

選送世界南島研究碩、博士生短期出國研修補助案
台灣大學人類學暨研究所林育生

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摘要及關鍵詞

本計畫在澳洲國立大學修習的課程分別從議題(離散與跨國主義)、區域(亞太研究)、語言(泰語)三個方向修習課程，增進我在相關理論及方法上的認識。此外，澳洲國立大學中豐富完整的圖書資源、人類學門與亞太研究的資源，以及泰國研究的相關資源等，對於我的研究皆有很大的幫助。

關鍵詞：離散與跨國主義(diasporas and transnationalism)、泰國研究(Thai study)

Abstract and Keywords

The courses I took in Australian National University are three dimensions: topics (diasporas and transnationalism), area studies (Asia-Pacific Study), and language (Thai). They all contribute to my knowledge of knowledge and method about my study now. Besides, resources of the information, anthropology and Asia-Pacific study, and Thai study, are also helpful to my study.

Key Words: diasporas and transnationalism, Thai study

一、 報告內容

1. 修課名稱

本次計畫在澳洲國立大學研修期間共修習三門課，三門課分別與議題、區域、語言有關：

ANTH6515 Crossing Borders: Diasporas and Transnationalism
ASIA8020 Asia-Pacific Core Studies A
THAI6502 Thai 3A

2. 教學大綱

三門課的教學大綱如附件一、附件二、附件三。

3. 相關成績證明

相關成績證明如附件四。

4. 研修期間之研修論文

研修期間之研修論文如附件五、附件六、附件七。

二、 計畫成果自評

本次研修計畫成果分成幾個部份來討論：修課、圖書資源、人類學門相關資源、泰國研究相關資源。

1. 修習課程：

本次修習的課程分別從議題(離散與跨國主義)、區域(亞太研究)、語言(泰語)三個方向修習課程。其中關於「離散與跨國主義」的課程，可以分成兩部分來看，第一個部分在討論人類學該如何理解跨國主義，從 Appadurai(1996)提出應研究生活或地方經驗想像(imagination)的來源，到對這種「想像」的反省，從諸如音樂與食物等體現(embodied)的感受(Kong 1997, Bennett 2001, Warin and Dennis 2005, Langfield and Maclean 2000)、甚至是如展演(performance)具現於儀式中的集體感受(Wise 2003)等。第二個部分則從不同議題來討論跨國現象，諸如：移工(labor migration)、難民(refugees)、犯罪、跨國學生...等，並帶入關於性別與全球化的討論。本門課程對於理論及相關議題的掌握上，雖然因為老師多用較新的文章而未來有一系統性的認識，但對於該議題的討論有更進一步的理解。

亞太研究的課程則是每堂課會請兩位學校裡面相關議題的學者授課討論。課程在設計上分成四個部分：國家形成、邊界(Borders)、超越國家的影響(諸如全球化、殖民、環境)、國家內部的影響(諸如階級、性別、族群)等。因為不同的

主題多以各個國家或地區的例子來討論，幫助增進我對於亞太地區一些目前研究上關心議題的瞭解。此外，邊界中一子題是討論關於大洋洲地區的邊界，Jolly(2007)的文章探討了西方邊界劃分的觀點對於當地觀點的影響，但也討論了當地不同觀點在未來可能的開創性，該子題授課的 Katerina Teaiwa 也從當地諸如婚姻、貿易及當地一些分類方式的觀點來反省西方邊界劃分的觀點。此一子題對於在理解處於泰緬國家畫分邊界的 Moken 人來說具有幫助。

泰語的課程主要的進展是語言方面使用的進步。但另一方面，因為老師選的文章多與泰國社會當下的時事有關，對於泰國社會文化的理解亦有更深一層的認識。

2. 圖書資訊資源：

澳洲國立大學的藏書量豐富，除了有一幢主要以亞太研究為主的圖書館 (Menzie's Library) 之外，電子期刊及圖書館資料庫的完整性及便利性亦極佳。圖書館的搜尋系統中自動就可以連結至搜尋期刊相關的電子資料庫；此外放置於密集書庫的期刊圖書，更可以透過線上登記的方式請圖書館員代為掃描。因此在研修期間，從這些資源獲得許多台灣目前圖書館找不到的書籍與資料。

3. 人類學門相關資源：

澳洲國立大學人類學門相關資源豐富，除了人類學與考古學的系所之外，許多人類學家散佈於亞太研究所(RSPAS)的各組裡面，人數可以說是非常多。而為了資訊流通，多數人類學相關的學者及學生們都會加入一個網路的電子報群組，裡面有許多關於演講、研討會及相關的資訊，幾乎每隔兩天就會發刊一次，讓整個人類學社群有資訊流通及溝通的地方。

此外，每週定期會有兩次關於人類學的演講：週三早上是邀請相關的學者對其專長的領域演講，週五下午則是博士班的研究生的研究計畫或是田野回來的心得分享。透過這些機會，我也獲得許多課程之外的寶貴想法。

4. 泰國研究相關資源：

在澳洲國立大學關於泰國研究在過去有許多知名學者在此，並且在泰國大使館的協助下設有國立泰國研究中心(National Thai Studies Centre)。因此研修期間也常有機會參與相關的演講活動，增進我對於泰國地區各方面的認識。

三、 參考文獻

Appadurai, Arjun

1996 *Global Ethnoscapes: Notes and Queries for a Transnational Anthropology*. In Modernity at large : cultural dimensions of globalization. Pp. 48-65.

Minneapolis, Minn.: University of Minnesota Press.

Bennett, Andy

2001 Rap Music and Hip Hop Culture. *In Cultures of Popular Music* Maidenhead: Open University Press.

Jolly, Margaret

2007 Imagining Oceania: Indigenous and Foreign Representations of a Sea of Islands. *The Contemporary Pacific* 19(2):508-545.

Kong, Lily

1997 Popular Music in a Transnational World: the Construction of Local Identities in Singapore. *Asia Pacific Viewpoint* 38(1):19-36.

Langfield, Michelle, and Pam Maclean

2000 "But Pineapple I'm Still A Bit Wary Of" L Sensory Memories of Jewish Women Who Migrated to Australia As Children, 1938-39. *In Speaking to Immigrants: Oral Testimony and the History of Australian Immigration*. A.J. Hammerton and E. Richards, eds. Pp. 83-109. Canberra: History Program and Centre for Immigration and Multicultural Studies, Research School of Social Sciences, The Australian National University.

Warin, Megan, and Simone Dennis

2005 Threads of Memory: Reproducing the Cypress Tree through Sensual Consumption. *Journal of Intercultural Studies* 26(1-2):159-170.

Wise, Amanda

2003 Embodying Exile: Protest, Performance, Trauma and Effect in the Formation of East Timorese Refugee Identities. *In Critical Perspectives on Refugee Policy in Australia: Proceedings of the Refugee Rights Symposium*. Pp. 151-161.

四、課程大綱

Crossing Borders: Diasporas and Transnationalism

ANTH2129

Details

6 units
Semester 1
2 hours of lectures and 1 tutorial per week

Lecturer

Dr Simone Dennis
Office: AD Hope LG10A
Email: simone.dennis@anu.edu.au

Lecture and Tutorial times and locations

Lectures: Monday 4 – 6 pm
Tutorials:

Course Description

The transnational paradigm represents a significant new perspective on migration under conditions of late capitalist globalisation, a context in which cultural interconnectedness and mobility across space are becoming more and more intensified. This approach focuses us on the ways migrants, refugees, sojourners and other displaced and/or mobile populations ground their lives in two or more national fields - whether this be through mobility, social relationships, media, communications or consumption. These links constitute transnational social and cultural fields that are paradoxically grounded in national territories and yet at the same time transcend them.

In the course we will address key theoretical issues in the study of migration, as well as deal with a variety of ethnographic and historical case studies in contexts that cross the borders of Southeast and East Asia, Australia and North America.

Assessment

Undergraduate

Tutorial participation (10%)

Tutorials begin in week 2. Tutorial participation is derived from your contribution to discussions arising from the readings and the questions set for each week. It is crucial to do the readings each week so that you can meaningfully contribute to discussions. If you feel you do not fully understand the readings, your own efforts to come to an understanding of them could be an excellent tutorial contribution. Others might have also identified something that is tricky, and the group might use these sorts of difficulties to arrive at really interesting insights into the readings, so that you do go away with clarification and a good understanding of what the author was getting at. You might find that you have a strong opinion about something you have read – these can also make for good discussion starters and contributions. Make sure you can substantiate your opinion – don't just come armed with hating a piece of work! Try to figure out why you disagree with an argument or a position. This usually means going through carefully to figure out the basis of the argument, and your response to that argument.

Tutorial exercises (10%)

While tutorials are mostly about seeking clarification and coming to deeper understandings of the issues and ideas covered in the course in and through discussion, there will also be tutorial exercises. These might take the form of debates, they might entail doing group work, but they will always be designed against the backdrop of lectures and readings. So, as is the case with tutorial participation, come prepared, and you'll give yourself the best chance of success in tutorials.

2,500 word essay (50%)

I have prepared a list of essay questions for you to choose from, but you might like to consider designing your own question. If you choose to do this, you must do it in consultation with me, and you should do this well in advance. It can take some time to think up an appropriate question, and to make changes to it if they are required. I have also prepared a set of guidelines about what constitutes a good essay, and I will make these available at the beginning of the semester.

Essays will fall due on Friday May 23. Completed essays should be placed in the essay box outside the Archaeology and Anthropology office.

If you need an extension, you must apply for one. You have to apply at least one day in advance of the due date – and you should do this much earlier if possible. Requests for extensions can only be granted if they are accompanied by a letter from a GP or other medical practitioner, or from a University counsellor. If you can't submit your work on time for reasons relating to stress, anxiety, depression, chronic fatigue or any other reason, you should consult a university counsellor, GP or other professional.

Please remember that you must be able to produce certification that documents your difficulty if you are applying for an extension. These conditions are in place so that we can ensure equity for all students, and for that reason that are not negotiable.

Take-home examination (30%).

In this take-home exam, you will be asked to respond to two questions from a list of 10 questions. Your answers should take the form of a short essay (i.e., no more than 1000 words per essay). This exam will be issued to you later in the course, and it will fall due on June 12. Please note that no extensions will be granted for this piece of work. Your completed exam should be placed in the box outside the Archaeology and Anthropology office.

Postgraduate

Tutorial Participation: 10%

Tutorial Exercises: 10%

Research Essay: 80% (due on May 23)

Web CT

This course will use Web CT. Lectures will be electronically recorded and uploaded there. There are other useful pieces of information to be found there also, and you should acquaint yourself with Web CT early on.

Week 1 February 25

Week 1 Lecture

Introduction

Week 1 Readings

No readings this week

Week 2 March 03

Week 2 Lecture

Anthropological approaches to studying diasporas, transnationalism, migration and human movements

Week 2 Readings

Clifford, James 1994 'Diasporas' *Cultural Anthropology* 9:3 pp. 302-338

Vertovec, Steven 1999 Conceiving and researching transnationalism. *Ethnic and Racial Studies* 22:2 pp. 447-462.

Appadurai, Arjun 1991 'Global Ethnoscapes: Notes and Queries for a Transnational Anthropology' in R. Fox (ed.) *Recapturing Anthropology: Working in the Present* Santa Fe: School of American Research Press pp. 191-210.

- What is transnational anthropology? What sorts of perspectives does it afford on human movement?
- What kinds of human movements have anthropologists been interested in? What are some of the key differences and similarities between them (i.e., between transmigration and migration)?
- Are migrant and diaspora communities different? In what ways is difference manifested?

Week 3 March 10 (Public Holiday: Canberra Day)

Week 4 March 17

Week 4 Lecture

Critical perspectives on movement and fixity:

Week 4 Readings

Hage, Ghassan 2005 'A Not So Multi-Sited Ethnography of a Not So Imagined Community' *Anthropological Theory* 5:4 pp. 464-475.

Rapport, Nigel and Andrew. Dawson 1998 'Home and Movement: A Polemic' in their *Migrants of Identity: Perceptions of Home in a World of Movement* Oxford: Berg pp. 19-38.

Demania Harvey, Nicholas and Loretta Baldassar 2007 'Tracking Transnationalism: Migrancy and its Futures' *Journal of Ethnic and Migration Studies* 33:2 pp. 189-198.

- Is it really a world of movement? What do you think about Hage's critiques of the 'new and fashionable' concepts' of movement, multisitedness and transnational communities? What are the

different ways that movement can be conceptualised anthropologically, and what might some of the consequences for anthropologists interested in human travel in postmodernity?

- Critical anthropological perspectives, such as those discussed by Rapport and Dawson, have unhinged 'home' from geographic and other kinds of fixity. How have anthropologists thought about what 'being at home' means for people on the move?

Week 5 March 24 (Public Holiday: Easter Monday)

Week 6 March 31

Week 6 Lecture

The contemporary construction of national borders: the Australian migration exclusion zone

Week 6 Readings

Mares, Peter 2002 'The New Peril' in his *Borderline* Sydney: University of New South Wales Press pp. 9-34.

Hage, Ghassan 2003 'On Worrying: The Lost Art of the Well-Administered National Cuddle' in his *Against Paranoid Nationalism: Searching for Hope in A Shrinking Society* Annandale: Pluto Press pp. 22-30.

- How and in what ways are national borders constructed, particularly in Australian governmental responses to refugees? How do new metaphors of peril intersect with older fears of invasion and peril in Australian context when imagined national borders are crossed?
- In what specific ways are borders used to regulate migration and asylum seeking in Australian context?

Week 7 April 07

Week 7 Lecture

Crossing borders, reinforcing boundaries: Global Resources and Local Specificities in Music

Week 7 Readings

Kong, Lily 1997 'Popular Music in a Transnational World: the Construction of Local Identities in Singapore' *Asia Pacific Viewpoint* 38:1 pp. 19-36.

Bennett, Andy 2001 'Rap Music and Hip Hop Culture' in his *Cultures of Popular Music* Maidenhead: Open University Press pp. 88-102.

- What sorts of intersections are forged between local and global forces in musical context?
- Take a quick look through the 'world music' section of your local music store. On the basis of your observations, what is 'world music', and what local specificities persist in the creation of this category?

Mid semester Break 14 April – 25 April

Week 8 April 28

Week 8 Lecture

Crossing borders, reinforcing boundaries: Foodways

Week 8 Readings

Warin, M and S Dennis 2005 'Threads of Memory: Reproducing The Cypress Tree Through Sensual Consumption' *Journal of Intercultural Studies* 26:1-2 pp. 159-170.

Langfield, Michelle and Pam Maclean 2000 "But Pineapple I'm Still A Bit Wary Of': Sensory Memories of Jewish Women Who Migrated to Australia As Children, 1938-39' in A. J. Hammerton and E. Richards (eds.) *Speaking to Immigrants: Oral Testimony and the History of Australian Migration* Canberra: History Program and Centre for Immigration and Multicultural Studies, Research School of Social Sciences, The Australian National University pp. 83-109.

- In what ways do the production and consumption of food and other items, as well as sensual memories, provide opportunity for both continuation and disjuncture between distinctive places and times in migratory contexts?

Week 9 May 5

Week 9 Lecture

Crossing borders, reinforcing boundaries: Performing Exile and Origin Stories

Week 9 Readings

Wise, Amanda 2003 'Embodying Exile: Protest, Performance, Trauma and Affect in the Formation of East Timorese Refugee Identities' M. Leach & F. Mansouri (eds.) *Critical Perspectives on Refugee Policy in Australia: Proceedings of the Refugee Rights Symposium* hosted by the Institute for

Citizenship and Globalisation Faculty of Arts, Deakin University December 5 pp.151-161.

Kirschke, Amy 2004 'Du Bois, The Crisis, and Images of Africa and the Diaspora' in G. Fabre and K. Benesch (eds.) *African Diasporas in the New and Old Worlds: Consciousness and Imagination* Amsterdam: Ropodi pp. 239-262.

- In what ways are specific strategies of intensification and certain kinds of imagination involved in narrowing the geographic and other distances between specific populations and 'homelands'?

Week 10 May 12

Week 10 Lecture

Gendered experiences of transnationalism

Week 10 Readings

Hildson, Anne-Marie 2007 'Transnationalism and Agency in East Malaysia: Filipina Migrants in the Nightlife Industries' *The Australian Journal of Anthropology* 18:2 pp. 172-193.

Fouron, Georges and Nina Glick Schiller 2001 'All in the Family: Gender, Transnational Migration, and the Nation-State' *Identities* 7:4 pp. 539-582.

- How can paying attention to gender cast particular light on experiences of transnationalism? Point to some of the ways in which gender and migration intersect to create particular experiences of family, kinship, and work.

Week 11 May 19

Week 11 Lecture

Labour Migration

Week 11 Readings

Amit, Vered 2001 'A Clash of Vulnerabilities: Citizenship, Labour and Expatriacy' *American Ethnologist* 28:3 pp. 574-594.

Rozario, Santi 2007 'Outside the Moral Economy? Single Female Migrants and the Changing Bangladeshi Family' *The Australian Journal of Anthropology* 18:2 pp. 154-171.

- In what ways are particular moralities brought to bear on groups of migrant women involved in certain kinds of labour? How does this impact in agency and the negotiation of a place in the family from afar? What other vulnerabilities are involved in expatriacy?

Week 12 May 26

Week 12 Lecture

Methodological nationalism and the status of transnationals

Week 12 Readings

Nyiri, Pal 2006 'The Nation-State, Public Education and the Logic of Migration: Chinese Students in Hungary' *The Australian Journal of Anthropology* 17:1 pp. 32-46.

Wimmer, Andreas and Nina Glick-Schiller 2002 'Methodological Nationalism and Beyond: Nation-State Building, Migration and the Social Sciences' *Global Networks* 2:4 pp. 301-334.

- How does nationalist thinking form the context for the conceptualisation of globalisation and migration, and for the formation of relevant policy? Does international education and studentship offer an avenue for thinking and doing outside of national ideologies of globalisation and migration? What does this mean for transnational communities and for the anthropologists who study them?

Week 13 June 02

Week 13 Lecture

Researching human movements

Week 13 Readings

Zarowaky, Christina 2004 'Writing Trauma: Emotion, Ethnography, and the Politics of Suffering among Somali Returnees in Ethiopia' *Culture, Medicine and Psychiatry* 28 pp. 189-209.

