



SYDNEY
SOUTHEAST
ASIA CENTRE



12TH INTERNATIONAL CONFERENCE ON THAI STUDIES THAILAND IN THE WORLD

CONFERENCE PROGRAM
22 – 24 APRIL 2014



12TH INTERNATIONAL CONFERENCE ON THAI STUDIES THAILAND IN THE WORLD

UNIVERSITY OF SYDNEY
22-24 APRIL 2014

The 12th International Conference on Thai Studies (ICTS12) is hosted and supported by the Sydney Southeast Asia Centre, University of Sydney. The Conference is also supported by the Australian Government through the Australia-Thailand Institute of the Department of Foreign Affairs and Trade.



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WELCOMES

WELCOME BY ICTS12 ORGANISING COMMITTEE

On behalf of the Organising Committee of the 12th International Conference on Thai Studies (ICTS12), it is my pleasure to welcome all delegates to the University of Sydney.

ICTS12 is occurring at a very significant and challenging moment in Thailand's social and political history. Now more than ever before, there is a need to build shared understandings in the areas our conference is addressing, including: Thai society, politics, history, economy, culture, environment, and many others. There is also a pressing need that such understandings are based on lively and courteous discussion and debate of the more contentious issues, drawing on sound reasoning and well-documented evidence. Our ambition for ICTS12 is that it provides a space at which many different disciplines, national perspectives, points of view and topics are brought to the table. We hope that the resulting engagement brings academic rigour to the analysis of diverse issues which will have a broader impact beyond the duration of the conference. Your contribution to this conversation matters, and we look forward to your input.

For those who are visiting Sydney and perhaps Australia for the first time, it is our wish that your stay here is enjoyable as well as interesting. For all delegates, we hope that the rich and diverse academic and social program on offer lives up to expectations, provides an opportunity for intellectual exchange inside and beyond the conference rooms, and that it also serves as an opportunity to renew old friendships and make new ones.

Professor Philip Hirsch

Chair, ICTS12 Organising Committee

ICTS12 Committee members:

Dr Susan Banki

Ms Tamerlaine Beasley

Dr Gavan Butler (Academic Program convener)

Professor John Clark

Dr Thushara Dibley

Dr Robert Fisher

Dr Justin Hastings

Dr Holly High

Dr Soimart Rungmanee (Coordinator of Conference Secretariat)

Professor Adrian Vickers

WELCOME BY CHAIR OF THE AUSTRALIA-THAILAND INSTITUTE BOARD

On behalf of the Australia-Thailand Institute, I am pleased and proud to welcome Thai, Australian and international delegates to the 12th International Conference on Thai Studies (ICTS12) at the University of Sydney.

Australia and Thailand have enjoyed longstanding and vibrant connections over more than 60 years of formal diplomatic relations. Our nations work together closely across a broad range of areas of mutual interest, including law enforcement, education, security, disaster management, tourism and trade.

Australia's trade and economic relationship with Thailand has grown strongly since the entry into force of the Thailand-Australia Free Trade Agreement (TAFTA) on 1 January 2005. Thailand is now Australia's eighth-largest trading partner measured by two-way trade and our second-largest in ASEAN. Australia is also Thailand's eighth-largest trading partner.

For many years, the Australia-Thailand Institute has funded activities that strengthen understanding and friendship between the peoples of Australia and Thailand. Our exchange programs have forged new pathways for bilateral cooperation in education in particular. For example, through the Institute's landmark 'Discover Thailand' scholarships program with Universities Australia, we fund young Australian scholars to undertake language study and research in Thailand, providing direct support for the future of Australian academic excellence in Thai Studies.

We congratulate the University of Sydney and the organisers of the Twelfth International Conference on Thai Studies on what promises to be a stimulating and fascinating discussion with one of Australia's most significant and dynamic partners in the Asia-Pacific region.

Mike Courtnall

Chair, Australia-Thailand Institute

WELCOME BY SSEAC DIRECTOR

The Sydney Southeast Asia Centre (SSEAC) is delighted to welcome you to the University of Sydney for the 12th International Conference on Thai Studies (ICTS12). This conference is the culmination of over two years of hard work by the organising committee, and represents one of SSEAC's major scholarly initiatives since its inception in 2012.

The Centre, which brings together over 230 academics from across the university, encourages interdisciplinary engagement with Southeast Asia. We are delighted to see that ICTS12 reflects a broad interest in Thailand across disciplines ranging from linguistics, political science, health and beyond. We hope that this interdisciplinary engagement with Thailand opens doors for new research collaborations between scholars from Thailand, Australia and around the world.

