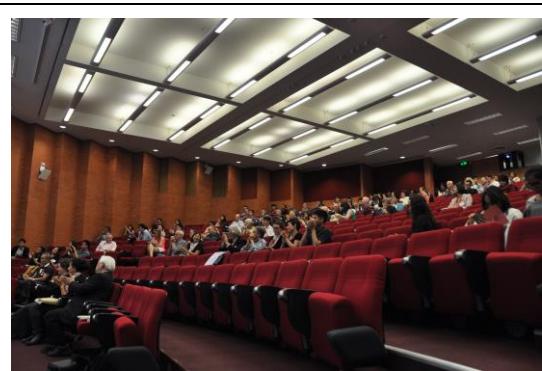


圖 48. 4/24 , Keynote Speaker: Grant Evans ◦

三、心得

此次由雪梨大學主辦的「泰國研究國際研討會」(International Conference on Thai Studies, ICTS)是第十二屆的研討會。之前十一次的舉行地點分別為(1) 印度新德里 (1981)、(2) 泰國曼谷 (1984)、(3) 澳洲坎培拉 (1987)、(4) 中國昆明 (1990)、(5) 英國倫敦 (1993)、(6) 泰國清邁 (1996)、(7) 荷蘭阿姆斯特丹 (1999)、(8) 泰國佛統 (2002)、(9) 美國芝加哥 (2005)、(10) 泰國曼谷 (2008)、(11) 泰國曼谷 (2011)。

筆者參加過幾次國際研討會，但這次由雪梨大學主辦的「泰國研究國際研討會」(International Conference on Thai Studies, ICTS)令筆者印象深刻。第一、在研討會之前的一兩個月，主辦單位很貼心地陸陸續續寄 e-mail 給所有與會者相關資訊，如申辦澳洲簽證、雪梨住宿資訊、雪梨觀光資訊等。還會一直寄來提醒與會者，一定要在期限內辦好澳洲簽證等。真的是很貼心。第二、主辦單位額外舉辦「研究生/青年學者工作坊」(Postgraduate/ Early Career Researcher Workshop)，我覺得這個工作坊對仍屬學生身分的我獲益良多。在國內的碩博士生學習過程，儘管有上研究方法的課程，但卻少學到如何寫作學術論文，尤其是學術英文寫作。常常是筆者藉由閱讀國外期刊、原文書時，順便模仿/學習別人是怎麼寫的。所以我覺得這樣的工作坊是有必要的。第三、主辦單位除了每個時段開十二個場次讓大家聽別人的發表之外，還同時有各種圓桌會議在舉行，例如泰國與雲南的邊界關係、泰國現今的政治等等，研討會現場還有很多藝術展，是泰國畫家所畫的，可以讓大家從另一個角度來了解泰國這個國家。第四、就是主辦單位除了有晚宴活動外，還額外舉辦一個認識雪梨泰國城的活動，讓大家除了交流書本上學到的知識外，還可以親身走入泰國移民的世界。第五、主辦單位在旅途的交通工具安排上也很特別，它不像一般研討會的主辦單位，多會請遊覽車來接駁大家。不論是去晚宴會場或去雪梨泰國城，主辦單位都是安排讓大家搭乘公車，反正這輛公車客滿就等下一輛公車，每輛公車上都會有主辦單位的工作人員陪伴大家一起到目的地。我覺得這樣的設計可以讓與會者更親近當地人的生活方式。才不會到了一個國家發表論文，結果只認識該

國的機場、主辦學校、及下榻飯店，失去認識那個國家的機會。

這次的發表是筆者第一次到英語系國家發表論文(之前出席的國際會議其地點在日本、澳門、及馬來西亞)，整個從入該國國境開始就浸盈在英語的話語中，讓筆者可以在學術英語之外，再度重溫生活英語，此行可謂一舉數得。

還有，這次的研討會是泰國研究，所以與會者的溝通語言除了學術上的通用語英語以外，泰語也是會場的主要溝通語言之一。連西方學者的 **Keynote Speaker** 都能夠使用泰語直接演講，對於研究泰國的我，實在需要好好精進自己的泰語能力。

另外，筆者住宿的地點是青年旅舍，同房的室友有不少是從台灣、香港來澳洲打工度假的學生。打工度假也可算是另一種短暫的移民，和他們的相處聊天也增進筆者在移民研究這方面的了解。另外，因為雪梨有將近兩萬名的泰國人居住在這，筆者也趁機認識幾位移民到澳洲的泰國人，了解到年輕一代的澳洲籍泰國男生已經不一定會想要遵循泰國男人一輩子一定要出家一次的想法。這些生活中的交談都是此行寶貴的經驗，也或許會是筆者的研究素材。

四、建議

對於這次出席參加在雪梨大學舉辦的「第十二屆泰國研究國際研討會」(International Conference on Thai Studies, ICTS)，筆者有幾點建議：

1. 除補助機票外，可否酌量補助住宿費及註冊費

學生此次儘管未獲得科技部的補助，但仍心覺有幸能獲得學校「教學卓越計畫經費」的補助。可惜補助僅機票的一半，但通常出國發表不是只有機票一事需要花錢，例如筆者參與此研討會的註冊費，即使是學生價、而且是早鳥價，仍需高達新台幣六千元，這對學生而言是個不小的負擔。而且還有其他簽證費、住宿費、飲食費、交通費等零零雜雜費用需要支出。

2. 辦研討會時可參考雪梨大學這次的模式

筆者認為學術寫作對一位學術工作者是非常重要的的一件事，所以建議國內在舉辦研討會時，可以順便為研究生/青年學者舉辦一些關於學術寫作、學術論文如何投稿至期刊、或如何在研討會發表等相關工作坊，以促進國內學術水準更精進。

第十二屆泰國研究國際研討會
議程表



Pre-organised Panels, Roundtables and Individual Papers Grouped by Theme

Please note: for convenience, the sessions have been colour-coded as follows:

Regular panel consisting of papers submitted individually and grouped thematically by the Organising Committee
Roundtables
Pre-organised Panels
Pre-organised panels (alternate colour used when there is more than one pre-organised panel in a single theme)

These panels will be arranged into nine scheduled parallel sessions in up to 12 breakout rooms within the following structure.

	21/04/2014	22/04/2014	23/04/2014	24/04/2014	
7:00					
7:30					
8:00		Registration			
8:30					
9:00	Postgrad and early career researcher workshop	Opening and Keynote: Thongchai	Keynote: Paritta	Keynote: Evans	
9:30			Tea/coffee	Tea/coffee	
10:00					
10:30			Parallel Sessions 4	Parallel Sessions 7	
11:00		Parallel Sessions 1	Lunch and business meeting	Lunch	
11:30		Lunch	Parallel Sessions 5	Parallel Sessions 8	
12:00		Parallel Sessions 2	Tea/coffee	Tea/coffee	
12:30		Tea/coffee	Parallel Sessions 6	Reynolds review of Thai Studies and closing	
13:00		Registration	Parallel Sessions 3	Thailand in Australia forum	Art exhibition reception
13:30					
14:00					
14:30					
15:00		Keynote: Rigg			
15:30					
16:00					
16:30					
17:00					
17:30					
18:00					
18:30					
19:00					
19:30					
20:00					
23:00					

Summary Table of Conference Program

Day	Time	Rooms												
		1	2	3	4	5	6	7	8	9	10	11	12	13
		EA115 30 seats	EA116 45 seats	EA119 32 seats	EA120 24 seats	EA121 30 seats	EA310 40 seats	EA311 40 seats	EA312 40 seats	EA403 40 seats	EA404 40 seats	EA405 40 seats	EA406 40 seats	Lecture Theatre 200 seats
Tue 22 nd	9:00-10:30	Opening and Keynote: Thongchai Winichakul (Auditorium)												
	11:00-12:30	Assam 1	Borders 1	Buddhism 1		Education 1	Language 1	Politics 2	Sexuality 1	South/ Islam 1		Monarchy 1	Art & Design 1	
	13:30-15:00	Economy 1	Borders 2	Buddhism 2		Education 2	Language 2	Politics 3	Sexuality 2	South/ Islam 2	Tai 1	Women 1	Art & Design 2	
	15:30-17:30	Culture 1	Borders 3	Buddhism 3	Society 1	Politics 1	Language 3	Politics 4	Cinema 1	South/ Islam 3	Tai 2	Women 2	Art & Design 3	
	17:30-18:30	Keynote: Jonathan Rigg (Auditorium)												
Wed 23 rd	9:00-10:00	Keynote: Paritta Chalermpong Koanantakool (Auditorium)												
	10:30-12:00	Thai values 1	Borders 4/ Ethnic minorities 1	Buddhism 4		Environment 1	Health 1		Sexuality 3	South/ Islam 4		ASEAN 1	Music 1	Monarchy 2 (R2)
	13:00-14:30	History 1		Buddhism 5		Environment 2	Health 2	Politics 5	Sexuality 4		Diaspora 1	ASEAN 2	Music 2	Monarchy 2 (R2)
	15:00-16:30	History 2	Borders 6	Buddhism 6	Literature 1	Environment 3	Health 3			Archaeology 1	Diaspora 2	ASEAN 3	Political economy 1	Politics 6 (R 3)
	16:30-18:00	Forum: Thailand in Australia (Auditorium)												
Thu 24 th	9:00-10:00	Keynote: Grant Evans (Auditorium)												
	10:30-12:00	History 3	Borders 7	Conflict 1		Environment 4	Literature 2	Education 3 (R1)	Society 2 (R 4)		Rural issues 1	Ethnic minorities 2	Political economy 2	Politics 7
	13:00-14:30		Borders 8	Conflict 2	Borders 9	Environment 5	Literature 3			Buddhism 7	Rural issues 2	Ethnic minorities 3		Politics 8
	15:00-16:00	Closing: Craig J. Reynolds (Auditorium)												
	16:30	Art Exhibition Reception (USYD Gallery)												

theme	Presenter	Title
Archaeology	<p align="center"><i>Regular Panel</i> <i>Session 1</i> EA403 Wed 23rd 15.00-16.30 Moderator: Martin Polkinghorne</p>	
	Martin Polkinghorne, Christophe Pottier Christian Fischer	One Buddha can hide another
	Pimchanok Pongkasetkan	The Inter-cultural relation of ancient Khmer and Dvaravati: new perspectives from the ancient settlement of Dong Mae Nang Muang, Nakornsawan province, Thailand
	Nicolas Revire	Early buddhist practices in Thailand before the advent of the T(h)ais
	Maurizio Peleggi	Excavating Thailand's prehistory in the cold war
Art and design	<p align="center"><i>Regular Panel</i> <i>Session 1</i> EA406 Tue 22nd 11.00-12.30 Moderator: Clare Veal</p>	
	Koompong Noobanjong	A comparative study on the politics of representation at Wat Benchama Bophit and Wat Phra Sri Mahathat, Bangkok
	Nigel Power	Design and society: a matter of distribution: design and politics in 1960s Thailand
	Anthony Irwin	Is there a buddhist avant-garde? religious themes in the work of contemporary northern Thai artists
	<p align="center"><i>Pre-organised Panel</i> <i>Thai art in global flows: the construction of Thai identity and its others</i> Convenor: Thanavi Chotpradit</p>	

theme	Presenter	Title
Art and design	<p align="center"><i>Session 2: Making sense of the nation: Thai art, the Chakri monarchs and the adoption of western art paradigms</i> EA406 Tue 22nd 13.30-15.00</p>	
	Chatri Prakitnonthakan	Rethinking Tamnan Phutthachedi Siam: the rising of new methodology and plot within Thai art history
	Eksuda Singhalampong	Museums, the politics of space and Thai national identity
	Thanavi Chotpradit	Gratitude and glorification: the visual eulogy of king Bhumibol
	<p align="center"><i>Session 3: Catching up with the world: Thai arts, Thai identity and its others</i> EA406 Tue 22nd 15:30-17:30</p>	
	Veluree Metaveevinij	Constructing Thainess through otherness: the representation of foreigners in films funded by Thai government
	Clare Veal	Through a foreign lens: patriotic and expatriate photographers in Thailand 1970-2010
	Simon Soon	Constructing new cosmopolitan arena: a short history of the Chiang Mai social installation
	Charn Panarut	The modern sports and the constructed identities under the King Rama V's Era
	ASEAN	<p align="center"><i>Pre-organised Panel</i> <i>The significance and impact of the ASEAN Economic Community</i> Convenor: Gavan Butler</p>
<p align="center"><i>Session 1</i> EA405 Wed 23rd 10:30-12:00</p>		
Steve Mullins		Wages and an integrated ASEAN Community: a tale of two classes
Chris Baker		The other bits of the ASEAN Community: some implications
Daniel King		Thailand in the coming Southeast Asian economic and socio-cultural communities: Thai investment and finance in Lao PDR and Cambodia and transboundary implications
<p align="center"><i>Session 2</i> EA405 Wed 23rd 13:00-14:30</p>		

theme	Presenter	Title
ASEAN	Malinee Klangprapan	"EIS "the impact of the ASEAN Economic Community on education management
	Mark Smith	Regional integration, the environment and borderlands in the South East Asian mainland
	Peter Warr	Comments on the AEC
	<i>Regular Panel Session 3 EA405 Wed 23rd 15:00-16:30 Moderator: Gavan Butler</i>	
	Vacharee Svamivastu	Preservation of vanishing Thai architectural identity amid the integration of ASEAN Economic Community
	Kaewkamol Pitakdumrongkit	Co-chairing ASEAN-Plus negotiations: evidence from Thailand
	Pairuch Borvornsompong	ASEAN community and community security: a study of Thailand
	Shayanisawa Kulrattanamaneepon	Population change, demographic dividend and health care in aging population of ASEAN
	Mutiara Irfarinda	Thailand in the coming Southeast Asian economic, social and cultural communities
Assam	<i>Regular Panel Session 1 EA 115 Tue 22nd 11:00-12:30 Moderator: Robert Fisher</i>	
	Anurag Hazarika	Socio-economic perspective of the foreigners problem of Assam (India)
	Pratash Lata Buragohain	Tai-Turung population of Assam: a study in gender geography
	Samson S. Chiru	The mother tongue and step motherly tongue: Meitei Mayek cCrisis in multi-lingual and Identity of tribes in Manipur vis-a-vis Thai Language in education
	Binita Barooah	The cultural similarities of the Thais and the people of Taiphakes of Namphake village Naharkatia, Assam in North-East India