Kraidy, Marwan 2002 'The Global, the Local, the Hybrid: A Native Ethnography of Glocalization' in Stephanie Taylor (ed.) *Ethnographic Research: A Reader* London: Sage pp. 187-210.

Gill, Hannah 2004 'Finding a middle ground between extremes: notes on researching transnational crime and violence.' *Anthropology Matters* 6:2 online version: <http://www.anthropologymatters.com>

- What are some of the methodological concerns and issues involved in studying people in postmodernity?

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Essay Questions

Choose one of the following or make up your own essay topic in consultation with me.

1. The concept of and the practice of being at home in postmodernity has come in for focused anthropological attention. How has the fixity implied in being at home been dealt with by anthropologists dealing with transnational lives?

2. According to Harney and Baldassar (2007), a reconsideration of 'migrancy' has much to contribute epistemologically to contemporary interest in transnationalism. What particular contributions might such a reconsideration make to how movement, power, agency and the nation are considered in much transnational anthropology?

3 Some 'dispersed diasporas of old' become today's transnational communities, according to Steven Vertovec (1999) Do you agree? Use ethnographic cases to support your answer.

4. According to Arjun Appadurai in his 'Global Ethnoscapes' (1991), 'the ethno in ethnography takes on a slippery, nonlocalised quality [in the 'current' - 20th century -- world] to which the descriptive practices of anthropology will have to respond'. What familiar anthropological objects and ideas required critical reconsideration in order to make such a response in Appadurai's view, and what were the key characteristics of the transnational anthropology he imagined at that time?

5. What is at stake in the contemporary invocation of 'diaspora' According to James Clifford in his 'Diasporas' (1994)? Is the current invocation still concerned with the recovery of non-western models for cosmopolitan life, 'non-aligned transnationalities struggling with and against nation states, global technologies and markets', and other 'resources for a fraught coexistence'?

6. In his 2005 piece, 'A not so multi sited ethnography of a not so imagined community', Ghassan Hage argues that migrants do not really spend a lot of time moving, 'in the sense assumed by the notion of 'mobility''. What distinction does Hage make between kinds of movement, and do you agree with Hage that the study of migration is often uncritically assumed to be the stuff of human mobility?

7. How is the language of peril and danger used in the construction of borders in Australian context, according to Peter Mares (2002)? In what significant ways do these symbolic features of borders contribute to their power? How does that power manifest itself in national context?

8. Lily Kong (1997) argues that, in musical context, 'globalisation intensifies localisation'. Take a view on this idea, and use musical or other evidence to make your case.

9. According to Warin and Dennis (2005) a sense of place can be 'remade' by Persian migrant women in and through particular and ordinary sensual means. Of what value is it to pay attention to the reproduction of place in and through the everyday activities of being in the domestic space?

10. Discuss the ways in which national discourses of class, nationhood and ethnicity are intertwined with discourses of womanhood in the case of Filipina migrants to east Malaysia, as described by Hilsdon (2007). How do Filipina migrants unsettle and contest the category 'migrant' to challenge conservative notions of ethnicity, gender and class in East Malaysia and the Philippines?

11. What kinds of human movements have anthropologists been interested in? What are some of the key differences and similarities between them (i.e., between transmigration and migration, etc)?

12. Drawing on the work of another prominent theoretician, Ghassan Hage, Amanda Wise talks about 'embodying exile'. What does it mean to embody exile? How is embodying exile used by refugees to construct refugee communities?

13. Santi Rozario's (2007) paper 'Outside the Moral Economy? Single Female Migrants and the Changing Bangladeshi Family' reminds us that homelands and 'native villages' are subject to change, and will not remain in a time warp while people are away from them. It also indicates that not only money economies link people and places; moral economies also inform behaviours and ideas. How do moral economies link the lives of stayers and migrants in this particular case?

Plagiarism

Plagiarism is a serious issue and will not be tolerated. The ANU Academic Skills and Learning Centre defines plagiarism as '...copying, paraphrasing or summarizing, without acknowledgement, any work of another person with the intention of representing it as the student's own work' (ANU, http://www.anu.edu/academic_skills/online_materials/reading_notetaking_and_plagiarism/plagiarism.pdf)

The Faculty of Arts policy on plagiarism is as follows (see http://arts.anu.edu.au/student_information/current/rules/plagiarism.asp)

How Plagiarism is dealt with in the Faculty of Arts

1. Unintentional Dishonesty

What is meant by 'unintentional dishonesty', and the category of student who might commit an act of unintentional dishonesty, are explained in the Code of Academic Honesty: Guidance on Issues of Academic Honesty: (3) Procedures for dealing with instances of academic dishonesty.

When an instance of unintentional dishonesty is detected:

- 1.1. the marker will interview the student and explain the nature and extent of the plagiarism.
- 1.2. the marker will explain to the student that the plagiarised work will be discounted in the mark awarded. Any decision to fail a piece of work as a result of unintentional dishonesty must be made in consultation with a second marker.
- 1.3. the marker will direct the student to counselling. As a start, the student should examine the documents giving advice on academic writing, referencing, and avoiding plagiarism on the website of the Academic Skills and Learning Centre: <http://www.anu.edu/academicskills>
- 1.4. the marker will notify the course convenor of the case.
- 1.5. the course convenor will place a record of the case on file at School level. The student must be informed that this record has been made.

2. Intentional Dishonesty

What is meant by 'intentional dishonesty' and the category of student who might commit an act of intentional dishonesty, are explained in the Code of Academic Honesty: (3) Procedures for dealing with instances of academic dishonesty.

When an instance of intentional dishonesty is detected:

- 2.1. the marker (if not the course convenor) will provide the course convenor with details of the case.

2.2. the course convenor will provide details of the case to the Head of School.

2.3. the Head of School, in consultation with the convenor, will confirm the appropriate penalty. If, in the opinion of the course convenor and the Head of School, the extent of the plagiarism is sufficiently substantial, a mark of zero may be awarded for the piece of work.

2.4. the Head of School will advise the Dean of the case and provide the Dean with full documentation.

2.5. the Dean will refer the case to the Associate Dean (Academic) who will monitor the penalties imposed on the plagiarised work. In extreme cases the Associate Dean may invoke the Discipline Rules: <http://www.anu.edu.au/cabs/rulers/discipline.html>

2.6. when the Associate Dean has confirmed the appropriateness of the penalty, the Head of School will inform the student of the penalty, and counsel the student about the breach of academic dishonesty.

2.7. a record of the case, including a copy of the assessment and all appeal documentation, must be placed on a file at Faculty level. The student must be informed that this record has been made.

3. Appeals

Where a penalty has been applied for plagiarism, as student has recourse to academic appeals tribunals.

3.1. Where the penalty results in a failure in the course overall, an appeal may be made under the provisions of the Assessment Review and Appeals Policy

http://info.anu.edu.au/policies/Policies/Students/Other/Assessment_Review_and_Appeals.asp

3.2. Where a penalty has been imposed on part assessment for a course, an appeal may be made in writing to the Prescribed Authority for a review of the decision. Such requests should normally be submitted within fourteen days of the notification of the decision. The review of that decision should be completed within fourteen days of the request.

Please consult the above web sites for further information, including links to plagiarism guidelines issued by the ANU Academic Skills and Learning Centre.



ANU COLLEGE OF ASIA AND THE PACIFIC
THE AUSTRALIAN NATIONAL UNIVERSITY

Course Outline

ASIA-PACIFIC CORE STUDIES A

The Nation-state, and forces beyond, within, and without the nation-state in the Asia-Pacific



Semester 1, 2008

Course information

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I. Course Aims

This course chooses four broad themes to explore key analytical concept and issues in the Asia-Pacific region.

We start with the notion of the modern nation-state, as it is the basic analytical unit for many studies. The four themes develop from this main concept. The first theme is the nation-state and the role of the state. First, we will examine the emergence of the modern nation-state in Europe and examine the similarities and differences in the case of modern Japan, which was not colonized, but a colonizer itself. Then we will look at the first theme **nation-state building and the role of the state**

in many countries in the region. Most nation-states in the region developed in a process of decolonisation, and we will examine especially the role of the state in this process.

The **border** of the nation-state has never been static. New borders were/are constantly being drawn, and the formal national territorial border at times made/makes little sense to some people who live in a certain area. We will look at various factors, which contributed to this border making, such as war, ethnicity, and economy. These days, scholars often examine ‘national’ histories and ‘national’ societies from a ‘transnational’ perspective. Most countries had/have migrants who came/come across borders, and they became significant parts of politics, economy and society of a ‘national’ society. We will think about these ‘transnational’ aspects of our societies when we discuss the issue of border making.

The nation-state cannot exist without the rest of the world. External factors influence how the nature of the nation-state was shaped or being re-shaped, as much as domestic factors do. In the third section of this course, we will examine these **forces beyond the nation-state**, and how they influenced political, economic and social dynamics of countries in the region. Colonialism, globalization, capitalism, religion, ideology, and environment are all forces beyond the nation-state, and here we will look at the impacts of colonialism, environment, and religion.

The fourth theme of this course is **forces within and without the nation-state**, and here we will examine some key concepts to analyse the intra-national power dynamics of class and gender. We will also think about the meaning of those without the nation-state, such as refugees or illegal migrants.

We intend this course to provide students with

- i. expanded understanding of important concepts in social science
- ii. the opportunity to develop their analytical skills when they respond to questions
- iii. knowledge of the modern history of important countries of Asia and the Pacific
- iv. experience in mastering detail, framing general statements and presenting their understanding effectively to a group.

II. Course Structure

The class will meet once a week for up to three hours. The period will be roughly divided into two 80 minute sessions with a snack break in between them.

We spend three weeks on each of the course’s themes. At the beginning of each theme, there will be an introductory session, supplemented by introductory readings on key concepts and frameworks for the theme. This will be followed by presentations of leading scholars on a theme at the ANU, which would focus on specific countries and/or regions within the Asia-Pacific. They would assign a few relevant readings. Students are expected to read these materials, and will be actively engaged in the discussions with these specialists in the first two weeks. As well as conceptual and region-specific issues, I would like you also to discuss the nature of the sources of these issues.

In the third week, students will be required to make presentations that draw on their reading and understanding from the previous two weeks and to engage the class in discussion. They are also required to find their own sources for their presentation, and are encouraged to share these sources with other students. Please note, however, students’ presentations are scheduled in some cases for the second week for the theme, because of the schedule of lecturers.

III. Textbook

Although there will be no single textbook, which would cover this course, the book, Stuart Hall and Bram Gieben, *Formations of Modernity* will be useful, and I will be drawing some conceptual aspects from this book on the nation-state, the state, colonialism, post-colonialism, class and gender.

The book is about the formation of modern Europe, but it is written in a concise manner, and it will be very useful for you to tackle some key concepts for this course. On the third theme of ‘forces beyond the nation-state’, John Baylis, Steve Smith and Patricia Owens’ *The Globalization of World Politics* will be useful. I will locate them for the short loan section, and some key parts of these books will be available in the course materials as ‘essential reading materials for this course. For the course materials, see on WebCT: <http://webct.anu.edu.au/login/>.

IV. Assessment

The proposed assessment package, to be confirmed in consultation with the class, is as follows. All parts of assessment are compulsory. Assessment consists of the following:

1. Student preparation and **participation** in class discussions (10%). This element will be “grade neutral”. We expect everyone to prepare and participate. But superlative or below-average class contribution will be rewarded or penalised accordingly.
2. A **class presentation and a reflective statement** on one of the four topics (40%). There are two parts to this element each worth 20%:
 - a) a group presentation and
 - b) an individual “reflective statement”.

Details, which will be organized in class, are outlined in the handout. By Thursday the week before the presentation at latest, presenting students should submit to Dr Akami (tomoko.akami@anu.edu.au) by email attachment the readings (pdf file) for the class to be read by the students. The student presentation and the discussion together should be about 30 minutes, followed by class participation, which the group is expected to stimulate and lead.

For a group assessment, we would like to have the last 5-10 minutes for a peer group Assessment at the end of the session.

You are encouraged to make what you have learned, and what was effective, and what could have been improved. Dr Akami and Mr Acuto will take this discussion as an important reference for the mark. It will also take into an account that students may learn more as week would progress.

At the end of the presentation, each presenter will submit by a “reflective statement” about the presentation.

3. **Research Paper** (50%). The guidelines for this are detailed in the handout “Essay Plan and Topics”. The topic of the research paper is open to negotiation between the student and lecturers. Papers on topics covered within the course material, including those upon which the student presented, are encouraged but not required. Topics should be determined no later than Week 10. The paper will be about 4,000 words. The paper will be marked equally on clarity of expression, research, and quality of content, arguments and evidence. The paper is due **by 5.00 pm on the first day of the University Examination period**. Papers should be submitted to WebCT.

V. Course Outline:

Please note that this is an outline and subject to a change.

Please also note that some readings of a specific week will be updated in WebCT when they are available.

Sessions will be held 5-8:00PM (not the first week), Coombs new extension room

Week 1: explanatory and organizational week (2 hours)

February 27: 5-7:00: getting started, and introduction (we will have a break in the middle)

Theme I: nation-state making and the role of the state

Week 2

March 5: first session: 5-6:30: making a modern nation-state: the case of empire-nation-state in Europe and Japan: Dr Tomoko Akami

second session: 6:30-8:00: making a post-colonial nation-state in Southeast

Asia: Dr Robert Cribb on Indonesia

Week 3

March 12: first session: 5-6:30: making a post-colonial nation state in South

Asia: Professor Robin Jeffrey on South Asia

second session: 6:30-8:00: the newest nation-state building, East Timor, Dr George Quin

Week 4

March 19: first session: 5-6:30: on writing: Dr Stephen Milnes from the study skill centre: **Please bring a sheet of the essay tips which will be in the WebCT.**

second session: 6:30-8:00: student's presentation group A

Theme II: border making

Week 5

March 26: first session: 5-6:30: nation and border making: Dr Narangoa Li on Mongolia

second session: 6:30-8:00: nation and border making: Professor Ken Wells on Korea

Week 6

April 2: first session: 5-6:30: comparative studies of border in Northeast Asia and Australia: Professor Tessa Morris-Suzuki

second session: 6:30-8:00: meaning of borders in the Pacific islands: Dr Katerina Teaiwa

Week 7

April 9: students presentation

first session: 5-6:30: group B

second session: 6:30-8:00: group C

This week we would also look at the essay tip sheet and start think about what questions you would

Term break

Theme III: Forces beyond the nation-state (imperialism, globalization, environmentalism, religion...)

Week 8

April 30: first session: 5-6:30: empires within and outside of the Asia-Pacific: Dr Akami and Dr Paul Darcy

second session: 6:30-8:00: impact of religion in mainland Southeast Asia: Dr Craig Reynolds

Week 9

May 7: first session: 5-6:30: transnational ideas and the impact of Islam in current Malaysia and Indonesia: Dr Greg Fealy

second session: 6:30-8:00: environment in the Asia-Pacific: **TBA**

Week 10

May 14: students presentation

first session: 5-6:30: Students' presentation group D

second session: 6:30-8:00: **Discussion on essay topics and sources**

Theme IV: Forces within and without the nation state (class, gender and ...)

Week 11

May 21: first session: 5-6:30: On class, gender and people without the nation-state: Dr Tomoko Akami

second session: 6:30-8:00: people without the nation-state: refugee: Dr Bina D'Costa

Week 12

May 28: first session: 5-6:30: new genders and sexualities in modern Thailand: Dr Peter Jackson

second session: 6:30-8:00: new 'class' formation in current China: Dr Luigi Tomba

Week 13

June 4: first session: 5-6:30: student's presentation: group E

second session: 6:30-8:00: wrap up

VI. Useful questions for seminar discussions and presentation

1. FOR THEME 1: THE NATION-STATE MAKING AND THE ROLE OF THE STATE

How did a modern state emerge, and how did it become a modern nation-state?

How useful is the understanding of the modern-nation state making in Western Europe for the rest of the world?

How does that differ from a country, which was an empire from a country, which was colonized?

Could the cases of Japan and Thailand be very different each other, and with the cases of the countries which were colonized?

Could the case of the country, which was colonized by Japan differ from the country, which was colonized by European powers?

What were the impacts of colonialism in the shaping the nature of the political regime?

What was the role of the state in the making of the modern nation-state in contrast to civil society and market forces?

What institutions and infrastructure did a specific state regard most significant for the making the nation-state?

Did these states institutionalise democratic or non-democratic, how and why?

2. FOR THEME 2: NATION MAKING AND BORDERS

What were the main factors, which would contribute to the border making?

And would these factors define the nature of the border? For example, the border made as a result of the war any different from the border made otherwise?

Could the border making largely the nation-state border making, or what could be the other borders our everyday lives or specific groups in the region had/have to live with?

Why do we need borders, and what borders, and whose borders?

If the border was drawn artificially, and torn families apart (such as in Korea or in South Asia), what are the political, economic and social consequences?

What are the consequences of this border making?

3. FOR THEME 3: FORCES BEYOND THE NATION-STATE

What are the forces beyond the nation-state, which affect our everyday lives?

What are the forces beyond the nation-state, which affect our politics and economy?

What are the forces, which would change our understanding of certain issues, and which would set a new norm?

Colonialism

Are these forces very recent phenomena, which many see as a part of globalization, or did these forces existed before?

Do you see 'colonialism' as a 'globalizing' force?

What would be the major difference between a globalizing force of 'colonialism' and more recent forces beyond the nation-state?

Religion

Why does religion spread beyond the nation-state border?

How is a specific sect of religion adopted by a certain state and people, and why, and how does then influence political, economic and social dynamics of a certain society?

Environment

What are the major environmental issues in the Asia-Pacific?

How are the norms of environment changing in the region, and who are the advocates, and why is there change or no change?

How far is it possible to promote economic prosperity while protecting the environment?

Why is the environment an issue beyond the nation-state, and how this nature of the issue influencing the way how the state and society are responding to the issue?

To what extent can environmental NGOs bring about change within authoritarian settings?

4. For THEME 4: INTRA-NATIONAL FORCES AND FORCES WITHOUT NATION-STATE

Class and gender

Class and gender can be both intra- and trans-national factors.

How we define them?

What are the new definitions of 'gender' and 'class', and why are they needed?

How does the state use the notion of 'class' and/or 'gender' as a part of social management?

How useful are these concepts on analysing a broader range of political, economic and social issues in various countries in the Asia-Pacific, and how about in the cases in Thailand and China?