Professor Michele Ford

Director, Sydney Southeast Asia Centre

BACKGROUND AND INTRODUCTION TO THE CONFERENCE

BACKGROUND TO THE INTERNATIONAL CONFERENCE ON THAI STUDIES

The International Conference on Thai Studies (ICTS) has been held every three years since 1981. The first ICTS was a relatively small event, held at the University of Delhi. In 1984, a much larger conference was hosted by Chulalongkorn University and held at the Ambassador Hotel in Bangkok, at a time when the issue of Thai democracy was a hot topic – in part following the marking of half a century since the end of the absolute monarchy, and in part because of the opening up of society, scholarship and politics after the clampdown of the late 1970s. 1987 saw ICTS move to Australia, and one of the hallmarks of this conference was its inclusion of the wider Tai realm, a theme that was continued with its hosting in Kunming in 1990 and at SOAS in London in 1993. The conference moved back to Thailand in 1996 and achieved its largest ever attendance at Chiang Mai University. It was hosted in Europe again in 1999, at University of Amsterdam, at a conference where many civil society issues were aired, including pressing land rights questions. In 2002 the conference was hosted in Isan, and in 2005 moved to North America for the first time, at Northern Illinois University in De Kalb. 2008 and 2011 saw the conference back in Bangkok, at Thammasat and Mahidol respectively. The hosting of this year's ICTS at the University of Sydney marks the first time that the conference is being held outside Thailand in a city with a large Thai presence – hence our theme, "Thailand in the World".

ICTS	YEAR	HOSTING INSTITUTION	VENUE
1	1981	University of Delhi	New Delhi, India
2	1984	Chulalongkorn University	Bangkok, Thailand
3	1987	Australian National University	Canberra, Australia
4	1990	Institute of Southeast Asian Studies	Kunming, China
5	1993	SOAS, University of London	London, UK
6	1996	Chiang Mai University	Chiang Mai, Thailand
7	1999	University of Amsterdam	Amsterdam, the Netherlands
8	2002	Ramkhamhaeng University	Nakhon Phanom, Thailand
9	2005	Northern Illinois University	DeKalb, Illinois, USA
10	2008	Thammasat University	Bangkok, Thailand
11	2011	Mahidol University	Bangkok, Thailand
12	2014	University of Sydney	Sydney, Australia
13	2017	To be announced at ICTS12 closing session 24 April 2014	

THE UNIVERSITY OF SYDNEY

The University of Sydney combines the best of old and new. Combining the elegance of sandstone with new state of the art buildings, steeped in history and engaging with issues of today's world, it is recognised as one of the leading international universities of the 21st century. Today it is a comprehensive teaching and research university committed to the transformative power of education and to fostering greater knowledge and understanding of the world and its people.

The University's aim is to enable the brightest researchers and the most promising students, whatever their social or cultural background, to thrive and realise their full potential, to benefit both Australia and the wider world. Students come to Sydney from 145 different countries, studying across 16 faculties that provide the broadest range of subjects of any Australian university.

Our researchers are tackling the modern world's most complex and pressing problems. For example, the Sydney Southeast Asia Centre brings together over 230 researchers across many disciplines to engage with the countries in our nearest region, addressing such challenges as food security, disability policy, female entrepreneurship and child and maternal health.

Sydney was the first university to be established in Australia, founded in 1850 on a belief that education could change society. It has a strong claim to being the first university in the world to admit students purely on the basis of academic merit. In the 1880s, it was also one of the first universities to admit women on the same basis as men.

The modern University of Sydney is a cosmopolitan institution, close to the heart of Australia's biggest and most vibrant city. It has more than 50,000 students, almost 3500 academic staff and 270,000 alumni around the world. Our graduates have made a difference and improved lives worldwide across all fields of human endeavour, from politics to medicine, the arts and information technology.

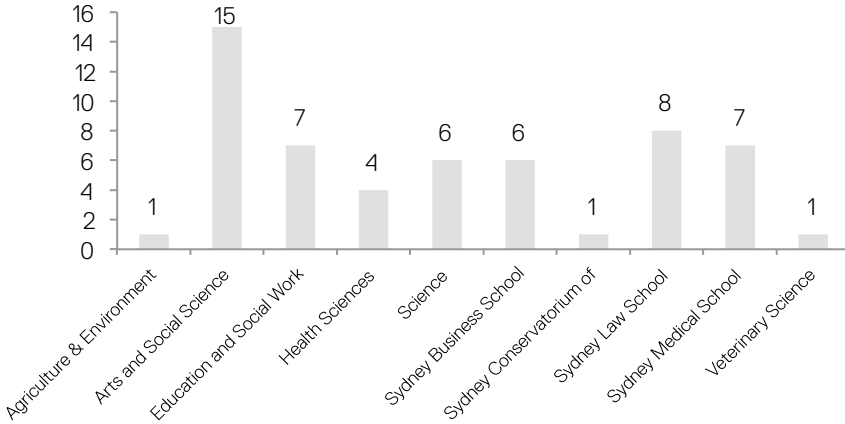
The University of Sydney has a strong international profile and was placed in the top 40 in the 2013-14 QS World University Rankings.