theme	Presenter	Title
Borders	<i>Pre-organised Panel Methodologies in the Borderland Studies: Case Studies in Burma/Myanmar-Thailand and Laos-Thailand Borderlands Convenor: Busarin Lertchavalitsakul Discussants: Pinkaew Laungaramsri and Jakkrit Sangkhamanee</i>	
	<i>Session 1 EA 116 Tue 22nd 11:00-12:30</i>	
	Winai Boonlue	Methodology in the Thai-Burmese borders: the Karen and their social suffering in the temporary shelter
	Pornpan Kanjanatiwat	Feminist research and gender perspective in the Thai-Burma borderland: the role of textile handicraft making in Karen displaced women's social movement
	Samak Kosem	Very guilty: romanticizing the methods of the anthropologist in fieldworks and the dilemma of self(s) at borders
	Busarin Lertchavalitsakul	From fixed to mobile: multi-sited and traveling ethnography in South Shan state, Burma and Thailand borderland
	<i>Session 2 EA116 Tue 22nd 13:30-15:00</i>	
	Soimart Rungmanee	Conducting fieldwork in the Northeastern Thai-Lao borderlands: context and practices
	Arusa Panyakotkaew	Challenges in tracing "illicit" cross-Mekong rice trade: a confession from an outsider
	Poonnatree Jiviriya-boonya	Conducting life history analysis in the Thai-Laos borderland: a crucial method for a comparative study on the Naga worships among the Northeastern (Isan) people in Nakhon Phanom, Thailand and the Laotians in Khammuane of the Lao PDR
<i>Pre-organised Panel Rebellions and Borders at the turn of the 20th Century Convenor: Andrew Walker</i>		

theme	Presenter	Title
Borders	<i>Session 3</i> EA116 Tue 22nd 15:30-17:30	
	Andrew Walker	The regional networks of the 1902-1904 Shan rebellion
	Amrita Malhi	The Pahang Rebellion and Siamese-Malayan border-making from the 1880s
	Thanet Aphornsuwan	Rebellion in Southern Thailand: contending concepts of sovereign power
	Francis R. Bradley	Frontier or a new center? Patani and the Malay-Thai borderland in the 19th century
	Ian G. Baird	Sone Bouttharabol: a man with strong connections to the Champassak royal house and a history spanning parts of Laos, Thailand and Cambodia
	<i>Pre-organised Panel</i> Borders, Boundaries and Frontiers: Life at the Edge <i>Convenor: Chris Lyttleton</i> <i>Discussant: Jim Glassman</i>	
	<i>Session 4</i> EA116 Wed 23rd 10:30-12:00	
	Sunsunee McDonnell	A casino, a tiger and visions of prosperity: the role of the private sector in regional integration in the Greater Mekong Subregion (GMS)
	Peter Vail	The politics of orthography: literacy and the cultural alienation of Khmer speakers in Northeastern Thailand
	Joseph Rickson	Practices of power and the politicization everyday life: Kachin on the Thai/Burma border
	Chris Lyttleton	Mae Sot love lasts 10 minutes: intimate safeguards and affective politics of the precariat
	<i>Pre-organised Panel</i> The Incarceration of the Native? Revisiting Thailand National Integration of Its Ethnic "others" <i>Convenor: Mukdawan Sakboon</i>	
	<i>Session 5 EA116</i> Wed 23 rd 13:00-14:30	

theme	Presenter	Title
Borders	Prasit Leepreecha	Multiculturalism from below: the network of indigenous peoples and ethnic groups in Thailand
	Olivier Ervard	Highlanders mobility and colonial anxieties: Khmu labour migrants in Northern Siam as seen from French archives (1894-1939)
	Panadda Boonyasaranai	Linguistic and cultural movement and religious reconversion among Akha along Thai-Myanmar border
	Mukdawan Sakboon	Spatial politics and ethnic identity: Citizenship registration as subject formation of highland ethnic minorities in Thailand
	<i>Pre-organised Panel</i> Transnationalised Isan <i>Convenor: Kanokwan Manorom</i>	
	<i>Session 6</i> EA116 Wed 23 rd 15:00-16:30	
	Pinwadee Srisupun	How local poor Isan become the transborder gamblers?: a case of Savan Vegas Casino, Lao PDR
	Kanokwan Manorom	Understanding transnationalized Isan border from a case of land use changes
	Surasom Krisnachuta	Post-assembly of the poor, Thailand: liberalizing Isan in the context of transnational social movement
	Thanapauge Chamaratana, Dusadee Ayuwat, Oranutda Chinnasri	Social network intensity of Isan labour brokers: model and roles to cost setting for working abroad of Isan labourer
	<i>Pre-organised Panel</i> Thailand-based Activism for Reform in Myanmar <i>Convenor: Thushara Dibley</i>	
	<i>Session 7</i> EA116 Thu 24th 10:30-12:00	
	Thushara Dibley Professor Michele Ford	Panties for peace: novel modes of Thai-based activism against the Burmese Junta
	Susan Banki	Precarity of place on the Thai Burmese border

theme	Presenter	Title
Borders	Catherine Shanahan Renshaw	Civil society organisations, national human rights institutions and the evolving human rights regime in Southeast Asia
	<i>Regular Panel</i> <i>Session 8</i> EA116 Thu 24th 13:00-14:30 Moderator: Kanokwan Manorom	
	Greg Raymond	Pra Wiharn or Preah Vihear: what the Thai-Cambodia temple dispute tells us about Thailand's place in the world
	Jutamanee Samakkeenit	Nationalism and the Thai-Cambodian conflict (2008-2011)
	<i>Regular Panel</i> <i>Session 9</i> EA116 Thu 24th 13:00-14:30 Moderator: Pinwadee Srisupan	
	Sunanta Yamthap	Communicating the hazardous disease along the Thai-Laos border
	Ladawan Khaikham	Citizenship for stateless children in temporary shelter areas along the Thailand-Myanmar border
Siriporn Somboonboorana	Karmic friendships: study on relations between Burmese migrants and Thai people in Thai buddhist	
Buddhism	<i>Pre-organised Panel</i> 'Charismatic Monks of Yuan (Northern Thai) Buddhism <i>Convenor: Paul T. Cohen</i>	
	<i>Session 1</i> EA119 Tue 22nd 11:00-12:30	
	Katherine Bowie	The treasonous Khruba Sriwichai: historical differences in state-Sangha relations in the Lanna and Siamese Regions
	Paul T. Cohen	Charismatic monks of Northern Thailand and Isan: a comparison

theme	Presenter	Title
Buddhism	Shigeharu Tanabe	Hermits of the King Mountain: a buddhist utopian movement in Northern Thailand
	<i>Session 2</i> EA119 Tue 22nd 13:30-15:00	
	Kwanchewan Buadaeng	Assemblage of Thai, Northern Thai and Karen Charismatic Monks: constructing Buddha-land across a national boundary
	Amporn Jirattikorn	Buddhist holy man Khruba Boonchum: the shift in a millenarian movement at the Thailand-Burma borders
	Wasan Panyagaew	Khruba in exile: restoring buddhist place, remaking home
	<i>Pre-organised Panel</i> Buddhocentrism: Intellectuality and Materiality <i>Convenor: Thanom Chapakdee</i> <i>Discussant: Peter A. Jackson</i>	
	<i>Session 3</i> EA119 Tue 22nd 15:30-17:30	
	Thanes Wongyannava	Kaleidoscopicality and the transformation of Foucault's thought in Thai Buddhocentrism: the case of Anan Ganjanapan
	Thanom Chapakdee	Buddhocentricism; Buddhism, state and globalization of contemporary Thai art world contexts
	Arhit Mulsarn	No more dirty jokes in Mo Lam! we are Buddhist
	Haoqun Gong	Training the body and soul: a study on Buddhism practice through Buddhadasa Indapanno archives at Bangkok
Pinyapan Potjanalawan	Constructing a Buddhist mega-church and the development of Buddhist fantasy art: the case of Wat Phra Dhammakaya	

theme	Presenter	Title
Buddhism	<i>Regular Panel</i> <i>Session 4</i> <i>EA119</i> Wed 23rd 10:30-12:00 Moderator: Katherine Bowie	
	Brooke Schedneck	The reflexivity of Buddhist cultural exchange in Thailand
	Prakirati Satsut	Lay Gurus in contemporary Thai Buddhism
	Visisya Pinthongvijayakul	Crisis of transnational families and restoration of a medium's marriage life in Northeast Thailand
	<i>Regular Panel</i> <i>Session 5</i> <i>EA119</i> Wed 23rd 13:00-14:30 Moderator: Visisya Pinthongvijayakul	
	Julia Cassanti	"Not about religion, not about culture": (Re) constructing Buddhist mindfulness in Thai mental health practice
	Donrudee Suwankiri	Prosper or inexistence: path to attaining happiness in the millennial era from the perspective of Eastern philosophers and students in Thailand
	Pimwadee Eomthurapote	Concreteness and abstraction in the murals of Sim Isan through Plato's analysis
	<i>Regular Panel</i> <i>Session 6</i> <i>EA119</i> Wed 23rd 15:00-16:30 Moderator: Visisya Pinthongvijayakul	
	Prasong Kittinanthachai	Thai immigrant Buddhism : religious beliefs and practices of Thai Buddhists in the US
Saipan Puriwanchana	Monks as sacred men: the characteristics of Phra Kechi Achan (monks with Miraculous Power in Central)	

theme	Presenter	Title
	<i>Regular Panel</i> <i>Session 7</i> <i>EA403</i> Thu 24th 13:00-14:30 Moderator: Paul T. Cohen	
	Witoon Buadaeng	A video presentation on hastilinga (bird of paradise): Hindu ritual in the funerals of revered Buddhist monks in northern Thailand
	Witoon Buadaeng	Video presentation: 'Heroine of the King Mountain'
	Paul T. Cohen	Video presentation: Khruba Bunchum's 'Buddha Kingdom'
Cinema	<i>Pre-organised Panel</i> <i>Under the Skin: the Cultural Politics of Thai(land) Film Genres</i> <i>Convenor: Pasoot Lasuka</i> <i>Discussant: Rachel Harrison</i>	
	<i>Session 1</i> <i>EA312</i> Tue 22nd 15:30-17:30	
	Natawan Wongchalard	New Thai Cinema and Rereading Nationalism in Action Film
	Krittaya Na Nongkhai	Heroes, villains and cultural hybridization: necromancers in Thai cinema since 1997
	Jiratorn Sakulwattana	From local to global: the state of independent cinema in Thailand
	Suradech Chotiudompant	Representing Thainess in Contemporary Film Narratives
	Pasoot Lasuka	The politics of the representations of the Thai ancient ancestors in historical biopics
Conflict	<i>Pre-organised panel</i> <i>The State, Violence and the Unspeakable in Thailand</i> <i>Convenor: Tyrell Haberkorn</i> <i>Discussant: Nicholas Cheesman</i>	
	<i>Session 1</i> <i>EA119</i> Thu 24th 10:30 - 12:00	
	Duncan McCargo	Telling tales: freedom of expression trials in Thai public life

theme	Presenter	Title
Conflict	Karin Zackari	Violence challenging nationalism
	Jim Glassman	Manufacturing democracy and human rights: Thailand and South Korea in comparative perspective
	<i>Session 2 EA119 Thu 24th 13:00 - 14:30</i>	
	Pratubjit Neelapaijit	The curse of ambiguity: enforced disappearance as innovative political violence in Thailand
	Noah Viernes	Blood and state violence in the 2010 street protests in Bangkok
	Patthiya Tongfueng	Normative violence and the Red Shirts' bare lives: Thainess and its application in the state's use of violence against the Red Shirts in 2010 crackdown
	Craig J. Reynolds	Time's arrow and the burden of the past: a primer on the Thai Un-state
Culture	<i>Regular Panel Session 1 EA115 Tue 22nd 15:30-17:30 Moderator: Lada Phadungkiati</i>	
	Ankaching Marma	The cultural practice of Sky Lantern Festival in Mekong Delta with special reference to Thailand
	Akiko Hirata	The representation of ethnicity as a resource : an understanding of Lukthung Molam and traditional Molam music in Northeastern Thailand in an era of globalization
	Wayne Deakin	Thailand, occidentalism and cultural commodity fetishism
	Yu-Sheng Lin	'Chinese Religion' with non-Chinese believers: practices and network of female believers of I-Kuan Tao in Thailand
	Ruji Auethavornpipat	Three aspects of hegemony in relations to the Confucius Institute in Thailand
	Patthida Bunchavalit	Thai, Laos, Vietnamese: the contemporary way of life and civilization in Nakhon Phanom
Education	<i>Regular Panel Session 1 EA121 Tue 22nd 11:00-12:30 Moderator: Bruce Missingham</i>	

theme	Presenter	Title
Education	Natthaporn Panpothong	A good child does what s/he's taught": a critical discourse analysis of Thai primary-school history textbooks
	Tim Cornwall	Seminar-leader effectiveness: teaching short courses in the Thai business community
	Korakoch Attaviryanupap	How Lukthung songs can be integrated with German language learning process of Thai students
	Noppakkao Naphathalung	Using the CIPPA model with the Thai teacher T.V. program on the learning management ability of English teachers
	<i>Regular Panel Session 2 EA121 Tue 22nd 13:30-15:00 Moderator: Bruce Missingham</i>	
	Shayanisawa Kulrattanameeporn Masarus Tuntidelert	An extensive literature review and research approach of Thai values in the future
	Cathy Little	Teacher attitudes, knowledge and perceptions of autism: an international perspective
	David Evans	Off to a good start in reading
	Theresita V. Atienza	Lessons in access and quality: an open learning institution in Thailand
	<i>Roundtable 1: Teaching Thailand: Critical teaching about Thailand, and critical pedagogy for social change within Thailand Bruce Missingham</i>	
	<i>Session 3 EA311 Thu 24th 10:30-12:00</i>	
Environment /NRM	<i>Pre-organised Panel Communities and Environments Convenor: Daniel Robinson and Bob Fisher</i>	