Can you think of the topics in which the concept of class be a key for an analysis? (education?)

Can you think of the topics in which the concept of gender be a key for an analysis?

What would be other concepts, which could be useful to understand the power dynamics of our societies, (ethnicity, religion, rural-city divide...?) and how do these factors intersect with class and gender?

People without nation-state

Who are those who do not belong to a nation-state?

How come they became nation-state-less?

What are the consequences of nation-state-less?

What are the mechanisms to protect their rights?

How do the nation-states respond to these nation-state-less people?
Are they increasing in numbers in this region, and why?

VII. Reading list

They are arranged according to the themes. Please look carefully, as they will be subdivided according to topics and/or region/country in each theme.

Students should read around two assigned readings for each seminar (two seminars in one week) as a base for the discussion after the presentation (essential reading).

These reading materials will be uploaded (if not there yet) in WebCT at least a week before. Please check the WebCT even the biblio data are not listed in the following as I will upload them as they are sent by each presenters.

For the week for the student's presentation, an assigned group should make its own reading materials (two) available for fellow students at least a week before their presentation.

Further readings are for your presentation and essay writing. I will upload these extra reading lists for a specific topic (if they are not there yet) as soon as they are available.

1. Reading for this course (in general)

Baylis, John, Steve Smith and Patricia Owens eds, *The Globalization of World Politics: An Introduction to International Relations* (Oxford: Oxford University Press, 2006)

Hall, Stuart and Bram Gieben, *Formations of Modernity* (Cambridge: Polity Press, 1992)

and

Mackie, Jamie, *Bandung 1955: Non-Alignment and Afro-Asian Solidarity* (Singapore: Editions Didier Millet, 2005), "To Make the Voice of Asia Heard," pp. 14–33.

Reynolds, Craig, "Nation and State in Histories of Nation-Building," in Wang Gungwu (ed.), *Nation-Building: Five Southeast Asian Histories* (Singapore: ISEAS, 2005), pp. 21–38.

Walker, David, *Anxious Nation: Australia and the Rise of Asia, 1850-1939* (St Lucia: University of Queensland Press, 1999), Ch. 16, "Pacific Citizens," pp. 210–226.

Wesley, Michael, *The Howard Paradox: Australian Diplomacy in Asia, 1996-2006* (Sydney: ABC Books, 2007), "Introduction," pp. 5–29.

2. Reading for Theme 1

Essential reading (on a web and the base for the seminar discussion)

First week

David Held, 'The Development of the Modern State', in Stuart Hall and Bram Gieben, *Formations of Modernity* (Cambridge: Polity Press, 1992)

On Japan

Conroy, H and S.T.W. Davis and W. Patterson eds, *Japan in Transition*, (Honolulu: University of Hawaii Press, 1983), pp. 6–41

Gluck, Carol, *Japan's Modern Myths* (Princeton, N.J.: Princeton University Press, 1985), Chapter 4

On Indonesia

Cribb, Robert, 'Indonesia–nation building', in Sally Paine ed., *Comparative Perspectives on Nation-Building* (Armonk, NY: M.E. Sharpe, forthcoming)

Shamsul, A.B., 'Nation of Intent in Malaysia', in Stein Tonnesson and Hans Antlov eds, *Asian Forms of Nation* (Richmond, Surry: Curzon, 1996)

Second week

On India

TBA

On East Timor

TBA

Further readings on the theme

- Evans, Peter B., Dietrich Rueschemeyer and Theda Skocpol, *Bringing the State Back In* (Cambridge University Press, 1985).
- Gill, Graeme, *The Nature and Development of the Modern State* (London: Palgrave Macmillan, 2003).
- Hobsbawm, Eric and Terence Ranger eds, *The Invention of Tradition* (Cambridge: Cambridge University Press, 1996, c.1983)
- Hobson, John M., *The Eastern Origins of Western Civilisation* (Cambridge University Press, 2004).
- Landes, David S., *The Wealth and Poverty of Nations* (New York: Norton, 1998).
- Wittfogel, Karl, *Oriental Despotism: A Comparative Study of Total Power* (New Haven: Yale University Press, 1957).

Further reading for essay writing and students's presentation

On Meiji Japan

- Beasley, W. G., *The Meiji Restoration* (Stanford: Stanford University Press, 1972)
- Beckman, G.M., *The Making of the Meiji Constitution: The Oligarchs and Constitutional Development of Japan, 1868-1891* (Lawrence: University of Kansas Press, 1957)
- Ch'en, H. P. 'Inoue Kowashi: The Principles of Reform,' in H. Conroy, S.T.W. Davis and W. Patterson eds, *Japan in Transition: Thought and Action in the Meiji Era, 1868-1912* (Cranbury, N.J.: Associated University Presses, 1984)
- Akita, G., *Foundations of Constitutional Government in Modern Japan, 1868-1900* (Cambridge, Mass: Harvard University Press, 1967)
- Conroy, H and S.T.W. Davis and W. Patterson eds, *Japan in Transition*, (Honolulu: University of Hawaii Press, 1983), Chapters 1-5
- Fujitani, T. 'Inventing, Forgetting, Remembering: Toward a Historical Ethnography of the Nation-State,' in H. Befu ed., *Cultural Nationalism in East Asia: Representation and Identity* (Berkeley: University of California Press, 1993)
- Gluck, Carol, *Japan's Modern Myths* (Princeton, N.J.: Princeton University Press, 1985)
- Irokawa, D., *The Culture of the Meiji Period* (trans by M. B. Jansen) (Princeton: Princeton University Press, 1985)
- Ito, Hirobumi, *Commentaries on the Constitution of the Empire of Japan* (1978).
- The Meiji Constitution (1889), available at http://en.wikisource.org/wiki/Constitution_of_the_Empire_of_Japan (skim read, but pay attention to the structure and three preambles).
- Norman, E.H., *Japan's Emergence as a Modern State: Political and Economic Problems of Meiji Period* (New York: the IPR, 1940)
- Ueno, C., 'Modern Patriarchy and the Formation of the Japanese Nation State,' in Donald Denoon et al eds, *Multicultural Japan: Palaeolithic to Postmodern*(Cambridge: Cambridge University Press, 1996)

On India

- Austin, Granville, *The Indian Constitution: Cornerstone of a Nation* (Oxford University Press, 1966 and later editions).
- Baxter, Craig, Yogendra K. Malik, Charles H. Kennedy and Robert C. Oberst, *Government and Politics in South Asia*, 5th ed (Boulder: Westview Press 2002), pp 55-98.
- Guha, Ramachandra, *India after Gandhi: The History of the World's Largest Democracy* (London: Macmillan, 2007), "Epilogue: Why India Survives," pp. 744-71.
- Jeffrey, Robin, "Democracy in South Asia," *History Today*, vol. 44 (May 1994), pp. 43-9.

- Jeffrey, Robin, *What's Happening to India? Punjab, Ethnic Conflict and the Test for Federalism* (London: Macmillan, 1986).
- Manor, James, "How and Why Liberal and Representative Politics Emerged in India," *Political Studies*, vol. 38 (1990), pp. 20–38.
- Masselos, Jim, *Indian Nationalism*, 5th rev. edition (New Delhi : New Dawn Press, 2005).
- Mines, Diane P. and Sarah Lamb (eds), *Everyday Life in South Asia* (Bloomington: Indiana University Press, 2002).
- Morris-Jones, W. H., *Parliament in India* (Philadelphia: University of Pennsylvania Press, 1957).
- Sharma, Shalendra D., "Indian Politics," in Sumit Ganguly and Neil de Votta (eds), *Understanding Contemporary India* (Boulder: Lynne Rienner, 2003), pp. 63–92.
- "Survey: Two concepts of liberty?" *The Economist*, March 5, 2005, p 12.
- Vijayan, P., "An Indian Election Officer Reports on His Duties," based on experience of the Indian parliamentary elections of 2004 in Kerala state [text on web and as photocopy].

Background on India

- Ludden, David, *India and South Asia: a Short History* (Oxford: Oneworld, 2002).
- Metcalf, Barbara D. and Thomas R., *A Concise History of India* (Cambridge University Press, 2002).
- Stein, Burton, *A History of India* (Oxford: Blackwells, 1998).
- Stern, Robert W., *Changing India*, 2nd edition (Cambridge University Press, 2003)
- Wolpert, Stanley, *India* (Berkeley: University of California Press, 1991).

On constitution making

Indonesia

- Constitution of the Republic of Indonesia 1945, available at <http://asnic.utexas.edu/asnic/countries/indonesia/ConstIndonesia.html>.
- Ellis, Andrew, "Indonesia's Constitutional Change Reviewed," in Ross H. McLeod and Andrew MacIntyre (eds), *Indonesia: Democracy and the Promise of Good Governance* (Singapore: ISEAS, 2007), pp. 21–40.

Japan (Showa contitution)

- Banno, Junji (J. A. A. Stockwin trans.), *The Establishment of the Japanese Constitutional System* (1992).
- Beer, Lawrence and John Maki, *From Imperial Myth to Democracy: Japan's Two Constitutions* (2002).
- Bix, Herbert, *Hirohito and the Making of Modern Japan* (2001).
- Dower, John, *Embracing Defeat: Japan in the Wake of World War II* (1999).
- Gordon, Beate Sirota, *The Only Woman in the Room* (1997), pp. 103–25.
- Hata, Hiroyuku and Go Nakagawa, *Constitutional Law of Japan* (1997).
- Hook, Glenn and Gavan McCormack, *Japan's Contested Constitution: Documents and Analysis* (2002).
- Inoue, Kyoko, *MacArthur's Japanese Constitution: A Linguistic and Cultural Study of Its Making* (1991).
- McNelly, Theodore, *The Origins of Japan's Democratic Constitution* (2000).
- Milhaupt, J. Curtis, J. Mark Ramseyer, and Mark D. West, *The Japanese Legal System: Cases, Codes, and Commentary*. (2006), "Select SCAP Documents," pp. 200–205.
- Oda, Hiroshi, *Japanese Law* (1999).
- Tanaka, Hideo, "A History of the Constitution of Japan of 1946", in Tanaka and Malcolm Smith, eds, *The Japanese Legal System* (1976) pp. 653–64.
- The Showa ("Peace") Constitution (1947), available at <http://www.solon.org/Constitutions/Japan/English/english-Constitution.html> (skim read, but pay particular attention to the structure of the document, the preamble and the first 14 articles).

On Student presentation

Address some of the issues raised for this week.

Activities: defined by the group

Core readings, which every student must do

To be assigned by the group directing this week's session.

3. Reading for Theme 2

Essential reading (on a web and the base for the seminar discussion)

First week

Yeoh, Brenda S.A. and Katie Willis eds, *State/nation/transnation: Perspectives on Transnationalism in the Asia-Pacific* (London, New York: Routledge, 2004). introduction

Munch, Richard, *Nation and Citizenship in Global Age* (London: Palgrave, 2001), introduction

On Mongolia

TBA

On Korea

Bleiker, Roland, *Divided Korea: Toward a Culture of Reconciliation* (Minneapolis and London: University of Minnesota Press, 2005), Introduction

'Interview of Immanuel Walerstein with Pak Nak-chung for the quarterly, *Creation and Criticism*, 5 December 1998 at Fernand Braudel Center, Binghamton University (exerpt)

Moon, Chung-in, 'Understanding the DJ Doctorine: The Sunshine Policy and the Korean Peninsula' in Chung-in Moon and David I. Steinberg eds, *Kim Dae-jung Government and Sunshine Policy: Promises and Challenges* (Soul: Yonsei University Press, 1999)

Second week

On the Pacific

TBA

On Comparison

TBA

Further reading for essay writing and students' presentation

On main concepts

Hewison, Kevin and Ken Young eds, *Transnational Migration and Work in Asia* (London, New York: Routledge, 2006)

Kennedy, Paul and Victor Roudometof eds, *Communities Across Borders: New Immigrants and Transnational Cultures* (London, New York: Routledge, 2002)

Munch, Richard, *Nation and Citizenship in the Global Age: From National to Transnational Ties* (New York: Palgrave, 2001)

Beyond the Asia-Pacific

Das Gupta, Monisha, *Unruly Immigrants: Rights, Activism, and Transnational South Asian Politics in the United States* (Durham: Duke University Press, c2006)

Grant, Kevin, Philippa Levine, and Frank Trentmann eds, *Beyond Sovereignty: Britain, Empire, and Transnationalism, c. 1880-1950* (New York: Palgrave Macmillan, 2007)

Laliotou, Ioanna, *Transatlantic Subjects: Acts of Migration and Cultures of Transnationalism between Greece and America* (Chicago : University of Chicago Press, 2004)

On South Asia

- 1947–1997. *The Kashmir Dispute at 50: Charting Paths to Peace, Report on the Visit of an Independent Study Team to India and Pakistan* (New York: Kashmir Study Group, 1997), pp. 3 (maps, charts), 6–8, 32–4.
- Choudhury, G. W., “The Last Days of United Pakistan: A Personal Account,” *International Affairs*, vol. 49, no. 2 (April, 1973), pp. 229–39 [JSTOR].
- Ganguly, Sumit and Kanti Bajpai, “India and the Crisis in Kashmir,” *Asian Survey*, (May 1994), pp. 401–16 [JSTOR].
- Guhathakurta, Meghna, “Ethnic Conflict in a Post-Accord Situation: The Case of the Chittagong Hill Tracts, Bangladesh.” (Dhaka: Department of International Relations, University of Dhaka, 2005?) [WebCT]
- Swami, Praveen, *The Kargil War*, revised edition, (New Delhi: LeftWord Books, 2000).
- The Henry L. Stimson Centre, “Kashmir,” available at <http://www.stimson.org/southasia/?sn=sa2001112045>.
- van Schendel, Willem, “Stateless in South Asia: The Making of the India-Bangladesh Enclaves,” *Journal of Asian Studies*, vol. 61 (Feb, 2002), pp. 115–147 [JSTOR].

On Northeast Asia

- Akaha, Teneo, ‘Cross Border Human Flows in Northeast Asia’, available at <http://www.migrationinformation.org/Feature/display.cfm?id=257>.
- Kang, Sangjung, "Memories of a Zainichi Korean Childhood", *Japan Focus*, Feb 2007, available online at <http://www.japanfocus.org/products/details/2343>
- Morris-Suzuki, Tessa, *Exodus to North Korea: Shadows from Japan's Cold War*, (Lanham, Md.: Rowman & Littlefield Publishers, c2007)
- , ‘The Frontiers of Democracy: Migration, Border Controls, and Citizenship in Postwar Japan’, in Toshio Iyotani and Masako Ishii, eds, *Motion in Place and Place in Motion: 21st Century Migration* pp. 195–216.
- Ryang, Sonia (ed.), *Koreans in Japan: Critical Voices from the Margin* (London; New York: Routledge, 2000)
- Van Arsdol Jr, et al, ‘Population Dynamics and Migration Patterns in Northeast Asia’, available at http://gsti.miis.edu/CEAS-PUB/2003_VanArsdol.pdf, pp. 1–21.
- Yeh, Catherine Vance, “Representing the City: Shanghai and Its Maps”, in Faure, David and Tao Tao Liu eds, *Town and Country in China: Identity and Perception* (Basingstoke, Hampshire; New York: Palgrave, 2002) pp. 166–202.

On Southeast Asia

- Benton, Gregor and Edmund Terence Gomez, *Chinatown and Transnationalism: Ethnic Chinese in Europe and Southeast Asia: An occasional paper* (Canberra, A.C.T.: Centre for the Study of the Chinese Southern Diaspora, Australian National University 2001)
- Horstmann, Alexander and Reed L. Wadley, *Centering the Margin: Agency and Narrative in Southeast Asian Borderlands* (New York: Berghahn Books. 2006)
- Marr, David and Marian Wilkinson, *Dark Victory* (Sydney: Allen and Unwin, 2003).

On Student presentation

Address some of the issues raised for this week.

Activities: defined by the group

Core readings, which every student must do

To be assigned by the group directing this week’s session.

SPRING BREAK –NO SCHEDULED CLASSES

4. READING FOR THEME 3

Essential reading (on a web and the base for the seminar discussion)

First week

Hall, Stuart, 'The West and the rest discourse', in Stuart Hall and Bram Gieben, *Formations of Modernity* (Cambridge: Polity Press, 1992)

Murden, Simon, 'Culture in world affairs' in issues' in John Baylis, Steve Smith and Patricia Owens eds, *The Globalization of World Politics: An Introduction to International Relations* (Oxford: Oxford University Press, 2008).

Thomas, Caroline, 'Poverty, development and hunger' in Ibid.

Vogler, John, 'Environmental issues' in Ibid.

On colonialism in the Pacific

TBA

On religion in mainland Southeast Asia

TBA

Second and third week

On religion in maritime Southeast Asia

TBA

On environmentalism in the Asia-Pacific

TBA

Further reading for essay writing and students' presentation

Environmentism in China

Economy, Elizabeth C., *The River Runs Black: The Environmental Challenge to China's Future* (Ithaca: Cornell University Press, 2004).

Morton, Katherine, *International Aid and China's Environment: Taming the Yellow Dragon*, Routledge Studies on China in Transition, (London and New York: Routledge, 2005).

Morton, Katherine, "Surviving an Environmental Crisis: Can China Adapt?" *Brown Journal of World Affairs*, 13(1), 63-75.

Osborne, Milton, *Mekong: Turbulent Past, Uncertain Future*, revised edition, (Sydney: Allen & Unwin, 2006).

Shapiro, Judith, *Mao's War Against Nature: Politics and the Environment in Revolutionary China* (Cambridge: Cambridge UP, 2001).

Solinger, Dorothy, "China's Floating Population," in Merle Goldman and Roderick MacFarquhar (eds), *The Paradox of China's Post-Mao Reform* (Cambridge, Mass.: Harvard University Press, 1999), pp. 220-240.

Topping, Audrey, "The River Dragon Has Come!" in Dai Qing, *The River Dragon has Come! The Three Gorges Dam and the Fate of China's Yangtze River and its People* (Armonk: M.E.Sharpe, 1998), pp. xv-xxix.

Environmentalism and issues in Japan

Gresser, Julian et al, *Environmental Law in Japan* (Cambridge, Mass.: MIT Press, 1981).

Kidder, Robert Kidder and Setsuo Miyazawa, 'Long-Term Strategies in Japanese Environmental Litigation,' *19 Law and Social Inquiry* (1993), pp. 605-628.