SYDNEY SOUTHEAST ASIA CENTRE AND SSEAC'S ENGAGEMENT IN THAILAND

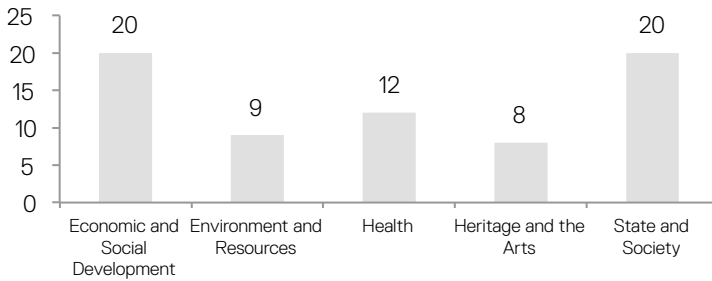
Sydney Southeast Asia Centre (SSEAC) is one of Australia's leading centres of interdisciplinary academic excellence relevant to Southeast Asia in all of its diversity. SSEAC brings together over 230 academics from across the University working in five areas of thematic strength and relevance to the region: economic and social development, environment and resources, health, heritage and the arts, and state and society. SSEAC supports these academics in their work and generates high impact interdisciplinary projects that address the short and longer term strategic challenges faced by countries and communities in the region. In addition, it seeks to enhance the learning experience of undergraduate, postgraduate and research students with an interest in Southeast Asia; create opportunities for students from the region to spend time in Australia, and increase the numbers of Australian students who graduate with a passion for engaging with the region. Finally, in collaboration with the University's faculties, SSEAC promotes the University's and Australia's engagement in the region by partnering strategically with governments, think tanks, non-government organisations and private sector organisations with an interest in Southeast Asia.

SSEAC helps coordinate the University of Sydney's substantial expertise on Thailand and our extensive engagement in-country. Among SSEAC's membership we have fifty-four academics, located in ten faculties, with research and/or outreach interests in Thailand.

SSEAC ACADEMICS BY FACULTY WITH INTERESTS IN THAILAND



ACADEMICS BY RESEARCH CLUSTER (THAILAND)



In 2013, 85 students from Thailand were enrolled at the University of Sydney.

The University of Sydney has a range of different agreements with insitutions in Thailand as outlined in the table below:

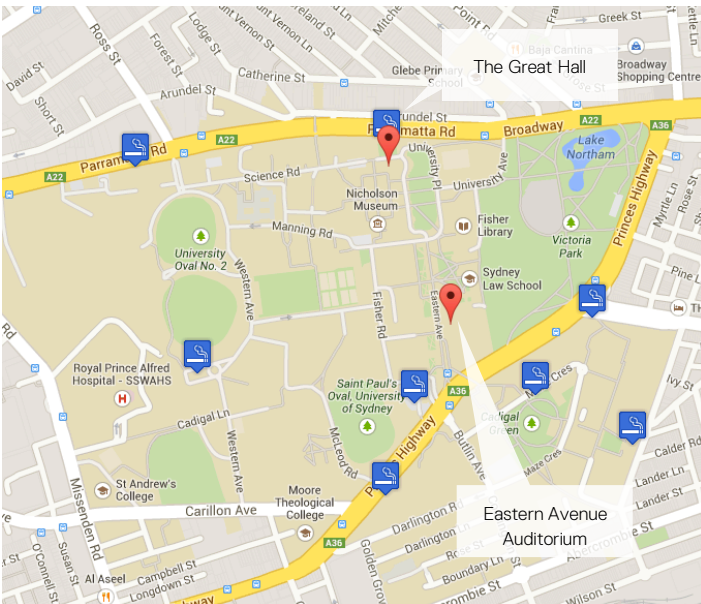
INSITUTION	FACULTY	AGREEMENT TYPE
Chiang Mai University	University Wide	Cotutelle Student Agreement, and an Memorandum of Understanding is being negotiated
Chulalongkorn University	Medicine	Memorandum of Understanding
King Mongkut's Institute of Technology Ladkrabang	Engineering and Information Technology	Memorandum of Understanding
Agricultural Research Development Agency	Agriculture & Environment	Memorandum of Understanding
Thammasat University	Sydney Law School	Memorandum of Understanding
National Anti-Corruption Commission	Sydney Law School	Memorandum of Understanding
Chulalongkorn University	Sydney Law School	Memorandum of Understanding
Chulalongkorn University	University Wide	Student Exchange