theme	Presenter	Title
Environment /NRM	<i>Session 1</i> <i>EA121</i> Wed 23rd 10:30-12:00	
	Daniel Robinson Danielle Drozdowski	Moken and Moklen: environment, identity and change
	Jaruwan Kaewmahanin Enright	Uncertainty and conflict over land tenure: a critical barrier to mangrove restoration on the Andaman Coast
	Siya Uthai	Community and development in globalizing world: local movement on land use in Thailand
	<i>Session 2</i> <i>EA121</i> Wed 23rd 13:00-14:30	
	Surin Onprom	REDD+ initiatives and community forest rights in Thailand: opportunities and risks
	Tawatchai Rattanasorn and Bob Fisher	Livelihoods, conservation and community forestry in a landscape with multiple communities: the case of Doi Mae Salong
	Mini-Panel "The future of co-management of environment in Thailand"	
	<i>Pre-organised Panel</i> <i>Transnational Environments, Activism, and Sovereignty</i> <i>Convenor: Peter Vandergeest</i>	
	<i>Session 3</i> <i>EA121</i> Wed 23rd 15:00-16:30	
	Teerapong Pomun	The ecology and space of edged people along the Mekong river: the movement of local communities against Lower Mekong dams
	Shaun Lin	Subnational joint cooperation in marine environmental protection: Politics of scale in the institutional arrangements between Trat province of Thailand and Koh Kong province of Cambodia
	Vanessa Lamb	Remaking the national border in cross-border resource development and transnational activism: the case of Nu-Salween River development at the Thai-Burma border
	Chusak Wittayapak	Neo-liberalization of nature through payment for ecosystem services: views from Below

theme	Presenter	Title
Environment /NRM	<i>Session 4</i> <i>EA121</i> Thu 24 th 10:30-12:00	
	Natedao Taotawin	The role of experts and governing agricultural practices in Northeastern Thai farmers' lives
	Peter Vandergeest	Remaking Thai sovereignty through private environmental regulation: transnational eco-certification in Thailand
	Jamaree Chiengthong	State, capital, border traders, farmers, and cross-border corn
	<i>Regular Panel</i> <i>Session 5</i> <i>EA121</i> Thu 24 th 13:00-14:30 Moderator: Robert Fisher	
	Danny Marks	Creation of uneven vulnerabilities: 2011 Bangkok floods
	Santita Ganjanapan	Local ecological knowledge of Northern Thai fish farmers on climate change
	Nattavud Pimpa	The Thai way of corporate Social Responsibility
	Sasithorn Onlao	Baan Park Yam village at Songkram basin cultural ecology: dynamic of managing plant resources at Pha Bung Pha Tham seasonally flooded forest.
	Ethnic minorities	<i>Regular Panel</i> <i>Session 2</i> <i>EA405</i> Thu 24 th 10:30 - 12:00 Moderator: Mukdawan Sakboon
Yoichi Nishimoto		Christian minority in non-Christian States: the Protestant Lahu in Thailand and China
Saimai Chairirin		Detraditionalization: a transformation of traditional funeral rites of Phu Tai Community
Ninlawadee Promphakping		Communist: symbolic capital for the construction of social space by the Thai nation co-developers of Phu-tai ethnics

theme	Presenter	Title
<i>Ethnic minorities</i>	Ikuko Tazaki	The Baptist mission among the Karen in Thailand and its impact on the Karen ethnic 'ma chu'
	<i>Regular Panel Session 3 EA405 Thursday 24th 13.00-14.30</i>	
	Kamat Salee Sugunnasil	Structural constraints and individual choices in accessing health services among Burmese migrant workers
	Shu Nimonjiya	Are they obedient people? : resilience and vulnerability of the Mlabri in Northern Thailand
	Suttiporn Bunmak	Ethnic resources and migration networks: a case of Tom Yam restaurants in Malaysia
<i>Health</i>	<i>Pre-organised Panel Globalised medicine in Thailand Convenor: Andrea Whittaker Session 1 EA310 Wed 23rd 10:30-12:00</i>	
	Niphattra Haritavorn	Harm reduction: a new chapter in the lives of people injecting drugs in Thailand
	Pranee Liamputtong	Ya Dtan Roke AIDS: local discourse of Antiretrovirals and lived experience amongst women living with HIV in Thailand
	Assunta Hunter	Mobility and the global trade in Thai traditional medicine
	Andrea Whittaker	The birth of IVF in Thailand
	<i>Regular Panel Session 2 EA310 Wed 23rd 13:00-14:30 Moderator: Andrea Whittaker</i>	

theme	Presenter	Title
<i>Health</i>	Setsuko Miyamoto	Issues of communication between medical providers and foreign patients in Thailand
	Nobuko Koya	Legitimization of healing practices: the folk medicine revival movement in Northern Thailand
	Chamaiporn Kanchanakijksakul	Differences in elderly well-being as affected by their living arrangements in Bangragam District, Phitsanulok Province
	<i>Regular Panel Session 3 EA310 Wed 23rd 15:00-16:30</i>	
	John Connell	Medical Tourism in Thailand: on the road to where?
	Dusanee Suwankhong	Thai women and their experiences of seeking breast cancer care in Australia
	Bo Kyeong Seo	The politics of care and universal health coverage in Thailand
<i>History/historiography</i>	<i>Pre-organised Panel Thai Studies: resources and methods Convenor: Sophie Viravong Session 1 EA115 Wed 23rd 13:00-14:30</i>	
	Sophie Viravong	Ephemeral resources for Thai studies
	Preedee Hongsaton	Thai cremation volumes as sources for historical research: the collection at the national library of Australia
	Tyrell Haberkorn	The evidence of violence: sources for the history of impunity in Thailand
	<i>Regular Panel Session 2 EA115 Wed 23rd 15:00-16:30 Moderator: Tyrell Haberkorn</i>	

theme	Presenter	Title
<i>History/historiography</i>	Amonrat Bunnag Peter Xenos	On prospects for Bangkok period historical demography
	Katsuyuki Takahashi	How did the communist party of Thailand extend a united front? : the case of the National Liberation Movement during 1951-1952
	Simon Creak	New regional order: sport, nation and region in Thailand's founding of the South-East Asia peninsular games, 1958-59
	<i>Regular Panel Session 3 EA115 Thu 24th 10:30-12:00 Moderator: Simon Creak</i>	
	Mingwan Wongsantativanich	A critical discourse analysis of the 'Ladder of Knowledge Series', the first English language textbooks in Thailand
	Natanaree Posrithong	Women and the rise of literacy in modern Siam 1925-1932
	Ram Prasansak	Colonial remnants and subjects in Khamsing Srinawk's "Dust Underfoot"
Akiko Iijima	The invention of "Isan" history	
<i>Language</i>	<i>Pre-organised Panel Thai Words and the World: Translation to and from Thai Convenor: Chris Baker</i>	
	<i>Session 1 EA310 Tue 22nd 11:00-12:30</i>	
	Chris Baker	Problems in translating Thai poetry: revisiting Gedney
	Kulyanee Jongjairuksa	The Chinese martial arts novel Translation: a sociological approach
	Koraya Techawongstien	Locating Thai literature in translation in the international translation system

theme	Presenter	Title
	<i>Session 2 EA310 Tue 22nd 13:30-15:00</i>	
	Thongrob Ruenbanthoeng	The translation of sexual innuendo in King Vajiravudh's Romeo and Juliet: a transition from performance to literary studies
	Emilie Dousadi Testard	Khun Suwan's mad verses or interpretation of the untranslatable
	Somchai Menyam	The observation of the factors determining the writing of Thai tonal marks
	<i>Pre-organised Panel Language Acquisition in Thai: Current Knowledge, Challenges and Issues Convenor: Chutamane Onsuwan and Denis Burnham</i>	
	<i>Session 3 EA310 Tue 22nd 15:30-17:30</i>	
	Chutamane Onsuwan Denis Burnham	Introductory paper: overview of (i) first and second language acquisition and (ii) the nature of Thai tones
	Karen Mattock	Perception of tones in infants
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	Pathom Hongsuwan	That Panom Stupa: spiritual space and the invented tradition in present day Northeastern Thailand
	Siraporn Nathalang	An analysis of Thai mentality concerning the phenomena of "creative folklore" in present day Thailand
	Regular Panel Session 2 EA310 Thu 24 th 10:30-12:00 Moderator: Suradech Chotiudompant	
	Sukanya Sompiboon	Excuse for heroes: bias of forgiveness and vengeance through love and hate in Thai literature, soap opera and political conflict
	Sudaratana Maswana	The interpretation in the Tai diaspora folktale
	Thomas Hoy	'Are you Thai?' constructions of Thainess in Thai expat detective novels
	Regular Panel Session 3 EA310 Thu 24 th 13:00-14:30 Moderator: Pasoot Lasuka	
	Wanrug Suwanwattana	Re-narrating a local Myth, reproducing Thai 'Royal-Nationalist' narrative: the Myth of Sao Hai county by Dan-arun Saengthong
	Utthaporn Intasena	Literature of Isan diasporas with social area construction of Esan people in Lanna
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	Preedee Hongsaton	Suphap burut ('Gentleman') and the cContestation of modernity in Siam at beginning of the twentieth century	
	Jim Taylor	Reading history backwards: ambiguous lines and rule in Thailand	
	Chaiyan Rajchagool	Thailand vs Thailand	
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	<i>Music</i>	Pre-organised Panel New Research for a new era: Broadening the scope of Thai music studies in the context of a new focus on Southeast Asia Convenor: James Mitchell	
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	John Garzoli	Modern and traditional identity in Thai fusion music: authenticity and the eternal song of renewal and memory
	Jarun Kanchanapradit	Tracking Fon-Ngeue songs: musical relationships among ethnic groups in the Mekong River Basin
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	Veerayooth Kanchoochat	An alternative institutionalist approach to Thailand's political economy
	Noriyuki Suzuki	The dynamics of the civil society movement from the case study of two villages in Northeast Thailand
	Andrew Brown Michele Ford	The global union federations and migrant labour in Thailand
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	Aim Sinpeng	Analysis of Social Media Activities on the Thai Protests
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	Robert Dayley Attachak Sattayanurak	The last peasant: how static concepts obscure the evolution of Thailand's rural diversity
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theme	Presenter	Title
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	Rachel Harrison	Female embodiment, sexuality and the grotesque in the films of Yutthert Sippapak
	Chanokporn Chutikamoltham	The pleasure of abjection: cheap Thai comics as cultural catharsis
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	Dennis Walker	Malay writings by Sufi-Legist authors in Southern Thailand: islam, the Middle East and nation Identity
	Lawrence Ross	Music, dance, and theater in an era of Islamic Dakwah: how have Thailand's Andaman Coast performance traditions fared?
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	Sukree Langputeh	Journey for islamic higher education in Thailand: a case of Chinese Muslim students in Thai universities
	Taweeluck Pollachom	"Uneducated mother" or "modern mother": the construction of religious education women's role in public space in the three border provinces of Thailand
	Aryud Yahprung	The emergence of the Saudi's interpretation of Islam in Southern Thailand: a study of theological reform on Sunnah and Bid'ah of the Salafi movement led by Shaykh Dr. Ismail Lutfi Chapakia

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	Chutima Sidasathian	An ethnography of the Rohingya in the Thai-Asian Socio-Politico-Cultural Context: Tolerance and Acceptance Among Thailand's Muslims
	Muhammad Arafat bin Mohamad	The unnoticed: Fatani return migrants in Jawi
	Winyu Ardruga	Bangkok muslims: social otherness and territorial conceptions
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	Jung-Hsiu Liu	The social remittances of Thai migrant workers in Taiwan: A preliminary study
	Amarjiva Lochan	Pai Nai Ma: The World of Thai/Tai Diaspora
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	Bencharat Sae Chua	Human rights is contingent: human rights discourse and political conflict in Thailand
	Atchara Rakyutidham	Examining Thai NGOs' rhetoric and practices of "self-reliant community"
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	Pruksapan Bantawtook	'Vagina' to 'Jim' (จี๋); feminist ideology and activism in Kor Jim Pood (vaginas Talk), the Thai adaptation of Eve Ensler's the vagina monologues
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	Samak Kosem	A separate room to God: gender boundaries in sacred space and religiosity of feeling among Burmese Muslim women in the refugee camp

**The Social Remittance of Thai Migrant Workers in Taiwan:
A Preliminary Study**

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Abstract

The progress of science and technology accelerates people to the globalized world. To borrow the book title from Thomas Friedman (2005), the “flattened world” can be seen not only in the logistics and the cash flow, but also the migration of people.

Based on some studies, Filipino migrant workers, no matter they are doing domestic works in Hong Kong or Taiwan, are prefer sending part of their salaries as remittances back to home. Thus, their home country treated them as Migrant Heroes. Besides, most of Indonesian migrant workers in Taiwan are female and they are doing caretaker works. They also prefer sending their money back to their homes.

However, large amount of Thai migrant workers in Taiwan are males and they are not doing domestic works or caretaker works. Instead, they work in industrial factories and these kinds of jobs need some technical skills.

Peggy Levitt (1998) had mentioned “social remittances are the ideas, behaviors,

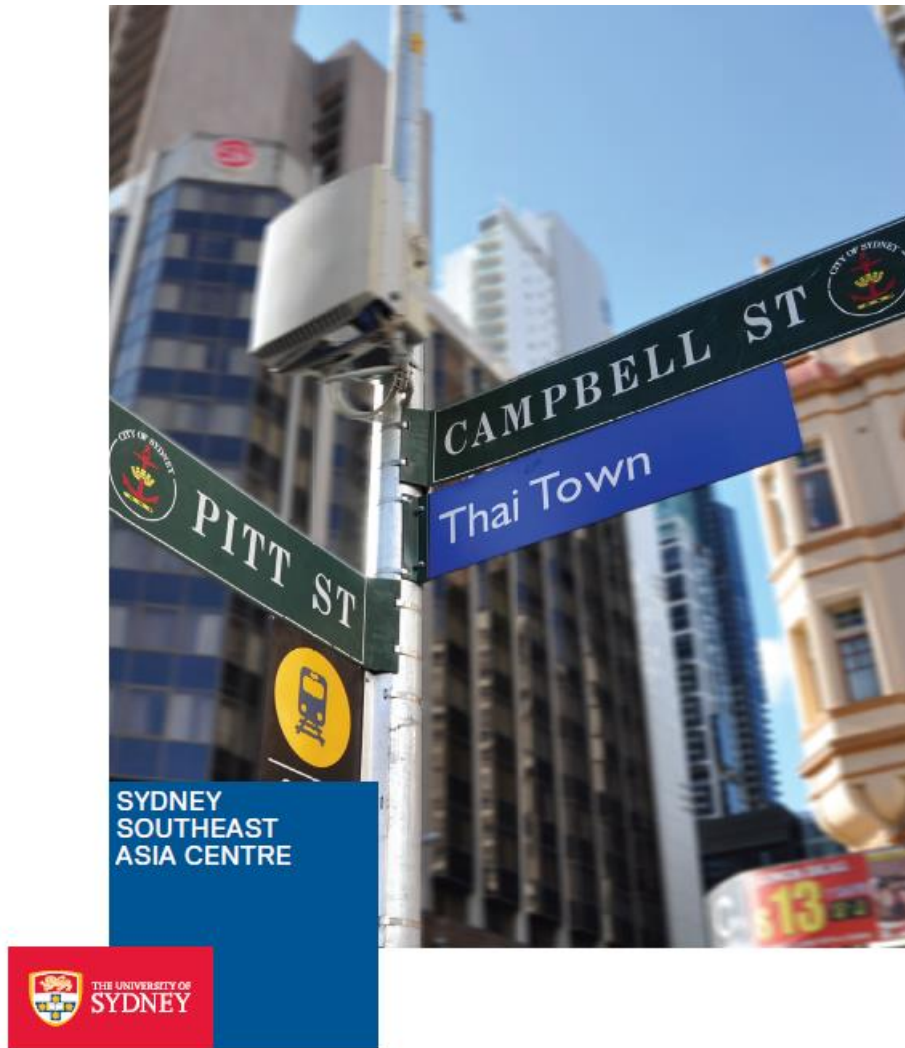
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identities, and social capital that from receiving-to-sending country community.” Thus this paper attempts to explore the social remittances of Thai migrant workers in Taiwan.