Notehelfer, F. G., 'Japan's First Pollution Incident', *1 Journal of Japanese Studies* (1975) pp. 351-380.

Tsuru, Shigeto, Helmut Weidner (eds.), *Environmental Policy in Japan* (Berlin : Edition Sigma, c1989).

Upham, Frank, 'Litigation and Moral Consciousness in Japan: An Interpretive Analysis of Four Japanese Pollution Suits', 10 *Law and Society Review* (1976), pp. 588–599.

Environmentalism and issues in the Pacific

Maps of the Modern Pacific Islands from I. C. Campbell, *A History of the Pacific Islands*, 2nd edition, (Christchurch, University of Canterbury Press, 2003), pp. 224–225.

“Islands, People and Knowledge,” in Christopher Lobban and Maria Scheffer, *Tropical Pacific Island Environments* (Mangilao, Guam: University of Guam Press, 1997), pp. 17–22.

McNeill, J. R., “Of Rats and Men: A Synoptic Environmental History of the Pacific Islands,” *Journal of World History* (1994), pp. 299–349.

Nero, Karen, “The Material World Remade,” in Donald Denoon (ed.), *The Cambridge History of the Pacific Islanders* (Cambridge, Cambridge University Press, 1997), pp. 359–96.

On Development (and consider environmental implications)

Flath, David, *The Japanese Economy* (OUP, 2000 edition or 2005 edition), Introduction, pp. 1–9.

Francks, Penelope, *Japanese Economic Development: Theory and Practice*, 2nd edition (London: Routledge, 1999), General Introduction and Introduction.

Ito, Takatoshi, *The Japanese Economy*, (Cambridge, Mass.: MIT Press, c1992) pp. 34–35.

Maddison, Angus, *The World Economy: A Millennial Perspective* (Paris, France : Development Centre of the Organisation for Economic Co-operation and Development, c2001).

North, Douglass C., "Economic Performance through Time," 84 *The American Economic Review*, (Jun 1994), pp. 359–368

North, Douglass, “Institutions and Economic Growth: An Historical Introduction,” 17 *World Development* (1989) pp. 1319–1332.

Olson, Mancur Jr, “Big Bills Left on the Sidewalk: Why Some Nations Are Rich and Others are Poor,” 10 *Journal of Economic Perspectives* (1996) pp. 3–24.

World Development Report, 2002, chapter 5.

Students' presentation

Activities

The assigned student group will decide.

Core readings, which every student must do

To be assigned by the group directing this week's session.

5. Reading for THEME 4

Essential reading (on a web and the base for the seminar discussion)

Stuart Hall and Bram Gieben, *Formations of Modernity* (Cambridge: Polity Press, 1992), Chapter on Class and Gender

On China

Lee Ching Kwan *Against the Law. Labor Protests in China's Rustbelt and Sunbelt*, Berkeley, University of California Press 2007. Chap 2 “Stalled reform: between Social Contract and Legal Contract” pp. 34-65.

Tomba, Luigi, “Creating an Urban Middle Class: Social Engineering in Beijing”, *The China Journal*, no. 5 (January 2004), pp. 1-26.

On gender in Thailand

TBA

On Refugees

Helton, Arthur C., *The Price of Indifference: Refugees and Humanitarian Action in the New Century* (Oxford: Oxford University Press, 2003).
Steiner, Gibney and Loescher eds, *Problems of Protection: The UNHCR, Refugees and Human Rights* (New York: Routledge, 2003).
And TBA

For Further readings for seminar presentation and essay writing

On 'class' in China

Dickson, Bruce (2005), 'Do Good Businessmen make Good Citizens? An Emerging Collective Identity among Private Entrepreneurs', in Merle Goldman and Elizabeth Perry (eds), *Changing Meanings of Citizenship in Modern China*, Cambridge, MA: Harvard University Press, pp. 255–87.
Jacka, Tamara (2006) *Rural Women in Urban China*, Armonk, NY: M. E. Sharpe
Murphy, Rachel (2002) *How Migrant Labour is Changing Rural China*, Cambridge: Cambridge University Press
O'Brien, Kevin and Li Lianjiang (2006) *Rightful Resistance in Rural China*, New York and Cambridge: Cambridge University Press
Pei, Minxin (2006) 'Democratizing China?', in Minxin Pei, *Trapped Transition. The Limits of Developmental Autocracy*, Cambridge, MA: Harvard University Press.
Perry, Elizabeth and Lü Xiaobo (1997) *Danwei: The Changing Chinese Workplace in Historical and Comparative Perspective*, Armonk, NY: M. E. Sharpe
Perry, Elizabeth and Mark Selden (eds.) 2003. *Chinese Society. Change Conflict and Resistance*, London, Routledge
Sargeson, Sally (1999) *Reworking China's Proletariat*, Basingstoke Hampshire: Macmillan, New York: Saint Martin.
Tomba, Luigi (2002) *Paradoxes of Labour Reform: Chinese Labour Theory and Practice from Socialism to the Market*, Surrey: RoutledgeCurzon

On gender and/in Thailand

TBA

On Refugee

TBA

Students' presentation

Activities

The assigned student group will decide.

Core readings, which every student must do

To be assigned by the group directing this week's session.

VII. Further Information about the Course

Further information about this course may be gained from the course homepage:

<https://webct.anu.edu.au/login/>.

VIII. Academic dishonesty (including plagiarism)

The University has recently developed a *Code of Practice on Academic Honesty in Learning and Teaching*.

This is available on the web at

http://info.anu.edu.au/policies/Codes_Of_Practice/Education/Other/Academic_Honesty.asp.

It provides in section 3 that:

[i]t is the responsibility of each individual student to ensure that:

- Work submitted for assessment is genuine and original;
- Appropriate acknowledgement and citation is given to the work of others;
- He or she is familiar with the expectations for academic honesty both in general, and in the specific context of particular disciplines or courses, where these expectations are clearly outlined in faculty and course guides and handbooks;
- He or she declares his or her understanding of and compliance with the principles of academic honesty on appropriate proformas and cover sheets as required by the academic area ..., or by a statement beginning the presentation of a thesis;
- He or she does not knowingly assist other students in academically dishonest practice.

The Code defines “academic honesty” as “the principle that the academic work of students is genuine, and completed only with the assistance allowed according to the rules, policies and guidelines of the University. In particular, that the use of the ideas, scholarship and intellectual property of others is both appropriate and acknowledged”.

Plagiarism is an example of academic dishonesty, and is “the copying, paraphrasing or summarising, without acknowledgement, any work of another person with the intention of representing this as the student’s own work.

This remains plagiarism whether or not it is with the knowledge or consent of that other person”. Other forms of academic dishonesty are “collusion, the fabrication or deliberate misrepresentation of data, use of non-original work that is not properly attributed and failure to adhere to the rules regarding examinations in such a way as to effect unfair academic advantage”.

In order to be academically honest, all use of the work of others, whether an actual quotation, a summary or a paraphrase, must be acknowledged. The acknowledgement must identify author and publication, and the page or paragraph where relevant. Where web sites are the source, that should be clearly acknowledged.

Quotations must be both acknowledged and put either in quotation marks or, for longer passages, indented as a separate paragraph. Words omitted from the passage should be represented by an ellipsis (a series of three periods). Words added should be put in square brackets.

Where students have doubts as to how to deal with or acknowledge source materials in essays and assignments, they should consult the lecturer.

Submission of work previously submitted for assessment in another course or, indeed, prepared for any other purpose (for example for employment-related purposes) is of particular concern in courses where the choice of essay topic is left to the student. The practice is dishonest if done without knowledge of the examiners concerned. A full disclosure of the topics and content in related courses or for other purposes should be made to examiners who will then decide whether or not they will accept an essay on a given topic. A full disclosure must also be made where a student is studying a related course in another faculty.

The Code requires that in assessing a piece of work any dishonest material “will be entirely discounted” (section 7). The result of this process is that there is likely to be a significant reduction in the mark for a piece of work which infringes the principle of academic honesty, even if innocently.

The Code provides that “serious and in particular repeated instances of academic dishonesty constitute misconduct and need to be dealt with...under the ANU’s Discipline Rules” (available on the web at <http://www.anu.edu.au/cabs/rules/index.html>). Misconduct can have serious

consequences for a student, including termination of a candidate's enrolment. A case of misconduct may jeopardise a student's admission to legal practice.

Students may be asked to submit work electronically so that it can be checked for plagiarism. Students should ensure that they keep an electronic copy of their work which can be readily accessed.

IX. Information about the University Rules and Policies

The ANU Handbook for students can be found at <http://students.anu.edu.au/>.

X. Library

Information about the library can be found at <http://anulib.anu.edu.au>. Opening hours can be accessed at <http://anulib.anu.edu.au/libserv/open/open.html>. For free courses in Information Skills and Computer Skills see <http://ilp.anu.edu.au/>.

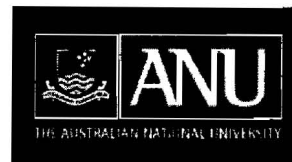
XI. Contact Details to Student Support Services

Academic and Personal Support

Students experiencing academic or personal problems are welcome to discuss these with any member of the Faculty, the Sub Dean of the Faculty (make an appointment at the Faculty Office), or to utilise the ANU's student support services links to which can be found at <http://students.anu.edu.au/> (including the Academic Skills and Learning Centre at <http://www.anu.edu.au/academicskills/>, the Counselling Centre at <http://www.anu.edu.au/counsel/> and the Disability Support Unit at <http://www.anu.edu.au/disabilities/>).



**Southeast Asia Centre
Faculty of Asian Studies
ANU College of Asia and the Pacific**



Thai 3A (THAI 3002)

COURSE CODE: THAI 3002	YEAR/SEMESTER: 2008/1
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<p>CONVENER: Ms Chintana Sandilands</p> <p>LECTURER(S)/TUTOR: Ms Chintana Sandilands</p> <p>EMAIL: Chintana.Sandilands@anu.edu.au</p> <p>PHONE: (02) 6125 4659</p> <p>ROOM: W4.05 – 4th Floor, Asian Studies Faculty, Baldessin Precinct Building.</p>
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<p>TIME & VENUE</p> <p>Classes run from the week beginning February 25th, 2008 to the week ending Friday, June 6, 2008. There is a mid semester break between April 19th to 30th inclusive. There are four lecture hours per week. Venue, lecture and tutorial times will be arranged in the first week.</p>
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<p>COURSE DESCRIPTION, AIMS & OBJECTIVES, METHODOLOGY</p> <p>This course aims to increase your language proficiency in spoken and written Thai to an International Second Language Proficiency Rating (ISLPR) level of 3. You will be introduced to a variety of written and spoken academic and journalistic texts. The aim is to increase your understanding of such texts and your ability to discuss the ideas presented in these texts. At the same time you will become more familiar with certain political, economic and social events that have shaped Thailand and Thai society. Selected articles will be distributed in class. You will be required to read these at home in preparation for the next lecture. In class we will discuss the readings. Emphasis will be on your understanding and ability to express your ideas with sufficient structural</p>
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and lexical accuracy in written and spoken discourse. We may also watch videos or listen to invited guest speakers where appropriate. Lectures will also focus on cultural references in a variety of texts and the use of proverbs and idiomatic or colloquial expressions.

EXPECTED OUTCOMES

By the completion of this course you will:

- Be able to speak with increasing structural and lexical accuracy
- Be able to understand longer items on abstract topics when these items are presented in a relatively straightforward manner and (if spoken) delivery is not too fast
- Participate effectively in informal and some more formal conversations, discussions and debates
- Be able to elaborate on your own reactions and attitudes towards the topics under discussion
- Become familiar with some cultural references, proverbs and idiomatic expressions
- Be able to write a variety of text types of increasing complexity, including information, expository and discussion texts
- Be able to use discourse connectives and more complex structures fairly accurately
- Gain an understanding of some of the political, economic and social events which have influenced Thai society

TEXT & MATERIALS

There is no set text for this unit. You will be provided with handouts each week which you will be required to read before the next lecture. As we will be following contemporary issues, it is not always possible to outline beforehand what you will be required to read on each day. By necessity the course is dynamic and is designed to equip you with tools and resources which will be useful in your careers or further

study. Developing a high level of applied competence in the Thai language requires a degree of flexibility. Students should continually follow evolving political, economic, social and cultural issues in Thailand. For this reason the precise content of this course is subject to changes determined by current events in Thailand and student preferences and interests.

PRELIMINARY READING

- Constitutions of the Kingdom of Thailand.
- Chris Baker and Pasuk Phongpaichit (2005). *A History of Thailand*. Cambridge: Cambridge University Press.
- Pasuk Phongpaichit and Chris Baker (2004). *Thaksin: The Business of Politics in Thailand*. Chiang Mai: Silkworm Books.
- Pasuk Phongpaichit and Chris Baker (2002). *Thailand, Economy and Politics*. Selangor Darul Ehsan, Malaysia ; Oxford ; New York : Oxford University Press.
- Pasuk Phongpaichit and Chris Baker (2000). *Thailand's crisis*. Chiang Mai: Silkworm Books.
- Pasuk Phongpaichit and Chris Baker (1998). *Thailand's Boom and Bust*. Chiang Mai: Silkworm Books.
- Pasuk Phongpaichit, Sungsidh Piriya-rangsana and Nualnoi Treerat (1998). *Guns, girls, gambling, ganja: Thailand's illegal economy and public policy*. Chiang Mai: Silkworm Books.
- Pasuk Phongpaichit and Sungsidh Piriya-rangsana (1994). *Corruption and Democracy in Thailand*. Bangkok: Political Economy Centre, Faculty of Economics, Chulalongkorn University.

FURTHER INFORMATION ABOUT THE COURSE:

The course material, exercises, self-tests and development tasks will also be presented on the WebCT site for this course. Students are requested to refer to this website regularly. Go to: webct.anu.edu.au and follow the links to Thai 3A/ THAI 3002Thai

SUGGESTED FOLLOW-UP COURSE(S)

THAI 3003 (Reading Thai Sources)

ASSESSMENT

The final assessment scheme will be finalised after consultation with the class.

PROPOSED ASSESSMENT

• Class discussion	20%
• Quick quizzes	10%
• Written assignments (Max. 1 page)	20%
• Translation	10%
• Personal dictionary	10%
• Mid term examination (說)	10%
• Final examination	20%
Oral examination (以樹作比喻談 Thai Society)	10%
Short essay (My Quality of Life)	10% (3-5 pages)

CRITERIA

- **HD** The student has achieved a very high level of competence in all the skills required at this level and has demonstrated an ability to extend the reach of these skills in novel, creative and imaginative ways.
- **D** The student has achieved a very high level of competence in all the skills required at this level; or has a very high level of competence in some skills and a good level of competence in others with an ability to use this competence in creative and imaginative ways.
- **CR** The student has achieved a very good level of competence in all the skills required at this level, or a high level in some skills and an adequate level in others.
- **P** The student has achieved an adequate level of competence in all the skills required at this level.
- **N** The student lacks an adequate level of skill in essential skills required at this level.

POLICY ON EXTENSION

If you are unable to complete any of the assignments or your reports on the specified date, or if you are not able to attend class at any time, you must inform the lecturer as soon as possible, preferably in advance in writing. You will need to come to an agreement with the lecturer regarding the late submission of any work. If you have not discussed this and agreed on an extension with your lecturer prior to the due date, 2 points will be deducted from your assignment per day (including Saturday and Sunday).

POLICY AND PROCEDURES FOR ACADEMIC APPEALS

For academic appeal procedures, please see the Assessment Review and Appeals document: <http://info.anu.edu.au/policies/Policies/Students/Other/index.asp>

STUDY GUIDE

WEEK-BY-WEEK SCHEDULE

WEEK 1	<p>CLASS OUTLINE</p> <p>In-class exercises:</p> <ul style="list-style-type: none"> ·Read and translate an article titled '<i>Quality of Life: A Chronicle of Hope From Mother's Womb to Crematorium</i>' by Puey Ungphakorn. (期中75) ·Analyse the grammatical structure, language, meaning, and implications presented in the article. <p>Written assignments: Due by.....</p> <ul style="list-style-type: none"> ○Translate the article into English. <p>STUDY MATERIALS:</p> <ul style="list-style-type: none"> ·Key vocabulary from Puey's article. ·The article '<i>Quality of Life: A Chronicle of Hope from Mother's Womb to Crematorium</i>'.
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	<p>PREPARATION FOR WEEK 2:</p> <ul style="list-style-type: none"> ·Class discussion: <ul style="list-style-type: none"> ·Family, education and career problems in Thailand and Australia in general. ·The different perspectives among Thais and Australians toward gaining work experience and study. ·Discuss your work experience and their positive and negative effects. -Gender and racial discrimination in Thailand and Australia. ·Review vocabulary. ·Personal dictionary
<p>WEEK 2</p>	<p>CLASS OUTLINE:</p> <p>In-class exercises:</p> <ul style="list-style-type: none"> ·Class discussion: <ul style="list-style-type: none"> ·Family, education and career problems in Thailand and Australia. ·The different perspectives among Thais and Australians toward gaining work experiences and study. ·Discuss your work experience and their positive and negative effects. ·Analyse the grammatical structure, language, meaning, and implications presented in the article: paragraph 1-6. <p>Written assignments: Due by</p> <ul style="list-style-type: none"> ·Summarise the discussion in Thai. ·Language exercises: grammatical structure and some word usage. <p>STUDY MATERIALS:</p> <ul style="list-style-type: none"> ·Key vocabulary.