CONFERENCE MAPS

SYDNEY MAP



UNIVERSITY MAP



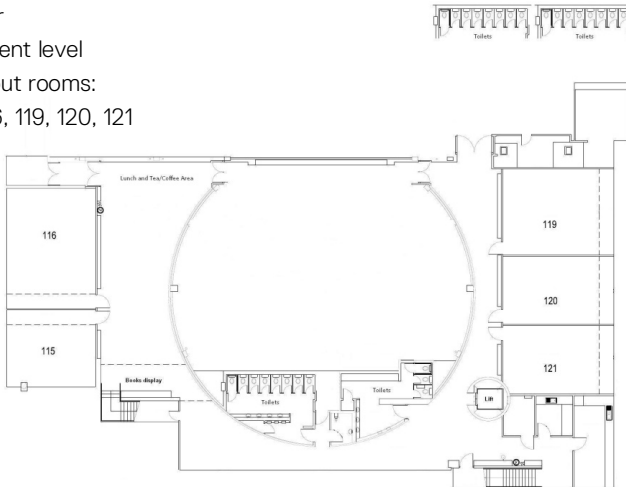
CONFERENCE VENUE

1st floor

Basement level

Breakout rooms:

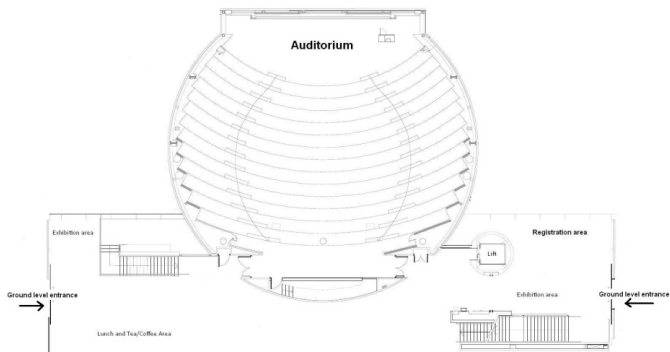
115, 116, 119, 120, 121



2nd floor

Ground level

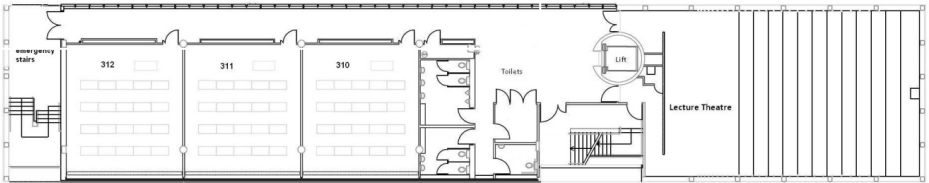
Auditorium and foyer



3rd floor

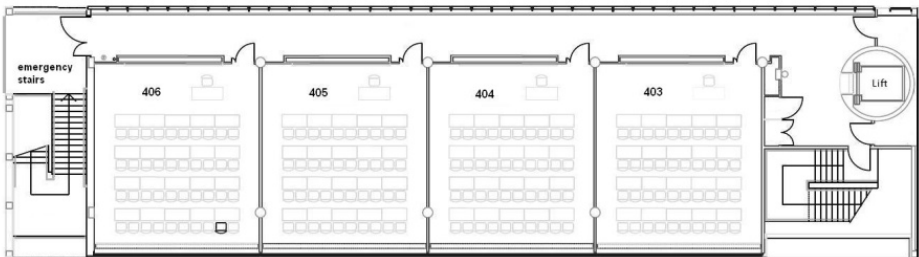
Lecture theatre and

Breakout rooms 301, 311, 312, 311, 312



4th floor

Breakout rooms 403, 404, 405, 406



ACKNOWLEDGEMENTS

The 12th International Conference on Thai Studies could not have come to fruition without the input of many different individuals and institutions. In particular, the Organising Chair wishes to thank:

- The Australia – Thailand Institute for its generous financial support to the conference.
- Sydney Southeast Asia Centre (SSEAC) for its hosting of the conference and for its financial, organisational and administrative support.
- Business Events Sydney for helping put together the initial prospectus and advice on accommodation and other travel options in Sydney.
- Australian Ambassador James Wise for his encouragement and assistance from early in the conference planning through to his participation in the event itself.
- The University Venues, ICT Services, Marketing, Media and Events Teams and the Vice-Chancellor’s Office at the University of Sydney for their organisational support.
- The Organising Committee for their time and ideas during and in-between planning meetings over the past two years, and in particular:
 - Dr Soimart Rungmanee for her tireless and efficient administrative work in conference preparation.
 - Dr Gavan Butler for his hands-on work in assembling an excellent academic program
 - Professor John Clark for putting together an associated arts program
 - Ms Eve Warburton and Dr Thushara Dibley for administrative and liaison work through SSEAC
- Professor Craig Reynolds and Dr Justin Hastings for organising and running the Postgraduate and Early Career Workshop
- Beasley Intercultural for generous contribution of time in the conference planning and input into the Thailand in Australia booklet and forum.
- Mr Jim Middleton and Ms Sally Sitou for advice on media outreach.
- Ms Phaptawan Suwannakudt for design and drawing of the conference logo.
- 4A and University Art Galleries for their hosting of art exhibitions timed to coincide with the Conference.
- Mr Pasoot Lasuka and Mr Charn Panarut for making the short film “Thai-ney” to be shown at the Thailand in Australia forum and for other assistance.
- Daungyewa Utarasint, Visisya Pinthongvijayakul and Wanrug Suwanwattana for their MC roles.