Participant observation and semi-structured interviews are used to understand whether these learned technical skills help these Thai migrant workers when they back to their country.

Keywords: social remittance, migration, Thai migrant workers in Taiwan

Thailand in Australia Forum



THAILAND IN AUSTRALIA

Written by Tamerlane Beasley, Philip Hirsch, Soimart Rungmanee.

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ACKNOWLEDGEMENTS

The authors gratefully acknowledge the financial support provided by the Australia Thailand Institute for the Thailand in Australia project as well as for wider assistance with the 12th International Conference on Thai Studies, the occasion for which this booklet has been published. We also wish to thank Ms Nilwan Jiraratwatana and Dr Thushara Dibley for valuable input. Dr Laurence Troy provided expert assistance with maps, diagrams and analysis of census data. We also wish to express our deep gratitude to the Thai residents of Sydney who agreed to offer perspectives from their own lives and to have those included in this booklet.

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FOREWORD: DID YOU KNOW THAT...?

- *About one in ten residents of the Central Business District of Sydney was born in Thailand?*
The suburbs of Sydney City and Haymarket have a larger concentration of Thais than any other suburbs in Australia.
- *Two-thirds of Thai-born people living in Australia are women?*
This largely reflects intercultural marriage patterns.
- *The state/territory of Australia with the largest proportion of Thai-born people is Northern Territory?*
The largest number numerically live in New South Wales, concentrated mainly in Sydney.
- *We can identify Thais in Australia through census figures based on place of birth, reported ancestry and language spoken at home?*
There are slightly more Thais who report primary or secondary Thai ancestry (45636) than there are those who were born in Thailand (45465), and the smallest number is those who speak Thai at home (36681).
- *Whichever measure we take, the Thai population in Australia approximately doubled in size between the 2001 census and the 2011 census?*
The Thai-born population is one of the fastest growing in Australia.
- *One in six cars bought in Australia was made in Thailand?*
As the Australian car industry is finally disappearing after nearly a century of production, we can expect this proportion to increase further.
- *Thailand exports more than twice the value of merchandise to Australia than Australia does to Thailand?*
Most of Thailand's exports to Australia are manufactures, and most of Australia's to Thailand are primary commodities.
- *Australia is home to more than 3000 Thai restaurants, about one-quarter of which are in Sydney?*
Per capita, this gives Australia more than three times as many Thai restaurants as the United States, which has a much longer history of immigration by Thais.
- *Thai investments in Australia exceed Australian investments in Thailand by a factor of three to one?*
The Thai investments are concentrated in a few very large enterprises, mainly in the energy and agricultural sectors, while Australia's are more dispersed among many medium-size investments.
- *There are more than 20,000 Thai students studying in Australia?*
Of these, only 17% are studying at universities.
- *Sydney has the second largest Thai population of any city outside Thailand, after Los Angeles?*
Until recently, the Thai population has not been very visible, because Thais have not concentrated in particular areas to the extent that Vietnamese and others who migrated in concentrated periods have done.
- *Pharlap, Australia's best known racehorse that is still remembered from the 1930s, was named after the Thai word for "lightning" (ฟ้าแลบ)?*
Pharlap won most of the races he entered but came to a sad end on 5 April 1932, with allegations he had been poisoned, and his extraordinarily large heart is still displayed at the National Museum of Australia in Canberra.



INTRODUCTION

Thailand has not traditionally been one of Australia's larger sources of migrants, investors or tourists. Recently, however, Thailand's demographic, economic and cultural presence in Australia has started to grow very quickly.

When the 3rd International Conference on Thai Studies was held in Canberra in 1987, very few Thais lived in Australia. It was rare to hear Thai spoken on buses or along the street in downtown Sydney. Two-way trade was modest, and only the wealthiest Thais travelled abroad for holidays, mostly to Europe and North America. Those Thais who lived in Australia were highly dispersed, in contrast to other Southeast Asian communities who had arrived over the previous decade and had a much more concentrated and visible presence. A handful of Thai restaurants served what was still considered an exotic, upmarket cuisine.

Today as we hold ICTS12 in Sydney 27 years later, Thailand has an altogether more robust presence in Australia. Official figures put the residential Thai-born population at more than 45,000. Certain suburbs have started to adopt a Thai character, due to the concentration of Thai speakers. Large Thai investors have become dominant in key industries, and some Thai manufactures now dominate the market in Australia. While numbers are still modest, Thailand's demographic, economic and culinary presence in Australia has grown faster over the past decade than that of almost any other country. Thai restaurants have become ubiquitous.

As the Thai presence in Australia has grown, so have the complexities associated with an understudied diaspora, an underestimated economic relationship and other little-known aspects of Thailand's engagement with its neighbour "down under". To date, there has been no single compendium of Thailand's overseas presence in Australia. In this booklet, we seek to provide a modest profile of Thailand in Australia as a contribution to the hosting of the 12th International Conference on Thai Studies at the University of Sydney 22-24 April 2014.

A SHORT HISTORY OF THAILAND IN AUSTRALIA

Thai immigration to Australia stretches back to the 1860s. However, there are few traces of the early years. Numbers were so small that they are grouped with Indo Chinese, Korean and 'other Asian' settlers in the census until 1901, when 37 Siamese were counted (Pollock, 2007). After Federation in 1901, migration to Australia was strictly governed by the Immigration Restriction Act (the White Australia Policy).

In 1911, the master of the Thai royal stables visited Australia and bought 126 horses. This started a trend of royal envoys from Thailand visiting Australia on horse-buying and other economic missions (Pollock 2007).

Melbourne's Museum Victoria (2013) reveals that the first notable Thai to arrive in Australia was Butra Mahindra, sent by King Rama VI during the early 1920s to purchase racehorses. Connections with Thai royalty developed further with the arrival of Prince Purachatra in 1927, leading a group to observe Australian agriculture and infrastructure (Museum Victoria Australia, 2013).

The number of Thais officially counted in New South Wales stayed under 50 until the 1950s. In January 1950, the Australian government launched the Colombo Plan, an aid program for sponsoring Asian students to study or train in Australian tertiary institutions. The main objectives of the plan were to dispel the negative impression of Asian countries toward the White Australia Policy (Pollock, 2007) and to counter communism in Asia. Students from developing countries were brought to Australia to study. The idea was that when they had finished their studies students would return to use the skills and knowledge they had acquired to help their own people. Approximately 450 Thai students travelled to Australia on the Colombo Plan between 1954 and 1989 (Laorujjinda, 2013). Most did not

settle in Australia permanently, but they increased awareness of Australia when they returned to Thailand. Between the 1950s and 1970s the majority of new arrivals from Thailand in Australia continued to be students, as well as spouses of Australians and those sponsored under military traineeships.

The number of migrants in Australia grew significantly when the Immigration Restriction Act was repealed in 1973. In 1975, Australia accepted many Vietnamese, Lao and Cambodian refugees for settlement. Included in this group of Indochinese refugees were non-Thais born inside Thailand. By 1986, the Thailand-born population in Australia had risen to 6998 people, but only half of these were of Thai ancestry (Department of Immigration and Citizenship, 2011). This means that the Thai-born population of Thai ancestry in Australia at that time was less than one-twelfth of today's figure.

The latest Census in 2011 recorded 45,465 Thailand-born people in Australia, an increase of 48.8 per cent from the 2006 Census. The 2011 distribution by state and territory showed New South Wales had the largest number with 17,541, followed by Victoria (10,766), Queensland (7,022) and Western Australia (5,662). Among the total Thailand-born in Australia at the 2011 Census, 23.1 per cent arrived between 2001 and 2006 and 32.8 per cent arrived between 2006 and 2011.

DEMOGRAPHY

The Australian Census, held every five years, is the main means by which population numbers and characteristics are determined. In principle, the census counts all people resident in Australia on the census date. In practice, some people may be missed either accidentally, or because they do not follow the legal requirement to complete the census form, which collects information for every member of the residential household. It is likely that there is more under-enumeration of the Thai community than of the wider residential community, but nevertheless the census is our most reliable source of demographic data.

INTRODUCTION: COUNTING THE THAI POPULATION IN AUSTRALIA

There are three ways in which the census counts people by national or ethnic background. Each of these has advantages and limitations. The first way is by reported place of birth. For a relatively recently arrived and fast growing group such as the Thai community, this will count quite a large proportion of the population. Of course it will not count children born in Australia, even if one or both of the child's parents are Thai-born. On the other hand, it may also count some non-Thais who were born in Thailand, including the significant number of Indochinese refugees who were born in camps on Thai soil after their parents left Vietnam, Laos or Cambodia and before they arrived in Australia.

The second way of identifying Thais in Australia is to ask the main language spoken at home. This will count most Thai families in Australia, but it will also miss second and subsequent generation offspring. It may also miss the

significant number of Thai-born spouses of Australians who speak English at home with their partners.

The third way of identifying the Thai population is to ask about ancestry. While this will capture information on most of the Thais in Australia, it might miss those who are of Sino-Thai descent and who therefore choose Chinese as the answer to this question. It also misses the offspring of Australian and Thai parents, who may answer with the ancestry of the Australian parent first. However, respondents of mixed parentage are also given the opportunity to record a second ancestry, so that they can identify themselves as, for example, having both Anglo-Australian and Thai parentage.

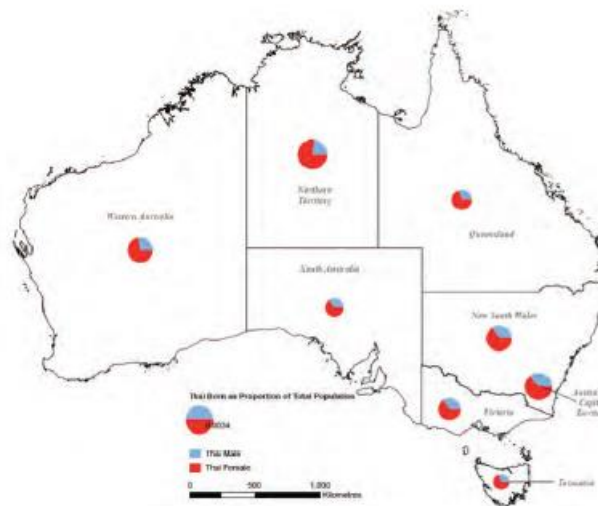


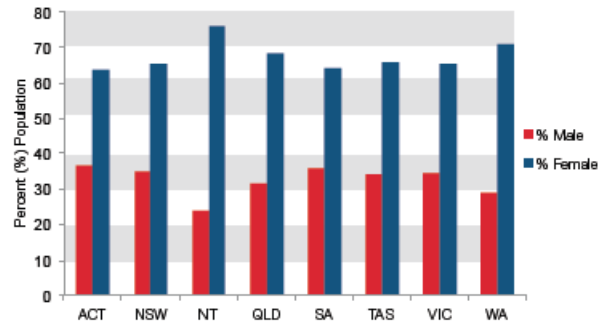
Figure 1: Distribution of Thai-born population in Australia by gender and as a proportion of the total population in each state.

POPULATION DISTRIBUTION AND GENDER

Figure 1 shows two interesting characteristics of the distribution of the Thai population between Australia's eight states and territories. First, it shows that, while the overall Thai population distribution is highly skewed to New South Wales and Victoria, and in particular to Sydney and Melbourne, this is mainly a reflection of Australia's overall concentration of population in these states and cities. Measured as a proportion of the overall population, we find that Thais are actually most prevalent in Australia's smallest and most remote jurisdiction, which is the Northern Territory.

The second key point of interest in Figure 1 is the extremely skewed numbers of women and men represented in Australia's Thai-born population. Overall, about two-thirds of Thai-born people in Australia are women. This primarily represents the pattern of migration for marriage. The proportions are different in different states. In Northern Territory, more than three quarters of the Thai-born population are women, whereas in inner Sydney the gender balance is much more even.

URBAN THAI BORN POPULATION



RURAL THAI BORN POPULATION

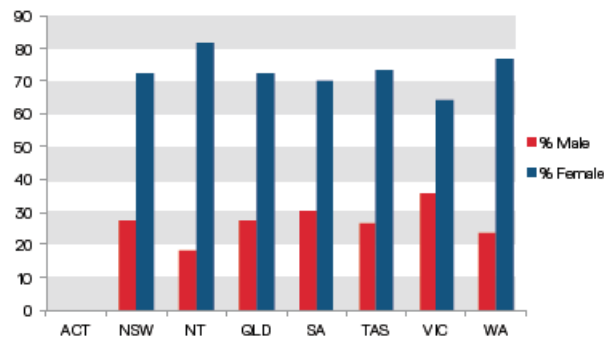


Figure 2: Gender balance of Thai born population by rural and urban areas of each state and territory

Within each state and territory, the difference in imbalance between Thai-born men and women is even more pronounced. In all cases, the imbalance is higher in rural areas – that is, Thai-born people living in rural Australia are most likely to be women married to Australians.