	<p>·The article ‘Quality of Life: <i>A Chronicle of Hope from Mother’s Womb to Crematorium</i>’ by Puey Ungphakorn: paragraph 1-6.</p> <p>·Supplementary information on family, education and career problems in Thailand and Australia.</p> <p>PREPARATION FOR WEEK 3:</p> <p>·Class discussion: Thai politics in general and problems of international relations between Thailand and neighbouring countries.</p> <p>·Review vocabulary.</p> <p>·Personal dictionary.</p>
<p>WEEK 3</p>	<p>CLASS OUTLINE:</p> <p>In-class exercises:</p> <p>·Special lectures: Thailand in the eyes of Vietnam, Mon-Burma, Laos, Malaysia, Cambodia, Australia and some ethnic group in Thailand.</p> <p>·Class discussion: Thai politics in general and problems of international relations between Thailand and neighbouring countries.</p> <p>·Analyse the grammatical structure, language, meaning, and implications presented in the article: paragraph 7-9.</p> <p>Written assignments: Due by</p> <p>·Summarise the lectures in English and the discussion in Thai.</p> <p>·Language exercises: grammatical structure, word usage and political idiomatic expression.</p> <p>STUDY MATERIALS:</p> <p>·Key vocabulary.</p> <p>·The article ‘<i>Quality of Life: A Chronicle of Hope from Mother’s Womb to Crematorium</i>’ by Puey Ungphakorn:</p>

	<p>paragraph 7-9.</p> <ul style="list-style-type: none"> ·Supplementary information on contemporary Thai politics, political idiomatic expressions, and international relations between Thailand and neighbouring countries. <p>PREPARATION FOR WEEK 4:</p> <ul style="list-style-type: none"> ·Class discussion: General problems in some economic sectors in Thailand and Australia including agriculture, industry, international trade and media. ·The significance and social awareness of free/fair trade agreements, social responsibility and business ethics. <p>·Review vocabulary.</p> <p>·Personal dictionary.</p>
<p>WEEK 4</p>	<p>CLASS OUTLINE:</p> <ul style="list-style-type: none"> · In-class exercises: ·Class discussion: <ul style="list-style-type: none"> ·General problems in some economic sectors in Thailand and Australia including agriculture, industry, international trade, and media. ·The significance and social awareness of free/fair trade agreements, social responsibility and business ethics. ·Some traditional expressions and quotations from Chinese, Thai and Sino-Thai businessmen and their applications to Australian business and business in modern world. ·Analyse the grammatical structure, language, meaning, and implications presented in the article: paragraph 13-15. <p>Written assignments: Due by</p> <ul style="list-style-type: none"> ·Summarise the discussion in Thai.

	<p>·Language exercises: grammatical structure, word usage and the business expressions and quotations.</p> <p>STUDY MATERIALS:</p> <p>·Key vocabulary</p> <p>·An article 'Quality of Life: A Chronicle of Hope from Mother's Womb to Crematorium' by Puey Ungphakorn: paragraph 13-15.</p> <p>·Supplementary information on those economic sectors and selected business expressions and quotations.</p> <p>PREPARATION:</p> <p>·Class discussion: General problems/crisis on public health, time management and environment in Thailand and Australia.</p> <p>·Review vocabulary.</p> <p>·Personal dictionary.</p>
<p>WEEK 5</p>	<p>CLASS OUTLINE:</p> <p>In-class exercises:</p> <p>·Class discussion:</p> <ul style="list-style-type: none"> ·General problems/crisis on public health, time management and environment in Thailand and Australia. ·The different attitude and perspectives towards traditional beliefs, sports, art appreciation, entertainment, volunteers and charity works in Thailand and Australia and the effects on their people. <p>·Analyse the grammatical structure, language, meaning, and implications presented in the article: paragraph 13-15.</p> <p>·Written assignments: Due by</p> <p>·Summarise the discussion in Thai.</p> <p>·Language exercises: grammatical structure, word usage and the interpretation and analysis of the poetic expressions and</p>

	<p>quotations.</p> <p>STUDY MATERIALS:</p> <ul style="list-style-type: none"> ·Key vocabulary. ·An article ‘Quality of Life: A Chronicle of Hope from Mother’s Womb to Crematorium’ by Puey Ungphakorn: paragraph 13-15. ·Supplementary information on the problems and related issues as discussed. <p>PREPARATION</p> <ul style="list-style-type: none"> ·Class discussion: People’s rights and duties, particularly to cooperate and participate in the destination of the society and country. ·Revise vocabulary. ·Personal dictionary.
<p>WEEK 6</p>	<p>CLASS OUTLINE:</p> <ul style="list-style-type: none"> · In-class exercises: ·Thai news weekly report. ·Class discussion: People’s rights and duties, particularly to cooperate and participate in the destination of the society and country. ·Analyse the grammatical structure, language, meaning, and implications presented in the article: paragraph 16-19. ·Analyse some interesting expressions and quotations on Thai people’s rights, duties, cooperation and participation. <p>Written assignments: Due by</p> <ul style="list-style-type: none"> ·Compare the people’s rights and duties, cooperation and participation in Australia to Thailand. ·Language exercises: grammatical structure, word usage and the critical analysis of the some Thai senior citizen’s

	<p>expressions and quotations.</p> <p>STUDY MATERIALS:</p> <ul style="list-style-type: none"> ·Key vocabulary. ·An article <i>'Quality of Life: A Chronicle of Hope from Mother's Womb to Crematorium'</i> by Puey Ungphakorn: paragraph 16-19. ·Supplementary information on people's rights and duties in Thailand. <p>PREPARATION:</p> <ul style="list-style-type: none"> ·Class discussion: <ul style="list-style-type: none"> · Compare the social security system in Thailand to Australia and the effects on their people. · The 'new forms of terrorism' and the effects on 'domestic and global' insecurity. ·The new and constructive perspectives of 'death'. ·Review vocabulary. ·Personal dictionary.
<p>WEEK 7</p>	<p>CLASS OUTLINE</p> <ul style="list-style-type: none"> · In-class exercises : ·Class discussion: <ul style="list-style-type: none"> · Compare the social security system in Thailand to Australia and the effects on their people. · The 'new forms of terrorism' and the effects on 'domestic and global' insecurity. ·The new and constructive perspectives of 'death', 'meaning of life', 'development' and 'quality of life'. ·Analyse the grammatical structure, language, meaning, and implications presented in the article: paragraph 20-24. ·Watch a Thai video: Life and works of Puey Ungphakorn.

	<p>·Review vocabulary</p> <p>·Personal dictionary</p> <p>·Revision & Preparation for Mid-semester examination.</p>
<p>WEEK 8</p>	<p>CLASS OUTLINE:</p> <p>MID SEMESTER EXAMINATION Oral presentation</p> <p>In-class exercises:</p> <ul style="list-style-type: none"> • Key vocabulary. • Class discussion: <ul style="list-style-type: none"> ·Read and identify the implications presented in a book titled ‘Mahajanaka’ by His Majesty King Bhumibol Adulyadej. ·Analyse the implications and criticise modern Thai society as presented in the Mahajanaka. ·Discuss some recommendations presented in the Mahajanaka for better quality of life of Thai people. <p>Written assignments: Due by</p> <ul style="list-style-type: none"> • Identify the current problems in modern Thai society and the means to solve those problems to achieve better quality of life as recommended in the ‘Mahajanaka’ and from the discussion. <p>STUDY MATERIALS:</p> <ul style="list-style-type: none"> • Key vocabulary. • A Thai book titled ‘Mahajanaka’ by His Majesty King Bhumibol Adulyadej. <p>Preparation:</p> <ul style="list-style-type: none"> •Study His Majesty King Bhumibol Adulyadej’s new perception of ‘self-sufficiency’. •Discuss how to apply the new perception of ‘self-sufficiency’ at personal level as well as at local, national, and international

	<p>levels.</p> <ul style="list-style-type: none"> •Review vocabulary. •Personal dictionary. •Preparation for final examination.
<p>WEEK 9</p>	<p>CLASS OUTLINE</p> <p>In-class exercises:</p> <p>Key vocabulary</p> <p>Class discussion</p> <p>Analyse His Majesty King Bhumibol Adulyadej's new perception of 'self-sufficiency'.</p> <ul style="list-style-type: none"> •Discuss your perception of 'self-sufficiency' and how to apply His Majesty's new perception of 'self-sufficiency' to your everyday life as well as to local and global levels. •Discuss the 'self-sufficiency' and the effects on quality of life. <p>Written assignments:</p> <p>Summarise His Majesty's new perception of 'self-sufficiency', give examples of its applications and criticise its potential local and global effects if it is implemented.</p> <p>STUDY MATERIALS:</p> <p>Key vocabulary</p> <p>A Thai video on New Theory of Development and some case studies.</p> <p>Supplementary information on His Majesty's new perception of self-sufficiency.</p> <p>Preparation:</p> <p>Watch Thai videos:</p> <p>Pu Yen's philosophy of life</p>

	<p>A foreigner's philosophy of life.</p> <p>Study the unique 'perception of happiness' of Pu Yen and the foreigner who permanently live in Thailand.</p> <p>·Review vocabulary</p> <p>·Personal dictionary</p> <p>Final examination: Oral presentation</p>
<p>WEEK 10</p>	<p>CLASS OUTLINE</p> <p>In-class exercises:</p> <p>Key vocabulary</p> <p>Class discussion:</p> <p>Analyse the unique 'perception of happiness' of Pu Yen and a foreigner who live in Thailand permanently.</p> <p>Discussion your perception of 'happiness'.</p> <p>Written assignments: Due by</p> <p>Criticise the perception of happiness of Pu Yen and the foreigner and its application to the modern world.</p> <p>STUDY MATERIALS:</p> <p>Thai videos</p> <p>Supplementary information on Pu Yen and the foreigner.</p> <p>Preparation:</p> <p>·Read a Thai book titled 'The Happiness of Kathi'</p> <p>·Review vocabulary</p> <p>·Personal dictionary</p> <p>·Final examination: Oral presentation.</p>
<p>WEEK 11</p>	<p>CLASS OUTLINE:</p> <p>In-class exercises:</p> <p>·Discuss the happiness of Kathi'.</p> <p>Written assignments:</p> <p>Identify the happiness of Kathi and 'food for thought'</p>

	<p>perceived from the book.</p> <p>STUDY MATERIALS:</p> <ul style="list-style-type: none"> • Key vocabulary. • The book titled “The Happiness of Kathi”. <p>Preparation:</p> <ul style="list-style-type: none"> • Read the supplementary information on the ‘Map of Good People’ in Thailand, the roles of senior Thai citizens, local philosophers, Buddhist monks and other religious persons in modern Thai society. • Read the supplementary information on the definition and implementations of Gross National Happiness; and its effects.
<p>WEEK 12</p>	<p>CLASS OUTLINE:</p> <p>In-class exercises:</p> <ul style="list-style-type: none"> • Discuss the ‘Map of Good People’ in Thailand and the roles of senior Thai citizens, local philosophers, Buddhist monks, other religious persons in modern Thai society. • Discuss Gross National Happiness as a new global indicator/measurement of happiness. <p>STUDY MATERIALS:</p> <p>Supplementary information on those issues including the new indicators of happiness in Thailand.</p>
<p>WEEK 13</p>	<p>CLASS OUTLINE</p> <p>Submit the personal dictionary by</p> <p>Revision</p> <p>Preparation for Final examination.</p>

	<p>Oral presentation</p> <p>Written examination: A short essay on 'My Quality of Life'</p>
<p>.....</p> <p>.....</p>	<p>FINAL EXAMINATION</p> <p>Oral presentation</p> <p>Written examination in Thai: 'My Quality of Life' (3-5 pages, A4 paper, single space)</p>



五、課程論文

Essay Title:

Global? National? Or Local?

The Dynamic Structural Forces of Thai Labor Migration

Course Title: Asia-Pacific Core Studies A

Course Code: ASIA 8020

Lecturer: Tomoko Akami

Seminar Time: Wed 17:00-20:00

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Program: Graduate Exchange Program

Global? National? Or Local?

The Dynamic Structural Forces of Thai Labor Migration

Yu-Sheng Lin

Introduction

Labor migration, as one kind of human movements, is an obvious phenomenon in the present period of global age. However, if we go through the history, it is not so new as we thought. For example, it could be even traced back to 16th century, when the consumption of sugar in Europe was increasing, it caused many forced slave workers from Africa to Caribbean¹. But nowadays, as the moving speed of capitals, ideas, and even people is increasing largely, the scale of labor migration today is totally different from the 16th century. Besides, the well-established national-states today also make the situations more complex than before.

So how do we conceptualize the so called “labor migration” as a phenomenon in this global age? What is the cause of this phenomenon? If we follow the explanation of neoclassical economics, the reason those migrants working overseas could depend on the decision of independent migrants on assessment of migration markets²; in other words, when one individual migrant thinks he/she wants to work overseas, that is because he could only has lower wages in one place than in the other place he/she wants to go. However, although this kind of analysis explains the motivation of those individual migrant labors, it fails to understand what the ‘structures’ behind this phenomenon.

But what does it mean to say the ‘structures’ behind this phenomenon? Does it mean there is one determining force (ex. development of capitalism) to cause it? I would argue here, when we use those ‘structural reasons’ to explain those phenomenon, it is not just simply cause and effect. Like in the case of labor migration, we should consider ‘structures’ in different levels, that is, global, national, and in the local community. Besides, we should analysis those ‘structures’ in a dialectical way,

¹ Eric. R. Wolf, *Europe and the people without history*, Berkeley, 1982. Sidney Mintz, *Sweetness and Power*, New York, 1986.

² Chantavanich Suphang and Gary Risser, 'Intra-regional Migration in Southeast and East Asia: theoretical Overview, Trends of Migration Flows, and Implications for Thailand and Thai Migrant', in C. Suphang, A. Germershausen and A. Beesey eds, *Thai migrant workers in East and Southeast Asia, 1996-1997*, eds. (Bangkok: Asian Research Center for Migration, Institute of Asian Studies, Chulalongkorn University, 2000), p.11.

but not only cause-and-effect. Here, I would use the example of labor migration from Thailand to other countries as an example to explain those ideas above.

Background: Oversea Workers from Thailand

In Thailand, those migrant workers working overseas don't come from all of Thailand averagely. Geographically speaking, most of them come from the northeastern part of Thailand, where is often called "Isan" in Thai. (see Fig.1) Ethnically speaking, those people are said to be Thai-Lao or Isan. Although Thai-Lao and Central Thai (or Siam) belong to the same language family, the Thai-Lao dialect are more close to most of the peoples in Laos than that in Central Thailand..

	1996			1997		
	Men	Women	Total	Men	Women	Total
Northeast	77360	8251	85611	59077	5203	64280
North	22218	2576	24794	16732	1403	18135
Central	2413	865	3278	1464	524	1988
East	887	196	1083	700	128	828
West	440	115	555	207	51	258
South	123	33	156	126	24	150
Total	103441	12036	115477	78036	7333	85639
Male:Female	8:1			10:1		

Fig.1 Origin of Thai oversea workers (Suphang, et al, 2001)

Traditionally, the economy in Northeastern Thailand is agriculture, it is said that over 90% people work in agricultural sector as making their living³. And because the land to man ratio is relatively high than other Asian countries, in Thai history there were seldom problems between landlords and tenants, which often happened in other Asian countries. Most people there have their own lands⁴. But if agriculture is said to be the mainstay of the Northeastern economy, it is unfortunate that the soils are mostly relatively infertile with a low water retention capacity⁵. And because of the problem of water retention capacity, crops here could not be harvested in whole of the year. Instead, it is a seasonal agriculture. Most of them plant the rice between July to August, and harvest between October to November. During the dry season, the

³ Peter Rogers, *A window on Isan : Thailand's northeast*, Bangkok, 1989, p.35.

⁴ Podhisita Chai, 'Peasant household strategies : a study of production and reproduction in a northeastern Thai village', Ann Arbor, 1987.

⁵ Rogers, *op. cit.*, p.34.

economical pressure will increase⁶.

One way to solve this problem is the seasonal migration work from Northeastern part to Bangkok, which is the economic center of Thailand. As one research says, in a two-year census, more than 24% people of Northeastern Thailand have the experiences going outside their hometown more than one month. Besides, more than half of them are seasonal movement, not permanent one⁷. And at present, there are more and more people choose to work in other countries to work, where they could have even higher income than in Bangkok.

Comparing the incomes of different parts of Thailand (see Fig. 2), it seems easy to say that they will go outside to work in Bangkok or in other countries, because they are “poor”. But what does it mean to say they are “poor”? Is it only because they are “economically poor”, and then each individual in Northeastern Thailand wants to find opportunities in Bangkok or in other countries? Or are there more complicated process behind that? Below I will analysis this problem through three different levels, that is, global, national, and in the local community.

Region	Total income (Unit: Baht)	Current income (Unit: Baht)	Percent of current income to total income
Greater Bangkok	33,088	32,788	98.6
Central Region	19,279	19,028	99.1
Northern Region	13,146	12,808	98.7
Northeastern Region	11,815	11,624	97.4
Southern Region	18,668	18,461	98.4
Whole Kingdom	17,787	17,537	98.9

Fig 2. Average Monthly Total Income and Current Income by Region: 2006⁸

Global: Political Economy

From the aspects of political economy school, the history or social science studies should not be considered as histories of distinct national-states, but should be

⁶ YuZhang Chen, 'The effects of culture on migration labors' choices to work abroad: The Thai case study', Nantou, 2004, p.20. (in Chinese)

⁷ *Ibid*, p.20.

⁸ Report of the 2006 Household Socio-Economic Survey, Whole Kingdom, National Statistical Office, Ministry of Information and Communication Technology, Thailand.

considered within a larger system⁹. As what Mintz said about the consumption of sugar in 16th century, the different usages of sugar in Europe was due to the change of socio-economic situations within Europe, but caused the large scale of forced labor migration from Africa to Caribbean¹⁰. Besides, like Eric Wolf said, the development of industrial capitalism from Europe had great impact on the people all over the world, and caused the large scales of labor migration within the whole world¹¹. Consequently, we could see, under the paradigm of Marxism, the political economy school thought the development of capitalism in the whole world caused the labor migration between those countries.

It is the same in the case of migrant labor from Thailand to other countries. Instead of explaining in wills of individuals, the political economy school uses the structures responding to the development of capitalism to explain the situation. And among those explanations, two of them are most important: segmented labor market theory and historical structuralism theory.

From the segmented labor market theory, it is said that we should consider the economic structure of the labor-input countries. We should divide the labor market of highly industrialized countries into two parts, that is, 'the primary sector' and 'the secondary sector'. 'The primary sector' means those jobs which are good and secure, high pay and with good working conditions; in contrast, 'the secondary sector' means the jobs which are unstable, low pay, with limited benefits and hazardous working conditions. Because of the division of labor market, people in the highly industrialized countries only want to do the jobs in the primary sector. However, the secondary sector still needs someone to do, so one way is to find the 'foreign cheap labor' from those developing or underdeveloped countries¹².