- The following volunteers for their assistance in preparing the conference: Charn Panurat, Jaruwan Enright, Kreedarkorn Kitprayoon, Lada Phadungkiati, Satomi Higashi, Trina Iserona, Tubtim Tubtim.
- All the student volunteers for assistance in registration and breakout room assistance.

Philip Hirsch, Chair, ICTS12 Organising Committee

CONFERENCE SCHEDULE AT A GLANCE

TIME	21 st April 2014
10.00am – 5:00pm	Postgrad and early career researcher workshop
3.00pm – 5:30pm	Registration
TIME	22 nd April 2014
7:45am – 8:45am	Registration
9.00am – 10.30am	Opening and Keynote: Professor Thongchai Winichakul
10.30am – 11.00am	Tea/coffee
11.00am – 12.30pm	Parallel Sessions 1
12.30pm – 1.30pm	Lunch
1.30pm – 3.00pm	Parallel Sessions 2
3.00pm – 3.30pm	Tea/coffee
3.30pm – 5.30pm	Parallel Sessions 3
5.30pm – 6.30pm	Keynote: Professor Jonathan Rigg
6.30pm – 8.30pm	Reception Speaker: Ambassador James Wise
TIME	23 rd April 2014
9.00am – 10.00am	Keynote: Dr Paritta Chalermpong Koanantakool
10.00am – 10.30am	Tea/coffee
10.30am – 12:00pm	Parallel Sessions 4
12.00pm – 1:00pm	Lunch (Business Meeting to be held in Madsen 449 during this lunch hour)
1.00pm – 2.30pm	Parallel Sessions 5
2.30pm – 3.00pm	Tea/coffee
3.00pm – 4.30pm	Parallel Sessions 6
4.30pm – 6.15pm	Thailand in Australia forum
7.00pm – 11.00pm	Conference Dinner: Waterfront Restaurant Speaker: Professor Bob Carr
TIME	24 th April 2014
9.00am – 10.00am	Keynote: Professor Grant Evans
10.00pm – 10.30am	Tea/coffee
10.30am – 12.00pm	Parallel Sessions 7
12.00pm – 1.00pm	Lunch
1.00pm – 2.30pm	Parallel Sessions 8
2.30pm – 3.00pm	Tea/coffee
3.00pm – 4.00pm	Closing, including Professor Craig Reynolds review of Thai Studies
4.30pm – 5.30pm	Araya Rasdjarmrearnsook art exhibition opening with curators: University Art Gallery

SUMMARY TABLE OF CONFERENCE PROGRAM

DAY	TIME	ROOMS												
		1	2	3	4	5	6	7	8	9	10	11	12	13
		EA115	EA116	EA119	EA120	EA121	EA310	EA311	EA312	EA403	EA404	EA405	EA406	Lecture Theatre
Tue 22 nd	9:00-10:30	OPENING AND KEYNOTE: THONGCHAI WINICHAKUL (AUDITORIUM)												
	11:00-12:30	Assam 1	Borders 1	Buddhism 1		Education 1	Language 1	Politics 2	Sexuality 1	South/ Islam 1		Monarchy 1	Art & Design 1	
	13:30-15:00		Borders 2	Buddhism 2		Education 2	Language 2	Politics 3	Sexuality 2	South/ Islam 2	Tai 1	Women 1	Art & Design 2	
	15:30-17:30	Culture 1	Borders 3	Buddhism 3	Society 1	Politics 1	Language 3	Politics 4	Cinema 1	South/ Islam 3	Tai 2	Women 2	Art & Design 3	
	17:30-18:30	KEYNOTE: JONATHAN RIGG (AUDITORIUM)												
Wed 23 rd	9:00-10:00	KEYNOTE: PARITTA CHALERMPOW KOANANTAKOOL (AUDITORIUM)												
	10:30-12:00	Thai values 1	Borders 4/ Ethnic minorities 1	Buddhism 4		Environment 1	Health 1		Sexuality 3	South/ Islam 4		ASEAN 1	Music 1	Monarchy 2 (R2)
	13:00-14:30	History 1		Buddhism 5		Environment 2	Health 2	Politics 5	Sexuality 4		Diaspora 1	ASEAN 2	Music 2	Monarchy 2 (R2)
	15:00-16:30	History 2	Borders 6	Buddhism 6	Literature 1	Environment 3	Health 3			Archaeology 1	Diaspora 2	ASEAN 3	Political economy 1	Politics 6 (R 3)
	16:30-18:00	FORUM: THAILAND IN AUSTRALIA (AUDITORIUM)												
Thu 24 th	9:00-10:00	KEYNOTE: GRANT EVANS (AUDITORIUM)												
	10:30-12:00	History 3	Borders 7	Conflict 1		Environment 4	Literature 2	Education 3 (R1)	Society 2 (R 4)		Rural issues 1	Ethnic minorities 2	Political economy 2	Politics 7
	13:00-14:30		Borders 8	Conflict 2	Borders 9	Environment 5	Literature 3			Buddhism 7	Rural issues 2	Ethnic minorities 3		Politics 8
	15:00-16:00	CLOSING: CRAIG J. REYNOLDS (AUDITORIUM)												
	16.30	ART EXHIBITION RECEPTION (USYD GALLERY)												