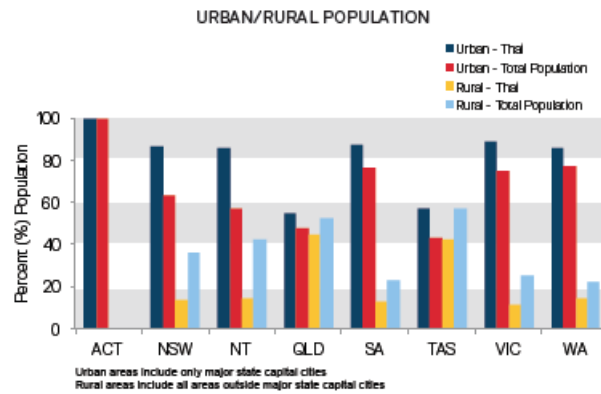


Figure 3: Urban-rural distribution of Thai-born people living in each state and territory compared with the total population

We can see from Figure 3 that, except in Queensland and Tasmania, the great majority of Thai-born people in Australia live in the big cities. In part this simply reflects Australia's overall concentration of people in these urban areas. However, it is clear that Thais are even more concentrated in Sydney, Melbourne, Brisbane, Perth, Adelaide, Hobart and Darwin than are the overall populations of the states and territories within which these capital cities are located.

Figure 4 shows that certain concentrations of the Thai-born population are starting to emerge in Sydney. Until recently, the Thai population had been distributed much more evenly than other Southeast Asian groups, particularly those whose main periods of migration were concentrated because of their refugee experience. This concentration also meant that many Vietnamese, Lao and Cambodian migrants settled together in particular suburbs. Thais moving to Australia more gradually, on the other hand, lived either with their Australian spouses or chose to live in the general community rather than congregating in any one place.

Recently, however, we have seen a distinct concentration of Thai-born people in particular suburbs. Moreover, these include some of the most iconic parts of Sydney – especially its Central Business District, where approximately one in ten residents was born in Thailand. This residential concentration gives Thai Town, which is discussed later in this booklet, more than just a business and food profile. The suburb of Haymarket has the highest residential concentration of Thais in Australia.

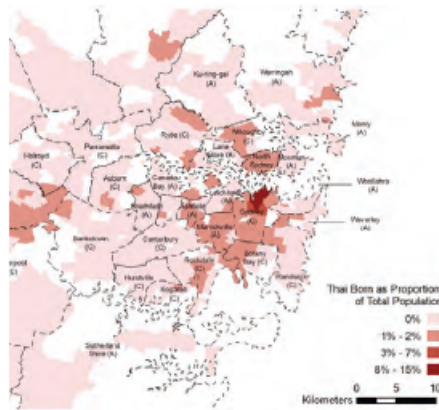


Figure 4: Distribution of Thai-born population in Sydney

POPULATION CHANGE

The Thai population of Australia has grown rapidly, but this growth is unevenly distributed. As Figure 5 shows, several parts of Sydney have seen very rapid growth, with a number of areas showing more than 2.5 times as many Thai speakers in 2011 than they had a decade earlier. For the most part, the growth has not been so great in the most affluent parts of the city, and two of Sydney's wealthiest Eastern Suburbs have even shown a slight decline in numbers of Thai speakers over this period. In contrast, the central part of Sydney now has more than 3.5 times as many Thai speakers than it did 10 years ago (i.e. the number has grown by more than 250%). Meanwhile, Figure 6 shows that the Thai born population is growing in all states, but that in percentage terms the growth is actually fastest in South Australia and Queensland rather than in the states with the largest Thai populations, NSW and Victoria.

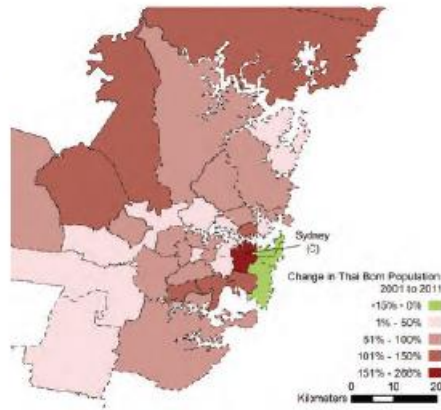


Figure 5: Thai born population change in Sydney by Local Government Area

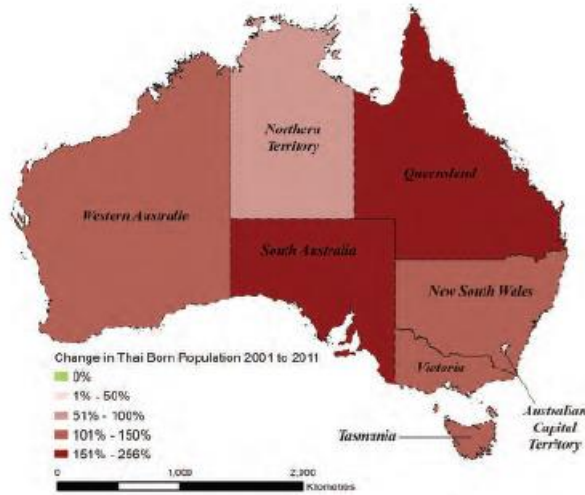
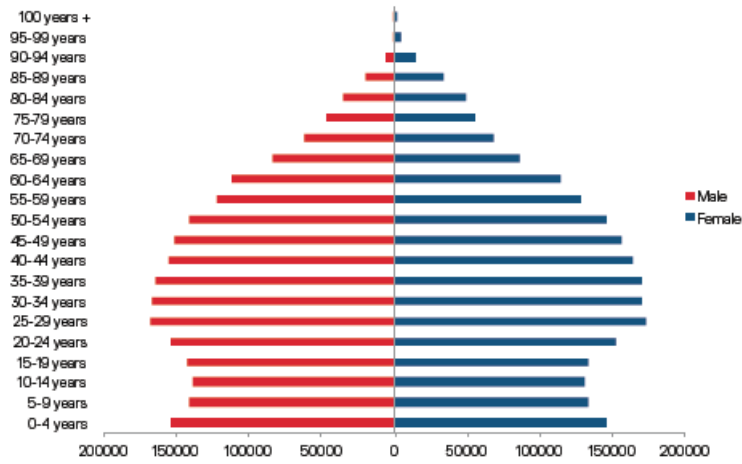


Figure 6: Thai born population change in Australia by State

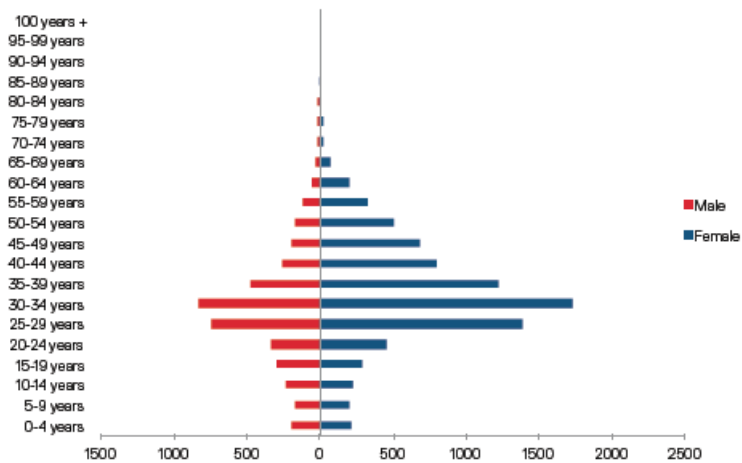
DEMOGRAPHIC PROFILE

As is the case for many large cities, Sydney has an overall demographic structure that is somewhat skewed toward working-age population. Figure 7a shows that the largest age cohorts are between 24 and 54 years of age. While this is the case for the general population, it is especially true of the Thai-born population, who are overwhelmingly in the working age brackets (Figure 7b). Compared to other Southeast Asian groups whose main period of settlement occurred a generation earlier, for example Vietnamese (Figure 7c), the demographic structure of Thais in Sydney is particularly uneven.

A. TOTAL POPULATION FOR GREATER SYDNEY



B. THAI ANCESTRY (1ST RESPONSE) POPULATION FOR GREATER SYDNEY



C. VIETNAMESE ANCESTRY (1ST RESPONSE) POPULATION FOR GREATER SYDNEY

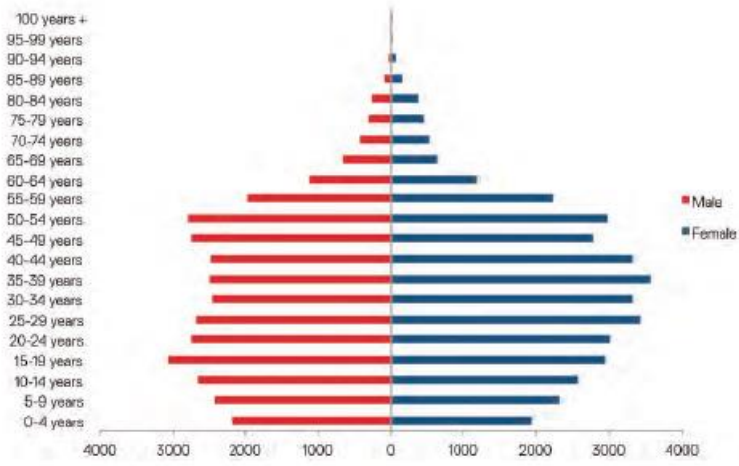


Figure 7: Age pyramids for Thai, Vietnamese and overall population in Greater Sydney

EDUCATION, OCCUPATION AND INCOME

Overall, the Thai-born population in Australia is more highly educated than the overall population if measured by number of years' schooling or level of educational attainment. Figure 8 shows, for example, that nearly twice the proportion of the Thai-born population has Bachelors or higher levels of university education than do the general population. Yet, the occupational structure of Thais in Australia shows that the Thai-born population is greatly under-represented in managerial and professional jobs and greatly over-represented in labouring work (Figure 9). Furthermore, while among Thailand-born people aged 15 years and over the participation rate in the labour force at 66.4 per cent was similar to that of the overall Australian population (65.0 per cent), the unemployment rate among the Thai-born at 8.0 per cent is significantly higher than the overall Australian rate of 5.6 per cent.

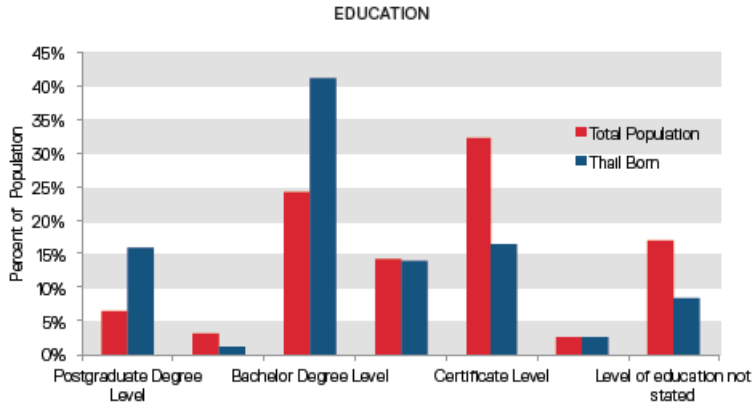


Figure 8: Education of Thai-born residents compared to the total population

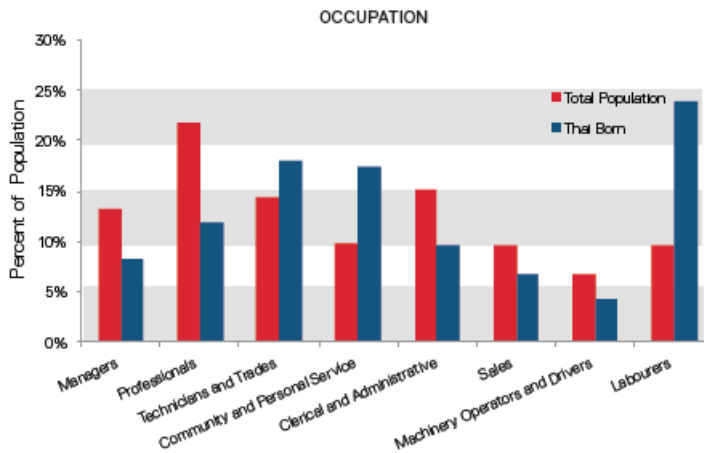
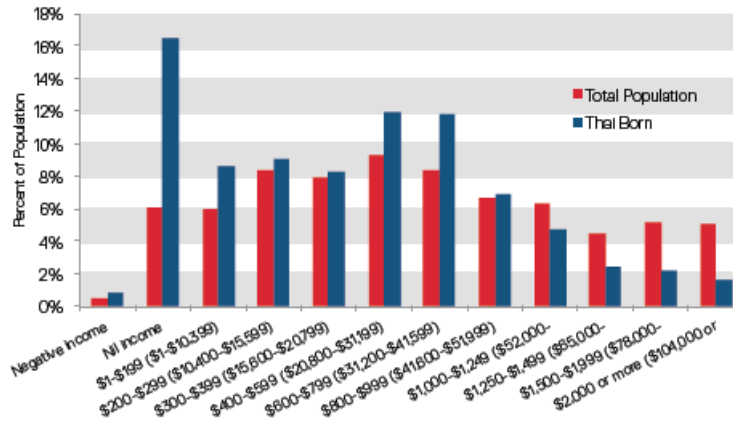
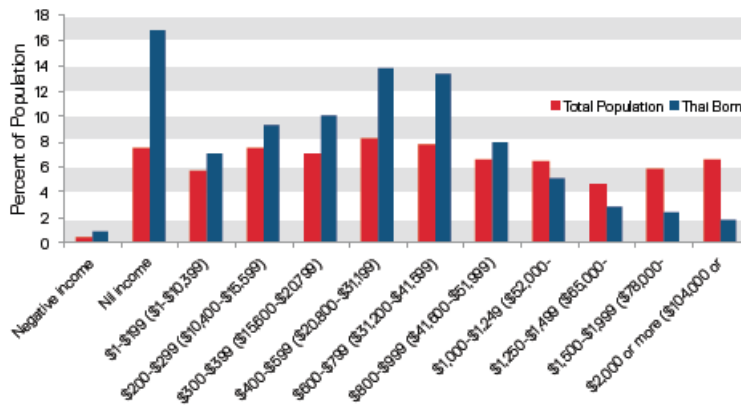


Figure 9: Occupation of Thai-born residents compared to the total population

A. AUSTRALIA



B. SYDNEY REGION



This discrepancy between education and job status is reflected in relative income levels achieved by Thais in Australia, which remain significantly below those of the overall population. Figure 10a shows the incomes of the Thai-born population in Australia compared to the overall population. We can see that Thais are over-represented in the lower income brackets and under-represented in the higher brackets.