For example, in the case of Taiwan, in 1990s there is a 'strange' situation in the labor market of Taiwan. It is the period that Taiwan began to input the foreign labors from Southeast Asian countries. But in the same time, it is also a period that there is a high unemployment rate in Taiwan. Liu uses the segmented labor market theory to explain this phenomenon. She argues in Taiwan, foreign labors from Southeast Asian countries are inputted to do those undesirable jobs in 'the secondary sector', like construction workers, factory workers, or house servants. Besides, she uses the ideas

⁹ Thomas R. Shannon, *An introduction to the world-system perspective*, Boulder, Colo, 1989, p. 20-28.

¹⁰ Mintz, *op. cit.*

¹¹ Wolf, *op. cit.*

¹² Suphang and Risser, *op. cit.*, p.11.

of division of ‘production’ and ‘reproduction’¹³, to explain why those foreign workers could be paid low wages. It is because those wages of their ‘production’ in Taiwan are be used for ‘reproduction’ of them in their home countries¹⁴. This not only implies that the wages in ‘the secondary sector’ couldn’t match the fees of ‘reproduction’ in Taiwan (That is also why Taiwanese don’t want to do this kind of job), but also implies that the different fees of ‘reproduction’ between labor-input countries and labor-output countries.

Although the segmented labor market theory could be used to explain the difference within the labor-input countries and between the labor-input countries and labor-output countries. It fails to explain the change of how this global system works. However, the historical structuralism focuses on the globalization of the market economy, that is, the movement of the capital, to explain how the system works. Under the development of capitalism, it not only affects the labor-output countries but also labor-input countries as well.

In Thailand, in the period of Vietnam War, because of the establishment of many American air-force bases in the northeastern part of Thailand, there are also many construction companies there at the same time. However, in 1975, those Air-force bases were closed and moved their companies to the developing Middle-East. Along with this movement of capital, those Northeastern Thai people who worked in those construction companies went to Middle-East for work as well¹⁵.

However, in the 1990s, along with the development of East Asia, in many export processing zones in this area, there are more workers needed to complete the work of ‘global market chain’¹⁶. In this kind of situation, many Northeastern Thai people changed their destination from Middle-East to Southeast and East Asia¹⁷. For example, one of my informant, who was the secretary of one manpower agent company in Thailand, said that: “The situation is often like that: the technique and knowledge

¹³ The meaning of “reproduction” here, Liu uses the concept of Burawoy, that is, “maintenance” and “renewal”. See Michael Burawoy, 'The Function and Reproduction of Migrant Labor: Comparative Material from Southern Africa and the United States', *American Journal of Sociology*, vol. 81 (1976), pp. 1050-92.

¹⁴ Mei-chun Liu, 'A Critique from Marxist Political Economy on the "Cheap Foreign Labor" Discourse', *Taiwan: A Radical Quarterly in Social Studies*, vol.38 (2000), p. 59-89. (in Chinese)

¹⁵ Chen, *op. cit.*, p.21-22.

¹⁶ “Global market chain” means that sometimes the manufacturing of one products are not just in one country. It is often the situation that one company orders in one country (ex. America), and the other company manufacturing those products in another country(ex. Taiwan), but use those workers from other countries (ex. Thailand).

¹⁷ For example, they are Taiwan, South Korea, Hong Kong, and Singapore, which played the “middle part” of the “global market chain”.

from Japan, the factories in Taiwan, the workers from Thailand, and the manpower agents earn the money”. Although this is just one case of those developments of capitalism, it implies that the globalization of labor market and the movement of capital had effect on where those migrant labors went to.

National: Policy and Modernity

It is often said that those kind of transnational migration could be a challenge to the framework of “nation-states”¹⁸. Like the idea of political economy school, those histories or structures could not be understood within the framework of “nation-states”, but should be understood in a broader level. But as what Sherry Ortner says, “the political economy model is too economic, too strictly materialist. Political economy, in other words, is not political enough”¹⁹. It is really true when we consider other political issues into those problems, we still could not ignore the power of the nation-states. For example, nation-states play the role as gate-keepers to decide who could come in the country to work or who could go out to work. Besides, like the issues of citizenship or the inclusion and exclusion in constructions of the ‘nation’, we still have to conceptualize those issues within the framework of “nation-states”²⁰.

In Thailand, the policy of state played a central role, too. In 1980s and 1990s, there was actually a great economic development in Thailand. However, those developments were mainly controlled by the city elites because of the policy of developmental focus in order: “scarce resources have been allocated more often to elites rather than the masses, Bangkok rather than the provinces, Bangkok elites rather than Bangkok masses, and provincial elites rather than provincial masses”²¹. With this kind of policy, most foreign investments were put in Bangkok, and most constructions were done in Bangkok. This caused the unbalanced development between Bangkok and other rural areas. Because of that, there are not so many opportunities of wage labors in other areas except Bangkok, like Northeastern Thailand.

However, it is too simple to say that the developmental policy of the state only had impact on the unbalance of economic development in Thailand. Those policies also had effect in another way. Those differences between Bangkok and Northeastern

¹⁸ For example, James Clifford, 'Diasporas', *Cultural Anthropology*, 9 (1994), p. 302-38.

¹⁹ Sherry B. Ortner, 'Theory in Anthropology since the Sixties', *Comparative Studies in Society and History*, vol.26 (1984), p. 126-66.

²⁰ Katie Willis, Brenda S. A. Yeoh and S.M. Abdul Khader Fakhri, 'Introduction: transnationalism as a challenge to the nation', in Brenda S. A. Yeoh and Katie Willis eds., *State/nation/transnation : perspectives on transnationalism in the Asia-Pacific*, (London, New York, 2004), p. 1-15.

²¹ Michael J.G. Parnwell and Daniel A. Arghiros, 'Introduction: Uneven development in Thailand', in *Uneven development in Thailand*, ed. M. Parnwell (Aldershot, 1996), p.6.

Thailand are emphasized in the daily discourses by the media, and make Northeastern people to think they are inferior, and want to become more “developed”. For example, it is often used the distinction of “city people” (คนเมือง *khon meuang*) and “rural people” (คนบ้านนอก *khon baan nok*) to distinguish people from those different parts²². That makes those Northeastern people to imagine the “progress”(เจริญ *jaroen*) and “development”(พัฒนา *pattana*)²³ of Bangkok, and even extend to the imagination of other more developed countries. Consequently, to work outside their hometown becomes something “up-to-date” (ทันสมัย *thansamay*) for those people²⁴.

This kind of imagination of “modernity” could be understood on how they used their money when they came back from working abroad. Most of them did not save their money, but used them to buy some “up-to-date” things. For example, they would buy the TV sets, cars, and etc. Or they would use their money to build their own new “modern” kind of houses. And then, when other people saw those things they bought, they would want to go outside to work as others did, because it’s “up-to-date”. One of my informants told me that, soon after he was back from working in Taiwan, he not only built a new house, but also bought one new car. However, after several months he sold his car, because he even didn’t know how to drive a car and didn’t have driver’s license. So we can see what push them to work overseas is not just the economy factor, but also the imagination of modernity made by the national policies and discourses²⁵.

Hierarchy²⁶ and Gender Struggle in the Community

From above, we know the political economy in the global level and the policy and modernity in the national level could explain labor migration in the macro-level. However, on the one hand, it simplifies the power of local socio-culture²⁷; on the

²² When I did my pre-field research in the northeastern Thailand, some of my Thai friends living in the city recommended me not to live with those people, or I would become “rural people” (คนบ้านนอก *khon baan nok*).

²³ It is often to hear these key words in their daily dialogue. Besides, there are many roads and building in Northeastern Thailand named after those key words.

²⁴ Mary B. Mills, 'Migrant Labor Takes a Holiday: Reworking modernity and marginality in contemporary Thailand', *Critique of Anthropology*, vol.19 (1999), p. 31-51. Mary B. Mills, *Thai women in the global labor force : consuming desires, contested selves*, New Brunswick, N.J., 1999.

²⁵ In Philippines, the situation is similar. Many research on Philippines workers working overseas said their motivation of working abroad are kind of “modernity”. See Pei-Chia Lan, ‘A Transnational Topography for the Migration and Identification of Filipina Migrant Domestic Workers’, *Taiwan: A Radical Quarterly in Social Studies*, vol.48 (2002), p.11-59. (in Chinese)

²⁶ I use the term “hierarchy” instead of “class” because of two reasons. First, although the difference here I want to say is the economical difference, but it doesn’t match the classical definition of “class” by Marx, which is defined by the ownership of “means of production”. The other reason is that, in many researches on Thai society, it is often said that Thai society is a hierarchical society. That is why I use the term “hierarchy” here.

²⁷ Marshall D. Sahlins, 'Cosmologies of Capitalism: the trans-Pacific sector of the world system', in N.

other hand, it homogenized all the people in the local level without paying attention to the difference of class and gender in the local level. Because of those reasons, if we just study labor migration in the global and national level, we could not understand the dynamics between local forces in the micro-level and those forces in the macro-level.

In Northeastern Thailand, we could see that not all of those people could have the opportunities to go working overseas. In order to go working overseas, those workers had to pay lots of fees for visas, agents, airplanes, and etc. If they don't have enough cash, they could borrow money from the bank or agents. However, they still have to sell their filed, buffalos or other properties as deposits. Because of this, those who could go working overseas are often not "the poorest" in the village. It is the same in other countries²⁸.

Besides the economic difference in the village, there is still gender differences in those who going work overseas. In Northeastern Thailand, Most of those who go working overseas are men (see fig. 1). Comparing with that, more female workers chose to work within Thailand (ex. factories or other wage labors in Bangkok).

Those problems above should be considered in the differences in the local level, especially the dynamics between the forces beyond and the local one. From the last two sections above, we know that there are some opportunities of wage labors in Northeast Thailand and Bangkok. With the establishment of American air-force bases in the northeastern part, there are some construction companies offering wage jobs to those local persons. Also, there are more and more shops established for food and entertainment for those American soldiers in Northeastern Thailand²⁹, which offer many wage jobs for the local people. Besides, the foreign investment in Bangkok and the imagination of "modernity" affected by the media and the policy, it attracts many northeastern people to go working in Bangkok. Because of those reasons, there are some people in the Northeastern Thailand who could have more income than before. And that leads to the economic difference in the local level.

B. Dirks, G. Eley and S. B. Ortner eds, *Culture/power/history : a reader in contemporary social theory*, (Princeton, N.J., 1994[1988]), p. 412-55.

²⁸ Like those Filipino worker who go to Taiwan to become home servants, in Philippines, many of them were well-educated and had good wages in the city. And because of that, they always feel problems of "rank identity" when going to Taiwan to do those kind of "low-level" jobs. See Pei-Chia Lan, *op. cit.*

²⁹ For example, in the city I did my pre-field research, there is one road named "*soi farang*" (means "Foreigners' Lane") by the local people. Because along this road, there are many restaurants, bars, pubs established from the period of Vietnamese War.

In the situation of this economic difference, those people who had the high rank before feel threatened by those who earned their money within the countries from 1960s to 1980s. They chose to go working overseas as the way to maintain their high rank in the hierarchical society³⁰. In other words, the meaning of labor migration in the local level is kind of rank struggle in the hierarchical society.

In addition to rank, the opportunities of wage jobs in Northeastern Thailand and Bangkok had impact on gender differences as well. In those who leaving their hometown to work outside within Thailand, many of them are female. In Thai society, it is not strange for women to do economic activities, because they played the role of “mother-nurturer”³¹. However, when those women worked outside, they were going to have more freedom and less control from the family, and that will cause a problem in Thai society. As one research on the female factory workers in one Thai village, although those factory women still did the traditional house-warming ceremony which was expected by the community before, there were some changes after they worked in the factory. They added one party after the process of the house-warming ceremony, and invited their colleagues in the factory to come, and did something enjoyable but not acceptable by the village. Consequently, it expressed the tension between freedom of those factory women and the community³².

Besides their freedom and tension with the community, another problem is the sex control. In many research, it is said that migrant female workers are suspicious as prostitute or debauched women easily³³. It is the same within the context of Thai society. There are many massage parlors or go-go bars in Bangkok, which are aimed at prostitution of local men or foreign tourists. So it is full of risk that female workers from Northeastern Thailand would do jobs like that. Even if it is not the case, the ‘romance’ or sexual experimentation of women are also not allowable in Thai society. This challenges the authority of parents, whom traditionally have the responsibility to control the sex of their daughters³⁴. Besides, this leads to kind of threat to men who

³⁰ It is a usual way for the hierarchical society to solve their distribution problem by finding resources outside the society. See Lucien M. J. Hanks, 'Merit and Power in the Thai Social Order', *American Anthropologist*, 64 (1962), pp. 1247-61..

³¹ Charles. F. Keyes, 'Mother or Mistress but Never a Monk: Buddhist Notions of Female Gender in Rural Thailand', *American Ethnologist*, 11 (1984), p. 223-41.

³² Kyonosuke Hirai, 'Exhibition of Power: Factory Women's Use of the Housewarming Ceremony in a Northern Thai Village', in S. Tanabe and C. F. Keyes eds, *Cultural crisis and social memory : modernity and identity in Thailand and Laos* (Honolulu, 2002), p. 185-201.

³³ For example, in Malaysia, see Aihwa Ong, 'State versus Islam: Malay families, women's bodies, and the body politic.', in A. Ong and M. G. Peletz eds, *Bewitching Women, Pious Men: Gender and Body Politics in Southeast Asia* (Berkeley, 1995), p.159-94. In Bangladeshi, see Santri Rozario, 'Outside the Moral Economy? Single Female Migrants and the Changing Bangladeshi Family', *The Australian Journal of Anthropology*, vol.18 (2007), p. 154-71.

³⁴ Mary B. Mills, 'Engendering Discourses of Displacement: Contesting Mobility and Marginality in

work in their hometown. Along with this kind of worry, Mills noticed that in some parts of Northeastern Thailand, they began to have a rumor there are some ‘widow ghost’ (ผีแม่ผาย *phii mae maai*) in those villages. Because of that, they hold some ceremonies to attack the ‘widow ghost’. They established some penis-like features in the gate of their villages, or men pretended to be a girl to prevent the invasion of the ‘widow ghost’. Mills said that those rumors and ceremonies displayed the worry of the whole community to those women who worked outside, and were kind of “culture resistance” to this phenomenon³⁵.

Oversea migrant workers from Northeastern Thailand should be considered within this context. Most male chose going work overseas not only because of the threat of rank by those who earned money within Thailand, but also because of the gradually uncontrolled freedom of women after they went working outside.

Conclusion

As what I said above, it is too simple to say those Thai workers going working overseas only because they are “economic poor” individually. We should consider the structural force behind that. Consequently, they are “global poor” because of the movement of capital and the difference between them and labor-input countries. They are also “national poor” because of the development policy and the imagination of modernity. Besides, they are also “local poor” because of the struggle of hierarchy and gender.

However, we should consider those structures in a more dynamic way. The global and national forces actually have great impact on those local workers. But we still should consider the hierarchy and gender structure in the local level. Without the local meaning of those global and national changes, we could not understand how those forces play in the every little corner of this world.

Rural Thailand', *Ethnography*, vol. 6 (2005), pp. 385-419.

³⁵ Mary B. Mills, 'Attack of the Widow Ghosts: Gender, Death and Modernity in Northeast Thailand', in A. Ong and M. G. Peletz eds, *Bewitching Women, Pious Men: Gender and Body Politics in Southeast Asia* (Berkeley, 1995), p. 244-73.

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Home and Away
Linkages of Thai Oversea Labor between Home and Abroad

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Abstract

If we think transnational anthropology as exploring the linkages between different places, this article discusses the linkage in one kind of those human movements, labor migration. Using the case of Thai oversea workers as example, this essay discusses the linkage of home and abroad in global, national, and local levels, and argues that those linkages should be considered as a entangled process of the global development of capitalism, consciousness of modernity, and local struggle of status of hierarchy and gender, but not separated forces.

Introduction

Labor migration, as one kind of human movements, is said to be an obvious phenomenon in the present period of global age. With the largely increasing moving speed of capitals, ideas, and even people, the scale of labor migration today is totally different from several centuries ago. Besides, because of the different control system of nation-states from before, issues of labor migration today are even more complicated (Willis, et al. 2004).

However, the force to form the paradigm of labor migration today is needed to explore. If we follow the explanation of neoclassical economics, the reason those migrants working overseas could depend on the decision of independent migrants on assessment of migration markets (Suphang and Risser 2000 :11); in other words, when one individual migrant thinks he/she wants to work overseas, that is because he/she could only has lower wages in one place than in the other place that he/she wants to go. However, although this kind of analysis explains the motivation of those individual migrant labors, it fails to understand what the ‘structures’ behind this phenomenon.

In opposition to the assumption of ‘individual maximum interest’, anthropologists more concern about the relations of people and places when talking about transnational human movements, for example, labor migration. In his own reflection about multi-sited ethnography, Hage (2005) argues that, instead of researching the relationship within so many sites, to see the geographically separated locations as one site is more important. He says “If I was committed to study a

transnational family or village as a global phenomenon, then I could not treat all the locations in which each of their members existed as a separated site. I had to treat all these locations, dispersed as they were, as just one site.” (2005: 466). In other words, it means that we should consider the linkages among those places, but not just what happened in many distinct places.

But how do we conceptualize the ‘linkages’ between those places? First, we should consider the global structure behind those human movements. If we follow the aspects of political economy school, then we could consider those distinct countries within a larger system (Shannon 1989: 20-28). As what Mintz (1986) says about the consumption of sugar in 16th century, the different usages of sugar in Europe were due to the change of socio-economic situations within Europe, but caused the large scale of forced labor migration from Africa to Caribbean. Besides, like Eric Wolf (1982) says, the development of industrial capitalism from Europe had great impact on the people all over the world, and caused the large scales of labor migration within the whole world. Consequently, we could see, under the paradigm of Marxism, the political economy school thought the development of capitalism in the whole world caused the ‘linkages’ between those different parts of the world.

However, the analysis of political economy school is often in a too objective way without paying attention to the subjective meaning of those guest workers. As what Appadurai says, transnational anthropologist should pay more attention to the imagination and representation of those transnational workers, “because the very displacement that is the root of their problem ... is also the engine of their dreams of wealth, of respectability, of autonomy.” (Appadurai 1996: 207). Similarly, Vertovec (1999) also says that we should pay more attention to the transnational ‘consciousness’. In other words, how those transnational workers in home countries or working places to ‘imagine’ or ‘make sense’ the other place is important for anthropologists to explore.