THEME (A-Z)	PRESENTER	TITLE
ARCHAEOLOGY	Regular Panel Session 1 EA403 Wed 23 rd 15.00-16.30 Moderator: Martin Polkinghorne	
	Martin Polkinghorne, Christophe Pottier Christian Fischer	One Buddha can hide another
	Pimchanok Pongkasetkan	The Inter-cultural relation of ancient Khmer and Dvaravati: new perspectives from the ancient settlement of Dong Mae Nang Muang, Nakornsawan province, Thailand
	Nicolas Revire	Early buddhist practices in Thailand before the advent of the T(h)ais
	Maurizio Peleggi	Excavating Thailand's prehistory in the cold war
ART AND DESIGN	Regular Panel Session 1 EA406 Tue 22nd 11.00-12.30 Moderator: Clare Veal	
	Koompong Noobanjong	A comparative study on the politics of representation at Wat Benchama Bophit and Wat Phra Sri Mahathat, Bangkok
	Nigel Power	Design and society: a matter of distribution: design and politics in 1960s Thailand
	Anthony Irwin	Is there a buddhist avant-garde? religious themes in the work of contemporary northern Thai artists
	Pre-organised Panel Thai art in global flows: the construction of Thai identity and its others Convenor: Thanavi Chotpradit	
	Session 2: Making sense of the nation: Thai art, the Chakri monarchs and the adoption of western art paradigms EA406 Tue 22nd 13.30-15.00	

THEME (A-Z)	PRESENTER	TITLE
ART AND DESIGN	Chatri Praktinonthakan	Rethinking Tamnan Phutthachedi Siam: the rising of new methodology and plot within Thai art history
	Eksuda Singhalampong	Museums, the politics of space and Thai national identity
	Thanavi Chotpradit	Gratitude and glorification: the visual eulogy of king Bhumibol
	Session 3: Catching up with the world: Thai arts, Thai identity and its others EA406 Tue 22nd 15:30-17:30	
	Veluree Metaveevinij	Constructing Thainess through otherness: the representation of foreigners in films funded by Thai government
	Clare Veal	Through a foreign lens: patriotic and expatriate photographers in Thailand 1970-2010
	Simon Soon	Constructing new cosmopolitan arena: a short history of the Chiang Mai social installation
	Charn Panarut	The modern sports and the constructed identities under the King Rama V's Era
ASEAN	Pre-organised Panel The significance and impact of the ASEAN Economic Community Convenor: Gavan Butler	
	Session 1 EA405 Wed 23rd 10:30-12:00	
	Steve Mullins	Wages and an integrated ASEAN Community: a tale of two classes
	Chris Baker	The other bits of the ASEAN Community: some implications
	Daniel King	Thailand in the coming Southeast Asian economic and socio-cultural communities: Thai investment and finance in Lao PDR and Cambodia and transboundary implications
	Session 2 EA405 Wed 23rd 13:00-14:30	
	Malinee Klangprapan	"EIS "the impact of the ASEAN Economic Community on education management