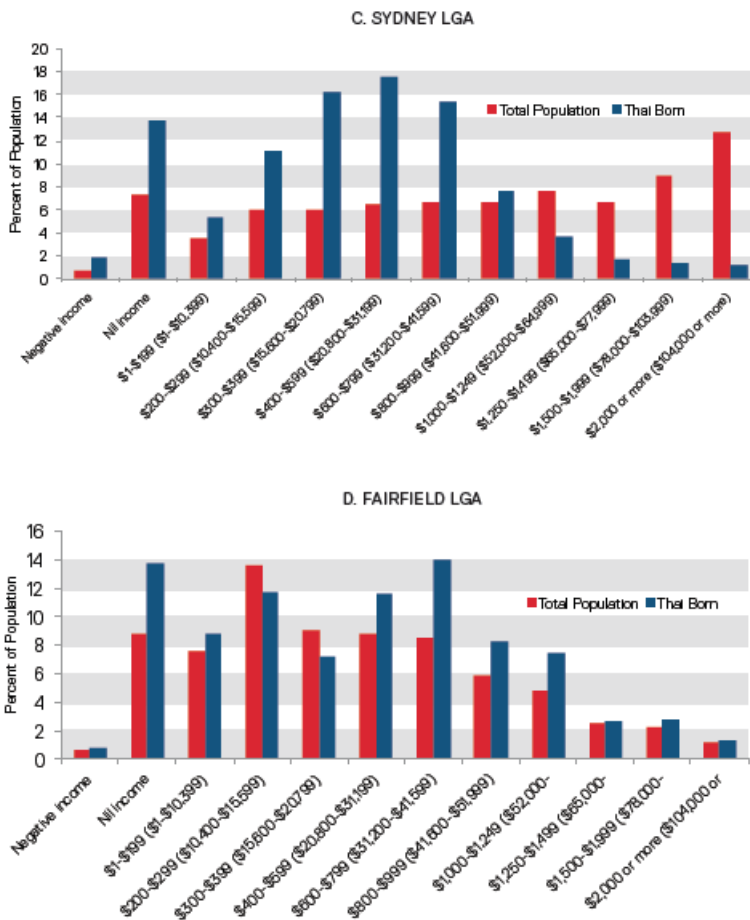


Figure 10: Weekly income of Thai-born residents compared to the total population

Figure 10b shows that this is also the case for the Sydney region overall, and Figure 10c shows that the pattern is even more pronounced in Sydney Local Government Area, i.e. the city centre. In the outer-suburb of Fairfield, on the other hand, which has a particularly large concentration of migrants from Southeast Asia, the Thai-born population is somewhat over-represented at the upper end of the income spectrum (Figure 10d). Interestingly, there is also over-representation at the bottom end.

What do these figures reveal? Overall, they suggest that in relative terms, at least, the migration move from Thailand to Australia represents downward social mobility. The preponderance of relatively low paid service jobs in central Sydney, combined with quite a high concentration of Thai students in this area, also helps explain why the gap is particularly high here. In a suburb that Thai-born share with Vietnamese, Cambodian and Lao migrants, Thai-born migrants can be seen to be doing comparatively well.

ECONOMY

AN UNEQUAL RELATIONSHIP

Thailand and Australia have quite a strong, rapidly growing, but also a highly asymmetrical economic relationship. The Department of Foreign Affairs and Trade factsheet on Thailand shows a number of additional interesting patterns (see https://www.dfat.gov.au/geo/thailand/thailand_brief.html). Two-way trade between Thailand and Australia is higher than between Australia and any other ASEAN country (Figure 11), but the balance of trade is greatly in Thailand's favour by a factor of 2.3 to 1 in 2012-2013, and this was during a year when Thai industrial output was affected significantly by the 2011 floods.

In the five years after the Thailand-Australia Free Trade Agreement was signed in 2005, two-way trade more than doubled. Thailand is now Australia's eighth largest trading partner measured by two-way trade.

BI-LATERAL TRADE IN GOODS AND SERVICES BETWEEN AUSTRALIA AND SELECTED ASEAN, 2012-2013 (A\$ BILLIONS)

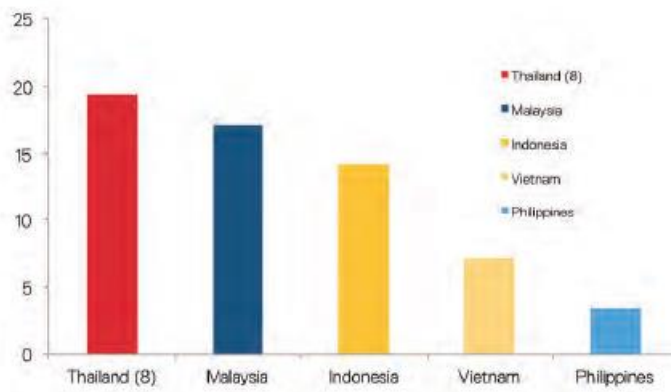


Figure 11: Bilateral trade between Australia and selected ASEAN countries
Source: DFAT cited in Greg Wallis, Senior Trade Commissioner, Australian Embassy, Bangkok at Australian Business Forum 'An Analysis of Australian FDI in Thailand', 11 February 2014

Cross-investment is also highly skewed. Foreign Direct Investment (FDI) from Thailand in Australia is nearly three times as high as Australian investment in Thailand. Most Australian investments in Thailand are relatively modest in size, whereas Thai investment in Australia is dominated by a few very large projects in the energy, resources and agricultural sectors. Thailand ranks below Indonesia, Malaysia, the Philippines and Vietnam in terms of annual FDI from Australia. While investment in these other ASEAN countries has grown steadily since 2001, investment in Thailand from Australia has stagnated (Figure 12). Meanwhile, Australia is Thailand's seventh largest destination for outgoing FDI.

AUSTRALIAN FDI STOCK IN SELECTED ASEAN 2001-12 (A\$ BILLIONS)

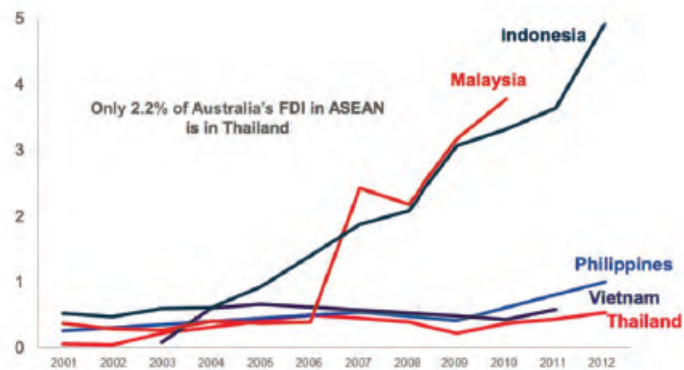


Figure 12 Australian investment in selected ASEAN countries
Source: ABS 53520 – International Investment Position, Australia: Supplementary Statistics, 2012, Table 5

TRADE

The structure of trade between Thailand and Australia is asymmetrical, not only in terms of the balance of trade in Thailand's favour, but also in the types of goods traded. Australian exports to Thailand are largely primary products, notably gold, petroleum, aluminium and copper (Figure 13). Thai exports to Australia are largely manufactured goods, mainly vehicles and industrial parts (Figure 14).

Thailand is the second largest exporter of cars to Australia after Japan (Figure 15). More than twice as many cars were imported from Thailand in 2013 than were imported from Korea. One reason for the relative invisibility of this fact is that cars made in Thailand for export to Australia are mainly Japanese brands, whereas cars from Korea are more readily identifiable as Korean due to their Korean brand names.

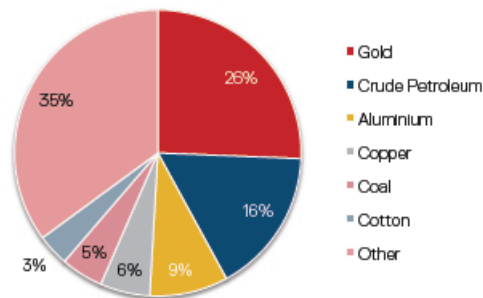


Figure 13 Composition of Australian exports to Thailand
Source: Australian Government, Department of Foreign Affairs and Trade, Composition of Trade, Australia 2012-13

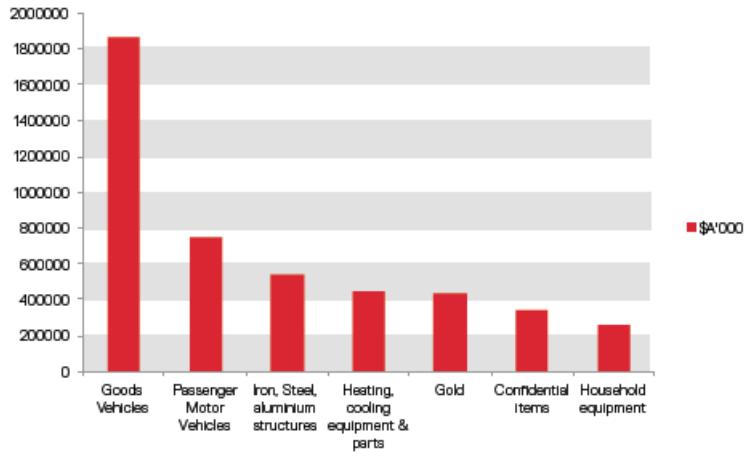


Figure 14. Composition of Australian Imports from Thailand
 Source: Australian Government, Department of Foreign Affairs and Trade, Composition of Trade, Australia 2012-13

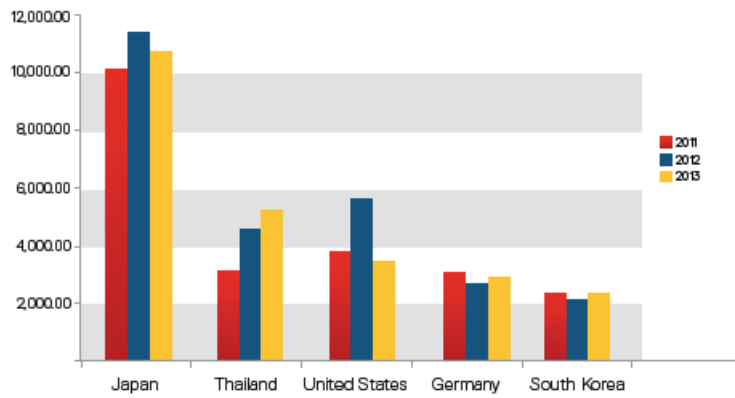


Figure 15. Number of vehicles imported into Australia from selected countries
 Source: http://www.gtis.com/eng/lat/GTIS_WTA.html, data provided by Thailand Board of Investment, February 2014. See Excel spreadsheet for detailed figures.

Investment from Thailand has had by far the fastest growth amongst Australia's top 20 investor countries. The stock of Thai investment in Australia grew more than 20 times between 2007 and 2012, from \$338 million to \$7.3 billion.

INVESTMENT

Thai power companies have bought into the energy sector in a big way. One of the largest investments is by Ratchaburi Electricity Generating Holding Public Company Limited, a company 45 percent owned by the state enterprise Electricity Generating Authority of Thailand (EGAT). In 2011 Ratchaburi bought an 80 percent stake in Transfield's Services Infrastructure Fund, which owns coal-fired power stations at Collinsville in the state of Queensland and Loy Yang in the state of Victoria. The company has since sold its stake in Loy Yang. It is investing in several wind farms in Australia.

Meanwhile, other Thai companies have invested in Australia's fossil fuel sector at the extraction end. Ban Fu bought Centennial Coal in the state of NSW for \$2.5 billion in 2010, making it a significant coal miner in Australia. PTT Exploration and Production Public Company (PTTEP), meanwhile, has become a major player in Australia's oil and gas industry off the northwestern coast of Western Australia. PTTEP is majority-owned by the Thai government. It has not had a problem-free ride in Australia, however. In August 2009, Australia's worst oil spill in more than a quarter of a century occurred at PTTEP's Montara oil and gas field when a well blew out. The 30,000 barrels of crude oil that

flowed into the sea before the spill was contained resulted in a very large oil slick that affected the coastline and also fishing grounds. The spill has been costly not just because of the \$510,000 fine the company had to pay, but also because of the \$40-50 million spent in dealing with the environmental impact. Potentially most costly of all, the Indonesian government is claiming \$2.4 billion in compensation for damaged fishing grounds in the Timor Sea.

Another high-profile investment in Australia has been in Queensland's sugar industry. Mitr Phol Sugar acquired MSF Sugar for \$313 million in 2012, and it operates four sugar mills in Queensland. It also owns 5,800 hectares of land used to cultivate sugar and has a refining capacity of 4.7 million tons per year.

The other significant sector for Thai investment in Australia is in the tourism and hotels sector. Minor International acquired Oakes Hotels and Resorts Ltd in July 2011, which manage 39 hotels in Australia and New Zealand with a total of 4300 rooms. Meanwhile, TCC Hotels Group bought Novotel Rockford Sydney, Hyatt Hotel Canberra and Intercontinental Hotel Adelaide between 2008 – 2009.



Image Source - Wikimedia Commons http://commons.wikimedia.org/wiki/File:Loy_Yang_A_power_station.jpg

Thailand is a significant tourist destination for Australians. In 2013, more than 900,000 Australians visited Thailand. There are up to 25,000 Australian visitors per month to Phuket alone (“Thailand: dream destination or nightmare?,” 23 July 2012). Specialty travel such as medical tourism has become increasingly popular and is advertised in Australia.

TOURISM BETWEEN THAILAND AND AUSTRALIA

Meanwhile, Australia is also an increasingly popular tourist destination for Thai people. While the number of Thai tourists in Australia has fluctuated, the trend has been slowly but steadily upward (Figure 16). The number of Thai tourists in Australia rose from 62,000 in 2000 to reach more than 80,000 in 2013.

Popular Australian destinations for Thai tourists include the coastal cities of Sydney and Melbourne. Out of 80,000 Thai tourists visiting Australia in 2011, about 35,671 Thais came to Sydney and 20,217 Thais went to Melbourne.



Image Source – Philip Hirsch

NUMBER OF THAI TOURISTS VISITING AUSTRALIA

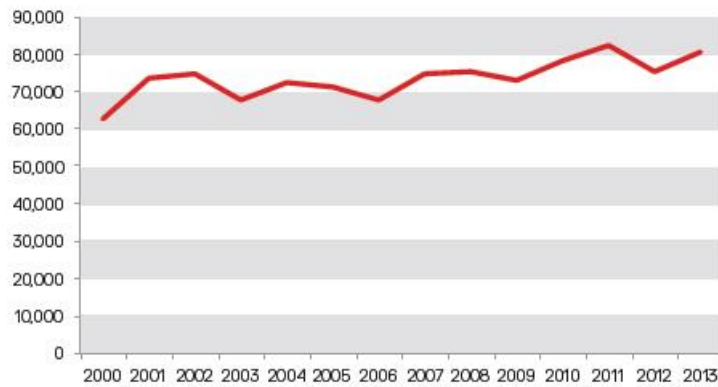


Figure 16. Thai tourists visiting Australia. Source: Australian Government (2014)

FOOD AND CULTURE

Ask any Thai living in Sydney where to find fresh ingredients needed for Thai cuisine, and they will point in the direction of Campbell Street, not far from China Town. The area has been called 'Thai Town' by the Thai residents of Sydney as well as by business owners such as Thai grocery shops, DVD shops, restaurants and Thai-focused travel agencies that have proliferated in this area.