Besides, some anthropologists thought that the representation of those ‘making sense’ should be not only the ‘consciousness’, but also embodied through their sensual experiences as well. For example, making food or taste of food could be one way for refugees to ‘experience’ their connection with their ‘home’ (Langfield and Maclean 2000; Warin and Dennis 2005). Or like in the case of refugees from East Timor, the performance of their trauma in the collective activity made them ‘experience’ their trauma, and transformed their personal trauma into collective

experienced one (Wise 2003). Those all put emphasis on the bodily experiences to connect different places rather than only consciousness.

However, what those migrant guest workers have to face is not only those 'imagined' or 'experienced' things, but also their belonging communities. Along with the control of nation-states mentioned above, most of those migrant workers are living in a 'transnational field' (Fouon and Glick Schiller 2001) rather than moving from one side and settling down in another side. Because of that, most of them are like what Hage (2005) says, what they have to face are not the 'imagined communities', but those 'concrete' familial communities. For example, we could see the case of Haiti women in America. Although they were working in America, they still have the connection with their family in Haiti, and send their money back to fulfill her responsibility to be a 'Haiti women' as well (Fouon and Glick Schiller 2001). And like the case of Bangladeshi Women working in Australia, for her to send money back home or to help people in the hometown is the "moral economy", which let her connect between Australia and her hometown (Rozario 2007).

From above, we have known that there are many ways to conceptualize the 'linkages' between places, like from global political economical structure, personal consciousness and experience, or the moral economy within the communities. However, I want to argue that, those different 'linkages' are interlinked with each other, but not separated. Here I want to take Thai oversea workers as an example to explain this 'interlink of linkages'. First, I will introduce the background of oversea workers from Thailand. And then, I will discuss how the global political economic structure affects Thai Labor migration and how the national development makes the consciousness of modernity about working overseas. Finally, I want to argue that those global structure and consciousness of modernity should be put into the concrete local context. Then we could know why those Thai oversea workers want to go overseas.

Most of the information or aspects below are mainly the anthropological and sociological study on society and culture in Thailand. However, because there are many Thai migrant workers working in Taiwan, and I am more familiar with the situations of migrant workers in Taiwan, I will also refer to some sociological research on migrant workers in Taiwan. Besides those two main resources above, there are still some statistics from the Thai government. And there are some of interviews and observation from my pre-field research as well.

Background: Oversea Workers from Thailand

In Thailand, those migrant workers working overseas don't come from all of Thailand averagely. Geographically speaking, most of them come from the northeastern part of Thailand, where is often called "*Isan*" in Thai. (see Fig.1) Ethnically speaking, those people are said to be Thai-Lao or Isan. Although Thai-Lao and Central Thai (or Siam) belong to the same language family, the Thai-Lao dialect are more close to most of the peoples in Laos than that in Central Thai..

	1996			1997		
	Men	Women	Total	Men	Women	Total
Northeast	77360	8251	85611	59077	5203	64280
North	22218	2576	24794	16732	1403	18135
Central	2413	865	3278	1464	524	1988
East	887	196	1083	700	128	828
West	440	115	555	207	51	258
South	123	33	156	126	24	150
Total	103441	12036	115477	78036	7333	85639
Male:Female	8:1			10:1		

Fig.1 Origin of Thai oversea workers (Suphang, et al. 2001)

Traditionally, the economy in Northeastern Thailand is agriculture, it is said that over 90% people work in agricultural sector as making their living (Rogers 1989: 35). And because the land to man ratio is relatively high than other Asian countries, in Thai history there were seldom problems between landlords and tenants, which often happened in other Asian countries. Most people there have their own lands (Chai 1987). But if agriculture is said to be the mainstay of the Northeastern economy, it is unfortunate that the soils are mostly relatively infertile with a low water retention capacity (Rogers 1989: 34). And because of the problem of water retention capacity, crops here could not be harvested in whole of the year. Instead, it is a seasonal agriculture. Most of them plant the rice between July to August, and harvest between October to November. During the dry season, the economical pressure will increase (Chen 2004: 20).

One way to solve this problem is the seasonal migration work from Northeastern part to Bangkok, which is the economic center of Thailand. As one research says, in a two-year census, more than 24% people of Northeastern Thailand have the

experiences going outside their hometown more than one month. Besides, more than half of them are seasonal movement, not permanent one (ibid.: 20). And at present, there are more and more people choose to work in other countries to work, where they could have even higher income than in Bangkok.

Comparing the incomes of different parts of Thailand (see Fig. 2), it seems easy to say that they will go outside to work in Bangkok or in other countries, because they are “poor”. It is often said because there are wage labors with higher incomes in Bangkok or other foreign countries, those workers go to those places to work. But as what I discussed in the beginning, transnational anthropologist more concern how the places are “connected” rather than just focusing on ‘individual economic desires’, so now I will turn to discuss this from the global political economic structure behind that.

Region	Total income (Unit: Baht)	Current income (Unit: Baht)	Percent of current income to total income
Greater Bangkok	33,088	17,537	98.6
Central Region	19,279	32,788	99.1
Northern Region	13,146	19,028	98.7
Northeastern Region	11,815	12,808	97.4
Southern Region	18,668	11,624	98.4
Whole Kingdom	17,787	18,461	98.9

Fig 2. Average Monthly Total Income and Current Income by Region: 2006³⁶

Global: Political Economy

Instead of explaining in wills of individuals, the political economy school uses the structures responding to the development of capitalism to explain the situation. And among those explanations, two of them are most important: segmented labor market theory and historical structuralism theory.

From the segmented labor market theory, it is said that we should consider the economic structure of the labor-input countries. We should divide the labor market of highly industrialized countries into two parts, that is, ‘the primary sector’ and ‘the secondary sector’. ‘The primary sector’ means those jobs which are good and secure, high pay and with good working conditions; in contrast, ‘the secondary sector’ means

³⁶ Report of the 2006 Household Socio-Economic Survey, Whole Kingdom, National Statistical Office, Ministry of Information and Communication Technology, Thailand.

the jobs which are unstable, low pay, with limited benefits and hazardous working conditions. Because of the division of labor market, people in the highly industrialized countries only want to do the jobs in the primary sector. However, the secondary sector still needs someone to do, so one way is to find the ‘foreign cheap labor’ from those developing or underdeveloped countries (Suphang and Risser 2000 :11).

For example, in the case of Taiwan, in 1990s there is a ‘strange’ situation in the labor market of Taiwan. It is the period that Taiwan began to input the foreign labors from Southeast Asian countries³⁷. But in the same time, it is also a period that there is a high unemployment rate in Taiwan. Liu (2000) uses the segmented labor market theory to explain this phenomenon. She argues in Taiwan, foreign labors from Southeast Asian countries are inputted to do those undesirable jobs in ‘the secondary sector’, like construction workers, factory workers, or house servants. Besides, she uses the ideas of division of ‘production’ and ‘reproduction’³⁸ to explain why those foreign workers could be paid low wages. It is because those wages of their ‘production’ in Taiwan are be used for ‘reproduction’ of them in their home countries. This not only implies that the wages in ‘the secondary sector’ couldn’t match the fees of ‘reproduction’ in Taiwan (That is also why Taiwanese don’t want to do this kind of job), but also implies that the different fees of ‘reproduction’ between labor-input countries and labor-output countries. And this is the basic reason those different countries could be connected.

Although the segmented labor market theory could be used to explain the difference within the labor-input countries and between the labor-input countries and labor-output countries. It fails to explain the change of how this global system works. However, the historical structuralism focuses on the globalization of the market economy, that is, the movement of the capital, to explain how the system works. Under the development of capitalism, it not only affects the labor-output countries but also labor-input countries as well.

In Thailand, in the period of Vietnam War, because of the establishment of many American air-force bases in the northeastern part of Thailand, there are also many construction companies there at the same time. However, in 1975, those air-force bases were closed and moved their companies to the developing Middle-East. Along

³⁷ Until now, there are only contract guest workers from six countries legal in Taiwan, that is, Malaysia, Thailand, Indonesia, Vietnam, Philippines, and Mongolia. And in those labors, more than 90% come from Thailand, Vietnam, and Philippines. From Bureau of Employment and Vocational Training, Taiwan(R.O.C.).

³⁸ The meaning of “reproduction” here, Liu uses the concept of Burawoy, that is, “maintenance” and “renewal”. See Burawoy(1976). See also Lan(2006).

with this movement of capital, those Northeastern Thai people who worked in those construction companies went to Middle-East for work as well (Chen 2004: 21-22).

However, in the 1990s, along with the development of Southeast and East Asia, in many export processing zones in this area, there are more workers needed to complete the work of ‘global market chain’³⁹. In this kind of situation, many Northeastern Thai people changed their destination from Middle-East to Southeast and East Asia⁴⁰. For example, one of my informant, who was the secretary of one manpower agent company in Thailand, said that: “The situation is often like that: the technique and knowledge from Japan, the factories in Taiwan, the workers from Thailand, and the manpower agents earn the money”. Although this is just one case of those developments of capitalism, it implies that the globalization of labor market and the movement of capital had effect on where those migrant labors went to.

Destination	1991	1992	1993	1994	1995
Saudi Arabia	39,600	25,000	15,000	10,000	6,000
Qatar	3,000	3,000	3,500	3,500	2,000
U.A. Emirates	3,500	3,000	3,500	3,500	2,500
Kuwait	2,800	5,500	3,000	3,000	3,000
Israel	2,300	3,000	3,500	7,000	15,000
Other Middle East Countries	2,000	2,000	2,500	3,500	2,000
Libya	18,000	25,000	20,000	17,000	4,000
Other African Countries	0	0	1,500	1,500	1,000
Malaysia	10,000	25,000	30,000	38,000	40,000
Singapore	27,000	50,000	50,000	50,000	50,000
Brunei	11,000	20,000	21,000	25,000	36,000
Hong Kong	15,500	20,000	25,000	26,000	36,000
Japan	25,000	76,000	100,000	80,000	80,000
Taiwan	7,000	20,000	80,000	150,000	180,000
Other Asian Countries	10,000	10,000	10,000	10,500	10,500
Total	178,700	290,000	370,500	430,700	450,000

Fig.3 Estimated Numbers of Thai Oversea Labor (by Year and Destination) (Chen 2004)

³⁹ “Global market chain” means that sometimes the manufacturing of one products are not just in one country. It is often the situation that one company orders in one country (ex. America), and the other company manufacturing those products in another country(ex. Taiwan), but use those workers from other countries (ex. Thailand).

⁴⁰ For example, they are Taiwan, South Korea, Hong Kong, and Singapore, which played the “middle part” of the “global market chain”.

From the discussion of the section, we could know that because of the division of labor market sector in one place and the division of ‘production’ and ‘reproduction’ of those guest workers, it makes the labor-input and labor-output countries connect with each other. Besides, because of the movement of capital, it decides where those connections should be established.

National: Consciousness of Modernity

But is the explanation of political economy really enough? It is often said that transnational migration could be a challenge to the framework of “nation-states” (ex. Clifford(1994)). Like the idea of political economy school, those histories or structures could not be understood within the framework of “nation-states”, but should be understood in a broader level. But as what Sherry Ortner says, “the political economy model is too economic, too strictly materialist. Political economy, in other words, is not political enough” (Ortner 1984). It is really true when we consider other political aspects into those issues, we still could not ignore the power of the nation-states. For example, nation-states play the role as gate-keepers to decide who could come in the country to work or who could go out to work. Besides, like the issues of citizenship or the inclusion and exclusion in constructions of the ‘nation’, we still have to conceptualize those issues within the framework of “nation-states” (Willis, et al. 2004).

In Thailand, the policy of state played a central role, too. In 1980s and 1990s, there was actually a great economic development in Thailand. However, those developments were mainly controlled by the city elites because of the policy of developmental focus in order: “scarce resources have been allocated more often to elites rather than the masses, Bangkok rather than the provinces, Bangkok elites rather than Bangkok masses, and provincial elites rather than provincial masses.” (Parnwell and Arghiros 1996: 6). With this kind of policy, most foreign investments were put in Bangkok, and most constructions were done in Bangkok. This caused the unbalanced development between Bangkok and other rural areas. Because of that, there are not so many opportunities of wage labors in other areas except Bangkok, like Northeastern Thailand.

However, it is too simple to say that the developmental policy of the state only had impact on the unbalance of economic development in Thailand. Those policies also had effect in another way. Those differences between Bangkok and Northeastern Thailand are emphasized in the daily discourses by the media, and make Northeastern people to think they are inferior, and want to become more “developed”. For example,

it is often used the distinction of “city people” (คนเมือง *khon meuang*) and “rural people” (คนบ้านนอก *khon baan nok*) to distinguish people from those different parts⁴¹. That makes those Northeastern people to imagine the “progress”(เจริญ *jaroen*) and “development”(พัฒนา *pattana*)⁴² of Bangkok, and even extend to the imagination of other more developed countries. Consequently, to work outside their hometown becomes something “up-to-date” (ทันสมัย *thansamay*) for those people (Mills 1999a, 1999b).

This kind of imagination of “modernity” could be understood on how they used their money when they came back from working abroad. Most of them did not save their money, but used them to buy some “up-to-date” things. For example, they would buy the TV sets, cars, and etc. Or they would use their money to build their own new “modern” kind of houses. And then, when other people saw those things they bought, they would want to go outside to work as others did, because it’s “up-to-date”. One of my informants told me that, soon after he was back from working in Taiwan, he not only built a new house, but also bought one new car. However, after several months he sold his car, because he even didn’t know how to drive a car and didn’t have driver’s license. So we can see what push them to work overseas is not just the economy factor, but also the imagination of modernity made by the national policies and discourses⁴³.

Besides of the differences of development, the ethnic issue also played an important role among those people within the Thai nation-state. As what I said above, ethnically speaking, the Northeastern Thai people belong to the Thai-Lao ethnic group. This ethnic group is more close to those who live in Laos than Central Thai who live around Bangkok. Like the difference of development, the ethnic issue is often emphasized in daily discourses and media as well. This makes Northeastern people to think they are inferior to the Central people, and want to go working overseas to overcome this inferiority.

So, the developmental policy and issues of ethnic groups makes those northeastern people have consciousness of modernity about “the developing foreign countries”. This makes them to think working overseas is something “up-to-date”.

⁴¹ When I did my pre-field research in the northeastern Thailand, some of my Thai friends living in the city recommended me not to live with those people, or I would become “rural people” (คนบ้านนอก *khon baan nok*).

⁴² It is often to hear these key words in their daily dialogue. Besides, there are many roads and building in Northeastern Thailand named after those key words.

⁴³ In Philippines, the situation is similar. Many research on Philippines workers working overseas said their motivation of working abroad are kind of “modernity”. See Lan (2002).

Local: Hierarchy⁴⁴ and Gender Struggle in the Community

From above, we know the political economy in the global level and the policy and modernity in the national level could explain the connection of different places in the macro-level. However, on the one hand, it simplifies the power of local socio-culture (Sahlins 1994[1988]); on the other hand, it homogenized all the people in the local level without paying attention to the difference of class and gender in the local level. Because of those reasons, if we just study labor migration in the global and national level, we could not understand the dynamics between local forces in the micro-level and those forces in the macro-level.

In Northeastern Thailand, we could see that not all of those people could have the opportunities to go working overseas. In order to go working overseas, those workers had to pay lots of fees for visas, agents, airplanes, and etc. If they don't have enough cash, they could borrow money from the bank or agents. However, they still have to sell their filed, buffalos or other properties as deposits. Because of this, those who could go working overseas are often not "the poorest" in the village. It is the same in other countries⁴⁵.

Besides the economic difference in the village, there is still gender differences in those who going work overseas as well. In Northeastern Thailand, Most of those who go working overseas are men (see fig. 1). Comparing with that, more female workers chose to work within Thailand (ex. factories or other wage labors in Bangkok).

Those problems above should be considered in the differences in the local level, especially the dynamics between the forces beyond and the local one. From the last two sections above, we know that there are some opportunities of wage labors in Northeast Thailand and Bangkok. With the establishment of American air-force bases in the northeastern part, there are some construction companies offering wage jobs to those local persons. Also, there are more and more shops established for food and entertainment for those American soldiers in Northeastern Thailand⁴⁶, which offer

⁴⁴ I use the term "hierarchy" instead of "class" because of two reasons. First, although the difference here I want to say is the economical difference, but it doesn't match the classical definition of "class" by Marx, which is defined by the ownership of "means of production". The other reason is that, in many researches on Thai society, it is often said that Thai society is a hierarchical society. That is why I use the term "hierarchy" here.

⁴⁵ Like Filipino workers who go to Taiwan to become home servants, in Philippines, many of them were well-educated and had good wages in the city. And because of that, they always feel problems of "rank identity" when going to Taiwan to do those kind of "low-level" jobs. See Lan (2002).

⁴⁶ For example, in the city I did my pre-field research, there is one road named "*soi farang*" (means "Foreigners' Lane") by the local people. Because along this road, there are many restaurants, bars, pubs

many wage jobs for the local people. Besides, the foreign investment in Bangkok and the imagination of “modernity” affected by the media and the policy, it attracts many northeastern people to go working in Bangkok. Because of those reasons, there are some people in the Northeastern Thailand who could have more income than before. And that leads to the economic difference in the local level.

In the situation of this economic difference, those people who had the high rank before feel threatened by those who earned their money within the countries from 1960s to 1980s. They chose to go working overseas as the way to maintain their high rank in the hierarchical society⁴⁷. In other words, the meaning of labor migration in the local level is kind of rank struggle in the hierarchical society.

In addition to rank, the opportunities of wage jobs in Northeastern Thailand and Bangkok had impact on gender differences as well. In those who leaving their hometown to work outside within Thailand, many of them are female. In Thai society, it is not strange for women to do economic activities, because they played the role of “mother-nurturer” (Keyes 1984). However, when those women worked outside, they were going to have more freedom and less control from the family, and that will cause a problem in Thai society.

As one research on the female factory workers in one Thai village, although those factory women still did the traditional house-warming ceremony which was expected by the community before, there were some changes after they worked in the factory. They added one party after the process of the house-warming ceremony, and invited their colleagues in the factory to come, and did something enjoyable but not acceptable by the village. Consequently, it expressed the tension between freedom of those factory women and the community (Hirai 2002).

Besides their freedom and tension with the community, another problem is the sex control. In many research, it is said that migrant female workers are suspicious as prostitute or debauched women easily⁴⁸. It is the same within the context of Thai society. There are many massage parlors or go-go bars in Bangkok, which are aimed at prostitution of local men or foreign tourists. So it is full of risk that female workers from Northeastern Thailand would do jobs like that. Even if it is not the case, the

established from the period of Vietnamese War.