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

THEME (A-Z)	PRESENTER	TITLE
BORDERS	Pre-organised Panel Methodologies in the Borderland Studies: Case Studies in Burma/Myanmar-Thailand and Laos-Thailand Borderlands Convenor: Busarin Lertchavalitsakul Discussants: Pinkaew Laungaramsri and Jakkrit Sangkhamanee	
	Session 1 EA 116 Tue 22nd 11:00-12:30	
	Winai Boonlue	Methodology in the Thai-Burmese borders: the Karen and their social suffering in the temporary shelter
	Pornpan Kanjanatiwat	Feminist research and gender perspective in the Thai-Burma borderland: the role of textile handicraft making in Karen displaced women's social movement
	Samak Kosem	Very guilty: romanticizing the methods of the anthropologist in fieldworks and the dilemma of self(s) at borders
	Busarin Lertchavalitsakul	From fixed to mobile: multi-sited and traveling ethnography in South Shan state, Burma and Thailand borderland
	Session 2 EA116 Tue 22nd 13:30-15:00	
	Soimart Rungmanee	Conducting fieldwork in the Northeastern Thai-Lao borderlands: context and practices
	Arusa Panyakotkaew	Challenges in tracing "Illicit" cross-Mekong rice trade: a confession from an outsider
	Poonnatree Jiviriyaboonya	Conducting life history analysis in the Thai-Laos borderland: a crucial method for a comparative study on the Naga worships among the Northeastern (Isan) people in Nakhon Phanom, Thailand and the Laotians in Khammuane of the Lao PDR
	Pre-organised Panel Rebellions and Borders at the turn of the 20th Century Convenor: Andrew Walker	
	Session 3 EA116 Tue 22nd 15:30-17:30	

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

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

THEME (A-Z)	PRESENTER	TITLE
BORDERS	Susan Banki	Precarity of place on the Thai Burmese border
	Catherine Shanahan Renshaw	Civil society organisations, national human rights institutions and the evolving human rights regime in Southeast Asia
	Regular Panel Session 8 EA116 Thu 24th 13:00-14:30 Moderator: Kanokwan Manorum	
	Greg Raymond	Pra Wiharn or Preah Vihear: what the Thai-Cambodia temple dispute tells us about Thailand's place in the world
	Jutamane Samakkeent	Nationalism and the Thai-Cambodian conflict (2008-2011)
	Regular Panel Session 9 EA116 Thu 24th 13:00-14:30 Moderator: Pinwadee Srisupan	
	Sunanta Yamthap	Communicating the hazardous disease along the Thai-Laos border
	Ladawan Khaikham	Citizenship for stateless children in temporary shelter areas along the Thailand-Myanmar border
	Siriporn Somboonboorana	Karmic friendships: study on relations between Burmese migrants and Thai people in Thai buddhist
	BUDDHISM	Pre-organised Panel 'Charismatic Monks of Yuan (Northern Thai) Buddhism Convenor: Paul T. Cohen
Session 1 EA119 Tue 22nd 11:00-12:30		

THEME (A-Z)	PRESENTER	TITLE
BUDDHISM	Katherine Bowie	The treasonous Khruba Sriwichai: historical differences in state-Sangha relations in the Lanna and Siamese Regions
	Paul T. Cohen	Charismatic monks of Northern Thailand and Isan: a comparison
	Shigeharu Tanabe	Hermits of the King Mountain: a buddhist utopian movement in Northern Thailand
	Session 2	
	EA119	
	Tue 22nd 13:30-15:00	
	Kwanchewan Buadaeng	Assemblage of Thai, Northern Thai and Karen Charismatic Monks: constructing Buddha-land across a national boundary
	Amporn Jirattikorn	Buddhist holy man Khruba Boonchum: the shift in a millenarian movement at the Thailand-Burma borders
	Wasan Panyagaew	Khruba in exile: restoring buddhist place, remaking home
	Pre-organised Panel	
	Buddhocentrism: Intellectuality and Materiality	
	Convenor: Thanom Chapakdee	
	Discussant: Peter A. Jackson	
Session 3		
EA119		
Tue 22nd 15:30-17:30		
Thanes Wongyannava	Kaleidoscopicity and the transformation of Foucault's thought in Thai Buddhocentrism: the case of Anan Ganjanapan	
Thanom Chapakdee	Buddhocentricism; Buddhism, state and globalization of contemporary Thai art world contexts	
Arthit Mulsarn	No more dirty jokes in Mo Lam! we are Buddhist	
Haoqun Gong	Training the body and soul: a study on Buddhism practice through Buddhadasa Indapanno archives at Bangkok	

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

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

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

THEME (A-Z)	PRESENTER	TITLE
EDUCATION	Regular Panel Session 1 EA121 Tue 22nd 11:00-12:30	
	Natthaporn Panpothong	A good child does what s/he's taught": a critical discourse analysis of Thai primary-school history textbooks
	Tim Cornwall	Seminar-leader effectiveness: teaching short courses in the Thai business community
	Korakoch Attaviryanupap	How Lukthung songs can be integrated with German language learning process of Thai students
	Noppakkao Naphathalung	Using the CIPPA model with the Thai teacher T.V. program on the learning management ability of English teachers
	Regular Panel Session 2 EA121 Tue 22nd 13:30-15:00	
	Shayanisawa Kulrattanamaneeporn Masarus Tuntidelert	An extensive literature review and research approach of Thai values in the future
	Cathy Little	Teacher attitudes, knowledge and perceptions of autism: an international perspective
	David Evans	Off to a good start in reading
	Theresita V. Atienza	Lessons in access and quality: an open learning institution in Thailand
	Roundtable 1: Teaching Thailand: Critical teaching about Thailand, and critical pedagogy for social change within Thailand Bruce Missingham	
	Session 3 EA311 Thu 24 th 10:30-12:00 Kanokwan Manoram; David Streckfuss; Dr Peter Vail; Philip Hirsch	