THAI TOWN

In October 2012, Sydney City Council approved the installation of three street signs that officially mark Thai Town at the corners of George and Campbell Streets, Pitt and Campbell Streets, and Pitt and Goulburn streets. Sydney's Thai Town is the second in the world to be officially recognized by its host municipality after the first creation in 1999 in Los Angeles, where many of California's Thai community live and work.



Image Source - Somart Rungmanee



Image Source - Philip Hirsch

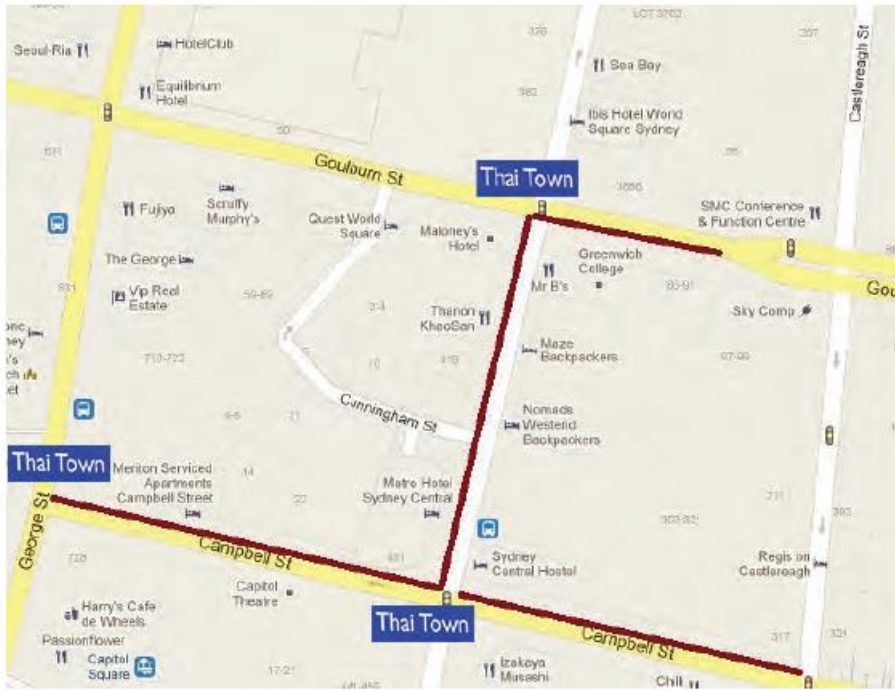


Figure 17. Map of Thai Town in Sydney showing locations of signage
Source: <http://www.oakendresses.com/thai-town-sydney/>

Thai restaurants have become an integral part of Australian society. This, in turn, has helped build awareness of the Thai community among the wider society. The Thai presence in Australia is perhaps at its most visible through its restaurants.

RESTAURANTS

In 1975, there were no Thai restaurants in Sydney. The first Thai restaurateur arrived in Sydney in 1976 and opened the restaurant 'Slam' (Thai Restaurant Association of Australia, 2013). By 1986, there were over 40. By 1999, there were more than 400 in Sydney alone (Taneerananon, 2001, p. 704). Emberic and Connell (2002) discussed the development, expansion and evolution of Thai restaurants in Sydney, how they offer a distinctive experience, and the cultural and economic significance of this. They argued that the Thai food in Sydney in the 2000s was presented as exotic, inexpensive and authentic food. It was rare to find Thai customers in the Thai restaurants at that time.

Thai food at present is very popular and can be found in most districts in Greater Sydney. Some Western restaurants also serve Thai fusion food, and other restaurants specializing in Southeast Asian food often have Thai dishes on the menu. Among 2922 restaurants in Greater Sydney listed in the Australian Restaurant Directory website, 678 are Thai restaurants – nearly one quarter of the total. In 2000, a survey conducted in Newtown, the suburb of Sydney's inner west that is renowned for its restaurants (and close to the

ICTS12 conference venue!), recorded nine Thai restaurants out of 65 restaurants (Bridge & Dowling, 2001, p. 100). Recently in 2013, more than 100 restaurants and cafés in Newtown are listed in the Australian Restaurants Directory. Of these, 38 are Thai restaurants. Several Thai restaurants in Sydney specialize in regional cuisine, notably southern and northeastern Thai food. These restaurants tend to attract a Thai clientele.

There are many Thai restaurants within walking distance of the University of Sydney. Figure 15 shows the concentrations of Thai restaurants along King Street in Newtown, Glebe Point Road in Glebe, and the cluster of restaurants, food shops and other Thai service outlets in Thai Town. It also shows the two temples, both named Wat Buddharamsee, in Stanmore and Annandale.

The Thai Restaurants Association of Australia (TRAA) was formed in 1995 with the purpose of improving purchasing power and quality control. From 2000 onwards, the association, with support from the Thai and Australian Governments, has hosted an annual Thai Food Festival at Darling Harbour in order to promote Thai food, culture, and products from Thailand.



Image Source – Philip Hirsch

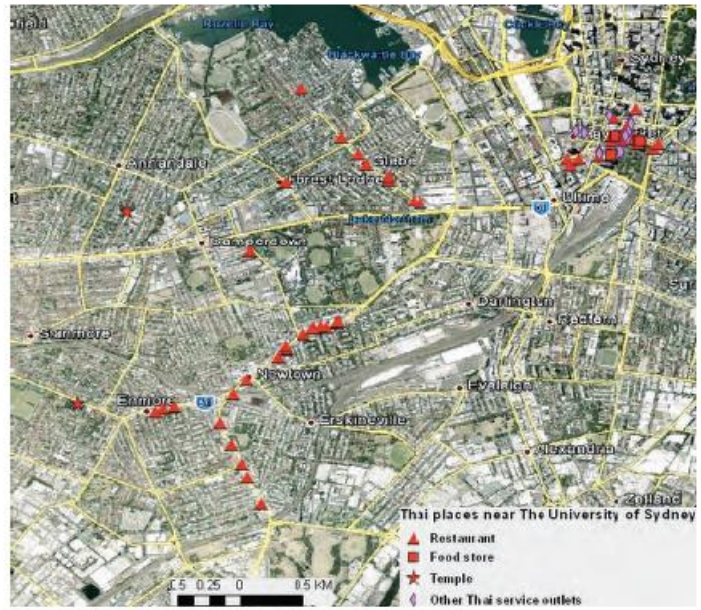


Figure 18: Thai places within approximately 30 minutes' walk from the University of Sydney



Image Source - Philip Hirsch

Temples or Wats play an important role in everyday life for Thai Buddhists. Following Buddhist belief and practise, people go to the temple for merit making, and to pray to the Buddha for such things as good health, good fortune and wealth. For Thais living in foreign countries, temples are important as centres of ethnic identity, places where Thai language and customs are kept alive, and to make migrants feel more at home.

TEMPLES

The opening of Wat Buddharangsee in Stanmore in 1975 was a significant milestone. The Crown Prince officiated at the opening during his studies at the Royal Military College at Duntroon in Canberra. This was the first Thai temple in Sydney and in Australia. Also in the Inner West is Wat Buddharangsee in Annandale. As Sydney's Buddhist community is growing, more temples have been established including Wat Pah Buddharangsee (Buddharangsee Forest Monastery) at Leumeah, opened in 1988, and Suriyataram Monastery, at Bundanoon, opened in 1989. These temples serve spiritual needs, not only for Thai-Australians but also for the Lao, Cambodian, Vietnamese and other Buddhist communities.

The growing number of Thais in Australia has given rise to the expansion of Thai temples to other states. New South Wales, with the highest concentration of Thais in Australia, presently has seven Thai temples. The second

largest Thai community is in Victoria where there are six Thai temples. There are five Thai temples in Queensland and two in Western Australia. South Australia, Australian Capital Territory (ACT), Tasmania, and Northern Territory each has one Thai temple.

The Thai temples in Australia offer extensive activities and services. An example is Wat Buddharangsee in Stanmore, which is located in a suburb approximately five kilometres from Sydney CBD. The temple has a meditation class every Saturday, a Buddhist service every Saturday and Sunday, wedding blessing ceremonies and funeral services, and many special or holy days are held throughout the year. The temple also has a school that provides a Thai language class for second generation children and others every Sunday. It also hosts culture classes including teaching how to play Thai musical instruments and to perform classical Thai dances.



Image Source - Solmart Rungmanee

Thailand's cultural presence in Australia has extended to other areas of economic and leisure activities that are becoming an ever more normal part of Australia's multicultural way of life. Two of these are increasingly ubiquitous around the country: Thai boxing (muay Thai) and Thai massage.

THAI BOXING AND THAI MASSAGE

Muay Thai

In Australia, Thai Boxing has its enthusiasts and practitioners, both male and female. Most fitness centres provide Thai boxing as a cross-training activity. Thai boxing is a major part of Mixed Martial Arts (MMA) and self-defence. One of the fifteen best non-Thai Muay Thai fighters of all time is John Wayne Parr. Parr is an Australian who trained in a Muay Thai camp and fought at Lumpini Stadium in Thailand for four years. He was voted the Best Farang Fighter of the year in 1997 and was a ten-time World Champion who gained popularity in both Thailand and Australia.

To promote Thai boxing in Australia, the non-profit organisation Muay Thai Australia was established. The organisation is officially recognised in Australia as a member of the Australian Sports Commission.

Muay Thai Australia regulates, controls and supervises professional and amateur Muay Thai events in Australia. It is affiliated with the World Muaythai Council (WMC) and the International Federation of Muaythai Amateurs (IFMA).

Muay Thai events are held in many cities around Australia, including Sydney, Brisbane, Canberra, and Perth. These events are popular with crowds of several thousand people attending regular Saturday night fights. In Queensland, there

is a monthly event named 'the Gold Coast Fight Night' as a prelude of WBC Muaythai World Series.

Thai massage

Thai massage is very popular all over the world and is regularly added in any spa menu. In Australia, the traditional Thai massage centers and spas are located all across the country, with no sign of diminishing in popularity. The popularity of Thai massage can be seen in the Australian Yellow Pages website, which lists 851 Massage Therapy Centres in Sydney that provide Thai massage run by both Thai and other nationalities. Thai massage therapy is known among the Thais who are interested in working overseas as an occupation in high demand. While a large number of Thai migrants tend to work in Thai restaurants, some also seek to have Thai massage training before leaving Thailand.

However, among the Thai health spa and massage centres, there are also a lot of illegal brothels offering both legitimate treatments and sexual services. In 2013, Fairfax Media revealed there were at least 34 illegal brothels operating within a five kilometre radius on Sydney's north shore - the majority of which were disguised as remedial health clinics (Dutt, 2013). These illegal brothels discredit the larger number of legitimate Thai massage centres.



Image Source - Philip Hirsch



Image Source - Philip Hirsch

THAI FESTIVALS

Loy Krathong

The water festival - Loy Krathong - is one of the events celebrated in Thailand on a full moon night in the twelfth lunar month in November. In Australia, the festival takes place every year in many cities. In Sydney, the first Loy Krathong festival was held in 1983 at Sydney's Taronga Zoo. After two years the festival moved to Auburn, and since 1990 has been one of the annual festivals held in Parramatta Park. Loy Krathong is also marked at Thai temples in Melbourne and Brisbane, and in a public park in Perth. The festivities always include many performances, demonstrations, activities and food stalls for people to enjoy during the festival.

Thai Culture & Food Festival

The Thai culture and food festival has been held in Melbourne since 2003. Over two days of the festival, there are lively street events and Thai food, drink, and other products, Thai massage, entertainment, and various performances such as Thai dance (Rum Thai and Khon) and Muay Thai. There are also cultural shows such as cooking demonstrations.

For the past several years in Sydney, Tumbalong Park at Darling Harbour has been transformed during one weekend every March into a Thai festival space for Sydney's Thailand Grand Festival. This has developed from the annual food festival into a wider celebration and promotion of Thai culture, in which the Royal Thai Consulate plays a significant role. There is a variety of cultural shows and folk crafts from the four regions of Thailand, with a lot of Thai food stalls set up by popular Thai restaurants in Sydney.



Image Source - Philip Hirsch

COMMUNITY, SOCIETY AND POLITICS

The Thai Welfare Association (TWA) was established in August 1990 by a group of Thai migrants and has a welfare focus aimed at assisting Thai people with their settlement issues, particularly women. The founding members were motivated by the isolation of many women in the community, many of whom were married to Australian-born men and faced problems ranging from cross-cultural communication to domestic violence.

THAI WELFARE ASSOCIATION

Initially TWA was run by volunteers out of very basic premises at the Thai Consulate General in Sydney. Eventually they were given a small dedicated space at the Consulate and now have their own offices in the city. TWA provides low-cost translation services, English language classes, immigration advice and welfare assistance. It has been successful in securing funding from the New South Wales Government, especially from the Department of Community Services.

Another important organisation that has a focus on Thai women is the Sydney Sexual Health Centre. Opened in 1991, the Centre runs a Thai clinic twice a week with a Thai nurse and interpreter services. The health professionals educate Thai sex workers on health issues such as HIV/AIDS and sexually transmitted diseases. Thai sex workers often feel ostracised by the mainstream Thai migrant community. The Thai sex worker population has decreased in recent years, an effect of immigration policy.



Image Source – Philip Hirsch



Image Source – Somart Rungmanee

Many Thai immigrants to Australia wish their children to be bilingual in Thai and English. However, many parents have found that their children's Thai language skills decline when they begin school because the opportunity to learn Thai is limited and the peer pressure to assimilate means that children prefer to use English. The Thai community established the first Thai Community Language School for the children of the Thai immigrants at Wat Buddharangsee in 1991. Since then, the school has taught not only Thai language, but also Thai culture, manners, classical dancing and music.

THAI SCHOOL

As the number of Thais in Sydney has been increasing, Thai language and cultural classes are provided in the Thai temples around Australia. In addition, as Thailand is popular as a main tourist destination, many non-Thai people in Australia have sought to learn Thai. These include the many non-Thai Australians who are married to Thais and wish for themselves and their children to become familiar with their spouse's language and culture. Around Australia, there are a number of private tutors, evening classes at adult education facilities, as well as University level study options in Thai language and literature.