⁴⁷ It is a usual way for the hierarchical society to solve their distribution problem by finding resources outside the society. See Hanks(1962).

⁴⁸ For example, in Malaysia, see Aihwa Ong (1995). In the case of unmarried women in Bangladeshi, see Santri Rozario (2007).

‘romance’ or sexual experimentation of women are also not allowable in Thai society. This challenges the authority of parents, whom traditionally have the responsibility to control the sex of their daughters (Mills 2005). Besides, this leads to kind of threat to men who work in their hometown.

Along with this kind of worry, Mills noticed that in some parts of Northeastern Thailand, they began to have a rumor there are some ‘widow ghost’ (ผีแม่ผาย *phii mae maai*) in those villages. Because of that, they hold some ceremonies to attack the ‘widow ghost’. They established some penis-like features in the gate of their villages⁴⁹, or men pretended to be a girl to prevent the invasion of the ‘widow ghost’. Mills said that those rumors and ceremonies displayed the worry of the whole community to those women who worked outside, and were kind of “culture resistance” to this phenomenon (Mills 1995).

Oversea migrant workers from Northeastern Thailand should be considered within this context. Most male chose going work overseas not only because of the threat of rank by those who earned money within Thailand, but also because of the gradually uncontrolled freedom of women after they went working outside. Consequently, working overseas for them is one way to let them connect back to their home town, and they use it to overcome the crisis in their community.

Conclusion

It is too simple to say those Northeastern Thai migrant workers working overseas only because they are ‘economically poor’, although this is often an explanation given by Thai people themselves. However, as Rozario (2007) said, money economy is not the only way to connect those different people and places. From the case of Thai oversea workers, we could see that political economy, consciousness of modernity, and even the hierarchy and gender within the community all played important roles to connect people and places.

However, those different ‘linkages’ could not consider as separate things because they are interlinked with each other. In the beginning, the influences of global foreign investments and state policies made many Northeastern Thai people have the imagination of “modernity” about Bangkok and foreign developed countries. This caused them to have wage labors in Bangkok or a few of them began to work overseas. However, this caused the change of the status of hierarchy and gender in the local

⁴⁹ That should also consider their gender ideology. Male are often thought with positive power, and in contrast, female are often thought with great destructing forces. (Mills 1995)

level. And because of that and the development of Southeast Asia and East Asia, more and more male Northeastern workers chose going working overseas to overcome their crisis in their hometown.

Sahlins (1999) says that “Anthropological Enlightenment” should not only consider the breakdown of many socio-cultures with the development of capitalism and rationalization, but should still consider how the local way of responding or articulation. As we could see here, the phenomenon of Thai oversea workers are the products of the complex process among global, national, and local level. It means that, those Thai oversea workers are not only struggling for their subsistence, but also struggling within the entangled connection of global, national, and local nets.



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วิชา Thai 3A ภาคการศึกษา 1 ปีการศึกษา 2551

คุณภาพแห่งชีวิตในความฝันของผม

ห้วย เชียง หลิน

คนทุกชาติทุกภาษาย่อมมีความฝัน แต่ความฝันของคนแต่ละชาติ อาจจะเหมือนกันหรือแตกต่างกันตามภูมิหลัง วัย เพศ อาชีพ วัฒนธรรม ประเพณี ธรรมเนียมปฏิบัติ ผมเป็นคนใต้หวัน ดังนั้น ความฝันของผม บางอย่างอาจจะเหมือนหรือแตกต่างกับของคนชาติอื่น ๆ ได้เช่นกัน ในบทความนี้ ผมจะกล่าวถึงคุณภาพชีวิตที่ผมฝัน โดยเฉพาะ เรื่องครอบครัว อาชีพ การพักผ่อน การเมือง และความตาย

ครอบครัว

ในระหว่างอายุ 30-40 ปี ผมอยากแต่งงานกับคนที่มีการศึกษาดี และมีจิตใจดี เราสองคนควรจะอยู่ด้วยกันอย่างสงบสุข ไม่มีการทะเลาะ และการขัดแย้งกันบ่อยครั้ง เราสองคนต้องมีการวางแผนครอบครัวด้วยกัน และรู้จักประนีประนอม จะได้ช่วยสนับสนุนซึ่งกันและกัน นอกจากนั้น ถ้าบางทีใครทำผิดไม่ว่าจะโดยตั้งใจหรือไม่ก็ตาม ก็ต้องรู้จักให้อภัยกันด้วยแทนที่โกรธกัน

หลังจากแต่งงานแล้ว ผมอยากมีครอบครัวเดียวที่อยู่กับภรรยาและลูก ๆ ไม่ใช่ครอบครัวขยายที่อาศัยอยู่กับพ่อแม่ ญาติ ๆ หรือปู่ย่าตายาย แต่ถ้าเป็นไปได้ ผมอยากจะทำอาชีพอยู่ใกล้ๆบ้านพ่อแม่ เพื่อจะได้ดูแลท่าน และลูก ๆ ของผมจะได้มีโอกาสใกล้ชิด เรียนรู้บางอย่าง เช่น ภูมิปัญญาท้องถิ่น คุณธรรม และเล่นกับปู่ย่าตายาย

ผมอยากมีลูกเพียง 2 คนเท่านั้น คือผู้ชายหนึ่งคน และผู้หญิงอีกหนึ่งคน เพราะลูกจะได้ไม่รู้สึกเหงา และจะได้เรียนรู้เกี่ยวกับเรื่องของต่างประเทศ นอกจากนั้น การมีลูกเพียง 2 คนไม่มากเกินไป

จึงไม่ต้องเสียทรัพยากรของสังคมมากนัก ผมเองก็ไม่ต้องใช้เงินมากเกินไป เพื่อเลี้ยงลูกด้วย นอกจากนี้ ผมก็จะมีเวลาและมีโอกาสใกล้ชิด ลูก ๆ มากยิ่งขึ้น เพราะไม่ต้องทำงานมากเกินไป

ในฐานะที่เป็นพ่อ ผมต้องทำตัวให้เป็นตัวอย่างที่ดีของลูก เช่น กินอาหารที่เป็นคุณประโยชน์ต่อร่างกาย ออกกำลังกาย และไม่ทำสิ่งที่ ผิดกฎหมายและคุณธรรม จะได้สอนลูกเรื่องศีลธรรม จริยธรรม คุณธรรม และค่านิยมที่ถูก ต้องของสังคมได้ และ สิ่งที่สำคัญที่สุดก็คือ ผมต้องมีเวลาว่างสำหรับอยู่กับลูก ๆ และทำให้ลูก ๆ ได้รับประทานอาหาร ที่ดี และมีคุณภาพ ได้รับการศึกษาที่ดี และเหมาะสมกับความสนใจ และทักษะของลูกแต่ละคน ลูก ๆ ผมก็จะมีทางเลือกในการดำเนิน ชีวิตมากขึ้น ดังนั้น ลูก ๆ ของผมก็จะเติบโตอย่างมีคุณภาพ และจะมี สุขภาพแข็งแรงทั้งร่างกาย และจิตใจ

อาชีพ

ในฐานะหัวหน้าของครอบครัว ผมต้องทำมาหากินเพื่อเลี้ยงดู ครอบครัวของผม เมื่อจบการศึกษา ผมอยากเป็นอาจารย์ประจำอง มหาวิทยาลัยในไต้หวัน เพราะผมจะสอนนักศึกษาจำนวนมากได้ และช่วยพัฒนาทรัพยากรมนุษย์ของประเทศได้ และจะทำการวิจัย เรื่องอะไรก็ตาม ที่ผมสนใจได้ด้วย ดังนั้น อาชีพของผมจึงไม่ใช่ มีความหมายต่อตนเองเท่านั้น แต่ยังเป็นประโยชน์แก่สังคมอีกด้วย

ในสังคม คนที่ทำงานต่าง ๆ ต้องช่วยเหลือซึ่งกันและกัน เช่น นักธุรกิจต้องมีความรับผิดชอบต่อสังคม และจริยธรรมทางด้านธุรกิจ ไม่เอาัดเอาเปรียบลูกจ้าง หรือใช้แรงงานผิดกฎหมาย ไม่ผลิตของที่ทำลายสุขภาพของผู้บริโภค หรือทำลายสิ่งแวดล้อม ธรรมชาติหรือผู้ใช้แรงงานควรมีหุ้นส่วนและส่วนร่วมในธุรกิจ เช่น ถ้าโรงงานของธุรกิจนั้นปล่อยน้ำเสียลงแม่น้ำ หรือนายจ้างจ่ายค่าจ้างต่ำกว่า

ค่าจ้างขั้นต่ำ มีเงื่อนไขการทำงานที่ไม่เป็นธรรม ก็ควรกล้าที่จะดำเนินการบางอย่างในเรื่องดังกล่าวตามขั้นตอนที่ถูกต้องตามกฎหมาย ชาวนาควรจะมีที่ดิน ทำนาเพื่อแก้ปัญหาของวิกฤตการณ์อาหารที่กำลังเกิดขึ้น แต่ต้องไม่ใช่ยาฆ่าแมลง และปุ๋ยเคมีซึ่งเป็นพิษต่อร่างกายมากเกินไป ผู้ก็ควรขายสินค้าด้วย ราคาอันเป็นธรรม และมีความรับผิดชอบต่อสังคม เช่น ไม่ใส่สารปนเปื้อน ในอาหาร คนอื่นๆก็ควรทำมาหากินอย่างสุจริต และไม่ทำร้ายคนในสังคม ทั้งทางตรงและทางอ้อม

นอกจากประชาชนของประเทศแล้ว ถ้ามีคนต่างชาติเข้ามาทำงานในประเทศเรา เราก็ต้องให้พวกเขามีสิทธิเท่ากับเราด้วย เช่น ต้องมีค่าจ้างเท่ากับเรา และต้องมีสวัสดิการเท่ากับเรา เราไม่ควรจะเอาไรต์เอาเปรียบพวกเขา และต้องให้พวกเขามีหุ้นส่วน และมีส่วนร่วมในที่ ๆ พวกเขาทำงานอยู่ รัฐบาลก็ต้องบัญญัติกฎหมายเพื่อรักษาสิทธิของพวกเขาด้วย

การพักผ่อน

นอกจากทำงานแล้ว ผมอยากมีเวลาว่างเพื่อการพักผ่อน เช่น ผมอยากมีโอกาสด่านหนังสือหรือดูหนังที่มีประโยชน์ และมีข้อคิดที่ดี ผมอยากมีโอกาสดูวิทยุหรือดูรายการโทรทัศน์ที่ผมสนใจ ผมอยากมีโอกาสดูพิพิธภัณฑ์หรือหอศิลป์เพื่อชื่นชมผลงานศิลปะประเภทต่างๆ แม้ว่าผมไม่ได้เป็นศิลปินก็ตาม เพื่อพัฒนาจิตใจของผมให้อ่อนโยน

อย่างไรก็ตาม การพักผ่อนดังกล่าวไม่ใช่เพื่อตนเองเท่านั้น แต่ผมต้องมีเวลาว่างสำหรับอยู่กับครอบครัวด้วย ผมอยากมีโอกาสดูเกี่ยวกับครอบครัว ผมอยากมีโอกาสดูสวนสาธารณะกับภรรยาและลูก ๆ ผมอยากมีโอกาสดูห้างสรรพสินค้ากับภรรยาและลูก ๆ ด้วย ผมอยากมีโอกาสดูชนบทกับพ่อแม่ นอกจากนั้น ผมยังอยากมีโอกาสดูเกี่ยวกับ

เพื่อนๆ ด้วย เพราะนอกจากครอบครัวแล้ว ผมและเพื่อน ๆ ก็สามารถ
ช่วยเหลือซึ่งกันและกันในยามจำเป็นได้เช่นกัน

ผมอยากไปเที่ยวต่างประเทศที่มีวัฒนธรรมต่าง ๆ กัน เพื่อเรียนรู้
วัฒนธรรมหลากหลาย ประเทศเราก็น่าต้อนรับนักท่องเที่ยวที่มาจาก
ต่างประเทศ คนที่มาจากต่างประเทศ ต้องให้เกียรติซึ่งกันและกัน
ผมไม่อยากจะให้มีการเลือกปฏิบัติต่อคนต่างชาติ เพื่อให้คนต่างชาติมี
ความรู้สึกที่ดีต่อประเทศของผมและเรา จะได้ร่วมมือกันเพื่อผลประโยชน์
ของมนุษย์ทั่วโลก

การเมือง

ผมอยากอยู่ในประเทศที่มีการปกครองแบบประชาธิปไตย ประชาชน
ต้องมีส่วนในการวินิจฉัยข้อชะตาทางการเมือง เศรษฐกิจ และสังคม
ของชาติ โดยประชาชนต้องไปออกเสียงเลือกตั้ง ไม่นอนหลับสิทธิ์
คนที่หาเสียงก็ต้องไม่ซื้อเสียง จะได้ไม่ทำให้เกิดคอร์รัปชัน นอกจากนั้น
เราต้องมีเสรีภาพในการแสดงออกด้วย

นอกจากสิทธิ์ ประชาชนก็มีหน้าที่ด้วย กล่าวคือ ประชาชนต้องเสีย
ภาษีอากร ให้รัฐบาลตามอัตรา เพื่อให้รัฐบาลมีงบประมาณในการก่อสร้าง
สิ่งอำนวยความสะดวกต่าง ๆ รวมทั้งให้สวัสดิการ และการประกันสังคม
และประชาชน นี่คือการรับผิดชอบเบื้องต้นที่ทุกคนต้องมีต่อสังคม

บางคนก็ควรจะเป็นทหารเพื่อรักษาความมั่นคงของประเทศและ
ประชาชน บางคนก็ควรจะเป็นตำรวจเพื่อรักษาความสงบสุขของสังคม
และต้อง จำไว้ว่า ธรรมเป็นอำนาจ- ไม่ใช่อำนาจเป็นธรรม-

และธรรมต้องเกิดจาก ประชาชน โดยสันติวิธี หรือ สันติประชาธรรม
และทหารกับตำรวจต้องไม่ ใช้อำนาจเกินขอบเขตที่กฎหมายระบุไว้

เราต้องมีกฎหมายเพื่อคุ้มครองคนต่างชาติในประเทศเราด้วย
กฎหมายควรคุ้มครองคนต่างชาติเหมือนอย่างที่คุ้มครองประชาชน

ในประเทศนั้น นอกจากนั้น รัฐบาลของประเทศต้องร่วมมือกัน
เพื่อทำให้การค้ามนุษย์หมดไปให้ได้

ความตาย

เมื่อจะตาย ผมหวังว่าผมจะไม่ตายอย่างไรเหตุผล คือ ตายในสงคราม
ตายเพราะอุบัติเหตุ ตายเพราะอาหาร อากาศ หรือน้ำเป็นพิษ
หรือตายเพราะการต่อสู้กันของคนต่างกลุ่มชาติพันธุ์ ถ้าเป็นไปได้
ผมอยากตายโดยธรรมชาติ ไม่มีโรค และไม่มีความเจ็บปวด
หรือความทรมาน

ก่อนตาย ผมต้องทำพินัยกรรมให้เรียบร้อย และจะระบุไว้ว่า
เมื่อผมตายแล้ว ถ้ายังมีทรัพย์สินเหลืออยู่ ต้องเก็บไว้ให้ภรรยาผมและลูก
ๆ ของผม ไม่ว่าลูกผมยังเล็กหรือโตแล้วก็ตาม เพราะในฐานะที่เป็น
สามีและพ่อ ผมต้องมีความรับผิดชอบต่อภรรยากับลูก ๆ ของผมก่อน
เพื่อครอบครัวของผม จะไม่ต้องเป็นภาระของสังคม แต่ถ้ายังมีทรัพย์สิน
เหลืออยู่อีกมาก ผมจะยกให้องค์กรเอกชนของไต้หวันที่ทำงานเกี่ยวกับ
ผู้ใช้แรงงาน เพื่อจะได้ใช้ให้เป็นประโยชน์ในการพัฒนาคุณภาพชีวิต
ของแรงงานไต้หวันต่อไป

เมื่อตายแล้ว ภรรยา ลูก ๆ และญาติ ๆ ต้องเผาศพผม จะได้มีที่ดิน
เหลือเพื่อให้คนอื่น ๆ ทำเกษตรกรรม และไม่ต้องจัดงานศพของผม
ให้ใหญ่โตเกินไป ผมคิดว่าการจัดงานศพแบบเรียบ ๆ ง่าย ๆ เพื่อระลึกถึง
ผมบ้างก็เพียงพอแล้ว

สรุป

นี่คือคุณภาพแห่งชีวิตในความฝันของผม ผมเพียงแค่อยากมีชีวิตที่
เรียบง่ายง่าย ๆ แต่มีความสุข รวมทั้งอยากให้ทุกคนทั่วโลกสามารถ
อยู่ด้วยกันอย่างสงบ และมีความสุขเหมือนผม

附錄一：研修照片



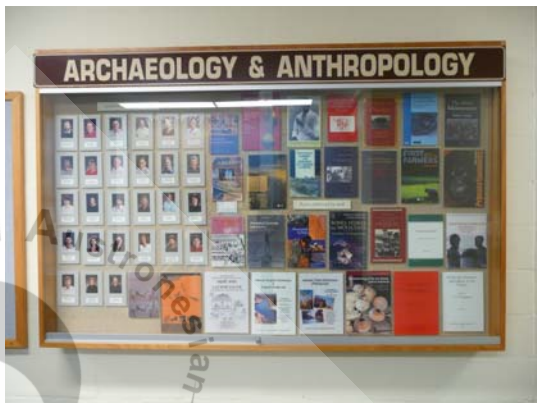
(1)



(2)



(3)



(4)



(8)



(6)

【照片說明】

- (1) 澳州大學台灣同學會交流
- (2) 澳州泰國宗教儀式 1
- (3) 澳州大學校園一景 1
- (4) 澳州大學校園一景 2
- (5) 與當地學生交流 1
- (6) 與當地學生交流 2



(7)



(8)



(9)



(10)



(11)

【照片說明】

- (7) 澳州泰國宗教儀式 2
- (8) 澳州泰國宗教儀式 3
- (9) 澳州大學校園一景 3
- (10) 澳州大學校園一景 4
- (11) 澳州大學校園一景 5