In higher education, only the Australian National University has a long running degree program in Thai. Financial pressures faced by Universities have made it extremely difficult to open and maintain programs in second- or third-tier language such as Thai at tertiary level. The Sydney Southeast Asia Centre at the University of Sydney is currently exploring pathways for a combination of Sydney-based and in-country Thai language learning that will depart from the standard three-year degree model, in connection with the University's Diploma of Languages.



Image: Source - Philip Hirsch

Sydney has a wide range of Thai media options. These media range from local publications and free newsletters to websites, TV programs, and radio stations.

THAI MEDIA

Established by Thai migrants who have lived in Australia for some time, the Thai language media in Sydney were formed in response to the rapid growth of the Thai community and to enable Thais in Sydney to access current affairs and other services. The first Thai newspaper in Australia, Thai-Oz News, began in 1989, giving information on Thai and international news. Following that, Thai Press newspaper started in 1997. These newspapers are also distributed beyond New South Wales, notably at Thai shops in Melbourne.

There are now four free Thai newspapers and magazines distributed in Thai Town, Sydney. Thai-Oz News and Thai Press remain and have developed their own websites. At the same time, new magazines including VR-Thai and Huahom are emerging. Each edition contains columns on Thai and international news, questions and answers relating to law and regulations in Australia, food and travel, entertainment, fashion, and classified advertisements of Thai businesses and services including immigration attorneys and related professional assistance.

There are two main web-boards developed by Thai migrants to relate their experience on how they adapt to life in Sydney such as <http://aussiethai.com/home.php> and <http://www.aussietip.com/>. In 2006, Amonrat Chanta, known as "Na Tui", a prominent Thai business woman and the owner of Thai restaurants, developed the substantial website www.natui.com.au in Thai language aiming to share information on many subjects such as classified job advertisements, housing, events, and other services. In 2009, she developed Thai TV on YouTube to update news and events relevant to the Thai community. Following this, a group of Thai teenagers also developed

Thai Smile Radio station, which plays Thai songs 24 hours per day. These communication technologies have made Thai media accessible to the now extensive Thai audience in Australia.

There are also Australian radio and television programs in Thai language from Australia's Special Broadcasting Service (SBS). Funded by the Australian government, SBS radio and TV is the multicultural and multilingual public broadcaster that provides programs in 75 languages of migrants in Australia. The main purpose of SBS is that all Australians, regardless of geography, age, cultural background or language skills should have access to high quality, independent, culturally-relevant Australian media. Thais in Australia can visit the SBS Thai program at <http://tunein.com/radio/SBS-Thai-p191853/>



Image Source - Philip Hirsch



Image Source - Philip Hirsch

There are strong ties between the diaspora and Thailand that include political engagement in the current era of information technology. This is enhanced by the near-ubiquitous online connectivity of society in Thailand, and the effects of social media such as Facebook, Twitter, YouTube, and blogs. Thai people in Australia can easily access Thai media on a daily basis. Furthermore, they can consume the native-language media in particular Thai newspapers, and Thai television programs that are available in the Thai grocery stores in Thai Town. These factors maintain intimate ties to the homeland and shape long-distance nationalism among many Thais in Sydney.

THAI POLITICS IN SYDNEY

Living in Australia where freedom of expression about the government in public is protected by law, Thai migrants, no matter what their political attitude or "colour", can freely engage in public rallies. On the one side, in April and May 2010, the Thai Red Australia group marched from Hyde Park to the Thai Consulate to protest the killings at Ratchadamnoen and Ratchaprasong and to question the legitimacy of the government of the time. Then in June 2013, on the other side, the anti-government white mask members of the V for Thailand movement rallied at Belmore Park and Central Railway Station. Following that, several hundred Thai students and residents from Sydney, New South Wales, and from the states of Queensland and

Victoria protested in front of the Thai Consulate-General in Sydney against the parliamentary Amnesty Bill in November of the same year. Even more recent mobilization has given support to the People's Democratic Reform Committee (PDRC)'s occupation of Bangkok on 13 January 2014, aiming to pressure the current Prime Minister to resign and to carry out national reform before elections, and there have been ongoing such demonstrations in downtown Sydney centred on Thai Town. To date there has been little study of the ways in which political alignments and divisions are formed among the Thai diaspora in Australia or elsewhere, nor of the social basis for different political positions and allegiances.



Image Source – PDRC Sydney Facebook Page

EDUCATION

In the past five years, the numbers of Thai students coming to study in Australia have increased significantly. In 2005, there were approximately 16,000 Thai students enrolled in Australian education institutions (Australian Bureau of Statistics, 2007), and this had risen to 20,000 by 2013 (Australian Government, 2013). In 2013, Thailand ranked sixth in terms of foreign students in Australia, after China, India, South Korea, Vietnam and Malaysia (Australian Government, 2013). The largest number of Thai students are enrolled in vocational education and training (VET) from one to four years. The providers of VET include Technical and Further Education (TAFE) Institutes, adult and community education providers and agricultural colleges, as well as private providers, community organisations, industry skill centres, and commercial and enterprise training providers. VET enables students to gain specific skills and qualifications for all types of employment.

Australia is also popular for universities and higher education. Thailand's Office of Education Affairs reported that in 2013, the three most popular destinations for higher education of Thai scholarship students are the US (35%), UK (22%), Japan (22%), and Australia (18%). Australian Education is

attractive for Thai students in terms of the shorter studying period (in comparison to the US), the sole requirement of English Language (IELTS) score (American Universities require both TOEFL and GRE/GMAT), and the closer location to Thailand than the US and UK.



Source: Sydney Thai Student Association Facebook Page

THAI MIGRANT LIVES

Thais have moved to live in Australia for many reasons. The Thai community is diverse, and this diversity is growing with its size. A few migrant stories from Sydney reveal the different motivations and experiences of Thai migrants to Australia.



Image: Chalio Tongsinoo, source – Soimart Rungmanee

Chalio Tongsinoo, son of a village headman in Phattalung Province, is 67 years old and migrated from Thailand in 1973, initially on extended tourist visas. Chalio is also one of the first group of Thais who opened Thai restaurants in Sydney in the early 1980s. He served as the first President of the Thai Restaurant Association in 1990. At present, Chalio owns a Thai restaurant named 'Caysorn'.

"In 1973, Sydney did not have any Thai businesses. I had to buy food from Chinese grocery stores around Paddy's Market. Not many people knew Thailand. People thought I came from Taiwan. In the late 1970s, I was so excited to find the first Thai product, the Thai brand Pickled Sour Mustard, sold in a Chinese store. It sold out in

one day because all Thais here bought a dozen each to stock.

I worked in a restaurant in Bangkok but there were not many job opportunities in Thailand in the 1970s. My brother came to Sydney in 1971 and encouraged me to follow since there were more opportunities here. I started my career in Sydney from cleaning offices and toilets to many jobs relating to hospitality such as a kitchen hand and hotel staff. I could easily move from one job to another because Sydney at that time really needed labour. Before starting my own business, my final job was a chef/manager at Cahill Nestle Group.

In the early 1980s, I opened the first Thai restaurant but it failed. Then, I had a joint business with my Thai friends and opened my own restaurant again in the late 1980s. I have continued the business until present. Thai restaurant business is a right job for myself as I loved to cook and serve people.

I missed Thailand and went to visit Thailand annually but I wanted to settle down in Sydney. The government here treats retired people very well. The welfare is better than the Thai system."



Image: Petchara Nastys, source – Petchara Nastys

Petchara Nastys migrated from Nong Khai Province to Auckland, New Zealand in 1986. In 1990, she moved to Sydney and six years later opened a Thai restaurant named 'Thai Naan' with her husband.

"My parents are farmers in Nong Khai province. We have more than 100 rat of rice land and hire villagers to cultivate our land.

When I graduated from high school, I enrolled for an undergrad degree in Financial Administration at Ramkhamhaeng University in Bangkok. During the second year of university, my relatives in New Zealand encouraged me to visit them. They migrated there by joining the immigration scheme for Indochinese refugees during the Indochina War. I

went to New Zealand with my elder sister planning to visit for a holiday. However, we ended up working in a seafood factory for three years. I also started my own business to import cloth from Thailand to sell in New Zealand, but my business failed.

In 1993, I met my husband, a British man who moved from the UK. We planned to open our own restaurant so I worked in Thai restaurants for approximately two years to gain more experience. Thai restaurants in the 1990s were decorated in traditional Thai style with staff wearing national dress. We opted for a more contemporary look and more casual outfits for staff.

We opened a second restaurant in 2000 but now maintain just the original premises. There are many styles of Thai restaurant in Sydney. Their menus have become more fusion in presentation. The heart of the restaurant business is good food and service. Sydney is a great city for Thai food. The weather here is not too cold so I can grow many herbs in the garden at home.

There are now other members of my family that have migrated to Australia. The business over the years has been good and we hope it continues into the future. My Mum and family members are doing well in Thailand and we are able to assist them financially. My father always wanted to build a temple in my village and with the help of customers, friends and family we have been able to contribute substantially to its construction.

My husband and I, and our three children regularly visit my family in Thailand. My Mum has also visited us in Sydney a few times.

Although Sydney is home for myself, my husband and children, we envisage sharing our time, in the future, between Australia and Thailand."



Image: Suwannee Promchatree, source – Suwannee Promchatree

Suwannee Promchatree is 32 years old and comes from Songkha Province, Thailand. Suwannee obtained her Masters Degrees from Thailand in 2007. She came to Sydney in 2008 intending to develop her English language skills. She chose to come to Sydney because she had relatives living here and she heard from friends that there are plenty job opportunities to enable her to work and study at the same time. She initially enrolled in a six month English course, however decided to further her studies by enrolling in a Diploma of Business Management. This allowed her to obtain a two year visa extension. In 2011, Suwannee met her boyfriend, an Australian police officer who sponsored her to be a Permanent Resident (PR).

"Before coming to Sydney, I was a Credit/ Financial Controller in a company in Bangkok and earned approximately 30,000 baht/month. Just wanting to improve my English, I borrowed 200,000 baht from my mom to come here and promised to return the money.

I got a waitressing job in a Thai restaurant and earned 50 AUD/ shift. I worked from 4.30 pm to 10.30 pm. It was tiring job since I had to do everything from clearing the toilet to serving food. But, I did not have any other choice than labouring jobs. Stopping work means no income. My

Masters Degree was useless as I held a student visa and was permitted to work only 20 hrs/week.

Six months later, I got a job with a catering company. My wage increased to 20 AUD/hr. I worked in a catering job 20 hrs/week. However, I still kept the waitress job at the Thai restaurant on Friday and Saturday nights. I finally could return money to my mom.

I still could not get myself out of labouring jobs because my English skill, especially writing, is yet not good enough and I did not have experience working in any office job. If I were in Thailand, it would be easier for me to get a good job. However, working here is good because the wage is very high. Many Thai people work like crazy because of the wage rate too. In only a week, I could earn enough money to buy brand-named stuff. If I worked in Bangkok, I would have to save money for several months for it."



Image: Sally Ing, source – Sally Ing

My mom is a strict person. She does not allow me to go out at night. She also teaches me to pray and to meditate. My Thai language is good because I speak with my mom and always watch Thai dramas. When I was young, Thai VDOs could be found in Asian grocery stores. Presently, I can buy DVDs or even watch Thai drama on Youtube.

I have only been to Thailand once in my life, just three years ago. The real Thailand was different from the Thai drama. In comparison to Australia, the quality of life in Thailand is poor. I feel thankful that I live in Australia. I find myself as an Aussie from a Thai family. I might be humble and polite but I am also straight forward."

Sally Ing is 30 years old and was born in Australia. She is the third generation of a Thai-Chinese family that migrated to Australia in the early 1980s. Her parents got married and initially relocated to Adelaide. They also brought her grandparents and other family members such as her uncles and aunts. In 1991, Sally's father got a job in Sydney so her family moved without her grandparents.

"Dad did some business in Thailand. He has a friend who migrated to Australia in the early 1980s. His friend recommended Australia as being prosperous and full of opportunity. My dad came first. And then my mom came. And then all of my family came. We lived in the Asian communities so I have several Asian friends. My grandparents did not have problems although they could not speak English.

My mom used to be an interpreter at the United Nations. Moving to Australia, my parents started off whatever they could find. Any labouring job, working on farms, working in retail. And then later on they moved to business.

I was only twelve when we moved to Sydney. We live in Fairfield, a suburb comprised of Thai, Lao, Cambodian, and Vietnamese migrants. However, we did not know anybody. My parents kept telling me to focus on study. I did so because I saw them working very hard for my education.



Image: Tong, source – Suwannee Tong

Tong is 35 years old, from Khon Khaen Province, Thailand. Tong came to Sydney in 2010. He obtained a Bachelors Degree in Mechanical Engineering from one of the best universities in Thailand in 2001. Having been working as a mechanical engineer in motor companies in Thailand for seven years, Tong quit his job and came to Australia following his brother who came five years earlier and had already got Permanent Residence.

"Upon arrival, I stayed with my brother in the city and tried several jobs, such as cleaning, dish washing, and home delivery. Two years ago, I found a job announcement in a Thai website that a driver was needed. I called to apply and found out later that I had to drive a small truck to collect scrap metal. The business owner provided the car and petrol. That is how I start to be a scrap metal collector and this job became my career for two years. I collected the scrap metal five days a week and also worked as a home delivery person in a Chinese restaurant from 4 to 9 PM.

Now, I have bought my own car and can manage my working hours. I can work 2-3 hours/day. When I go to deliver food in the evening, I can also collect scrap metal along the way. I can earn approximately 1,500 AUD/week.

Since I hold a student visa, I had to enroll for some courses. I am now doing a diploma in accounting because the course allows me to extend my visa up to eight years. Although I work in labouring jobs here, I think my life quality is better than when I was in Thailand. I was a salaryman working in an office without leisure time in Bangkok. In Sydney, I have my life back. I control my working hours. The life is more relaxed. At the same time, it is easy to earn a lot more money in Sydney. After three years, I could afford to buy a house and a car in Thailand.

I am still not sure about returning to Thailand. Many Thai people who went to work in Australia for a few years and collected money to take back to Thailand could not get a job. Labouring jobs in Sydney provides good money without professional experience. If I want to return to Thailand, I would have to think about running my own business".

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Produced by University Publishing Managed Service, the University of Sydney, April 2014.
The University reserves the right to make alterations to any information contained within this publication without notice.

ABN 15 211 513 464
CRICOS 00026A