THEME (A-Z)	PRESENTER	TITLE
ENVIRONMENT/ NRM	Pre-organised Panel Communities and Environments Convenor: Daniel Robinson and Bob Fisher	
	Session 1 EA121 Wed 23rd 10:30-12:00	
	Daniel Robinson Danielle Drozdzewski	Moken and Moklen: environment, identity and change
	Jaruwan Kaewmahanin Enright	Uncertainty and conflict over land tenure: a critical barrier to mangrove restoration on the Andaman Coast
	Siya Uthai	Community and development in globalizing world: local movement on land use in Thailand
	Session 2 EA121 Wed 23rd 13:00-14:30	
	Surin Onprom	REDD+ initiatives and community forest rights in Thailand: opportunities and risks
	Tawatchai Rattanasorn and Bob Fisher	Livelihoods, conservation and community forestry in a landscape with multiple communities: the case of Doi Mae Salong
	Mini-Panel "The future of co-management of environment in Thailand"	
	Pre-organised Panel Transnational Environments, Activism, and Sovereignty Convenor: Peter Vandergeest	
	Session 3 EA121 Wed 23rd 15:00-16:30	
	Teerapong Pomun	The ecology and space of edged people along the Mekong river: the movement of local communities against Lower Mekong dams
	Shaun Lin	Subnational joint cooperation in marine environmental protection: Politics of scale in the institutional arrangements between Trat province of Thailand and Koh Kong province of Cambodia

THEME (A-Z)	PRESENTER	TITLE
ENVIRONMENT/ NRM	Vanessa Lamb	Remaking the national border in cross-border resource development and transnational activism: the case of Nu-Salween River development at the Thai-Burma border
	Chusak Wittayapak	Neo-liberalization of nature through payment for ecosystem services: views from Below
	Session 4 EA121 Thu 24th 10:30-12:00	
	Natedao Taotawin	The role of experts and governing agricultural practices in Northeastern Thai farmers' lives
	Peter Vandergeest	Remaking Thai sovereignty through private environmental regulation: transnational eco-certification in Thailand
	Jamaree Chiengthong	State, capital, border traders, farmers, and cross-border corn
	Regular Panel Session 5 EA121 Thu 24th 13:00-14:30 Moderator: Robert Fisher	
	Danny Marks	Creation of uneven vulnerabilities: 2011 Bangkok floods
	Santita Ganjanapan	Local ecological knowledge of Northern Thai fish farmers on climate change
	Nattavud Pimpa	The Thai way of corporate Social Responsibility
Sasithorn Onlao	Baan Park Yam village at Songkram basin cultural ecology: dynamic of managing plant resources at Pha Bung Pha Tham seasonally flooded forest.	
ETHNIC MINORITIES	Regular Panel Session 2 EA405 Thu 24th 10:30 - 12:00 Moderator: Mukdawan Sakboon	
	Yoichi Nishimoto	Christian minority in non-Christian States: the Protestant Lahu in Thailand and China
	Saimai Chaisirin	Detraditionalization: a transformation of traditional funeral rites of Phu Tai Community

THEME (A-Z)	PRESENTER	TITLE
ETHNIC MINORITIES	Ninlawadee Promphakping	Communist: symbolic capital for the construction of social space by the Thai nation co-developers of Phu-tai ethnics
	Ikuko Tazaki	The Baptist mission among the Karen in Thailand and its impact on the Karen ethnic 'ma chu'
	Regular Panel Session 3 EA405 Thursday 24 th 13.00-14.30	
	Kamat Salee Sugunnasil	Structural constraints and individual choices in accessing health services among Burmese migrant workers
	Shu Nimonjiya	Are they obedient people? : resilience and vulnerability of the Mlabri in Northern Thailand
	Suttiporn Bunmak	Ethnic resources and migration networks: a case of Tom Yam restaurants in Malaysia
HEALTH	Pre-organised Panel Globalised medicine in Thailand Convenor: Andrea Whittaker	
	Session 1 EA310 Wed 23rd 10:30-12:00	
	Niphattra Haritavorn	Harm reduction: a new chapter in the lives of people injecting drugs in Thailand
	Pranee Liamputtong	Ya Dtan Roke AIDS: local discourse of Antiretrovirals and lived experience amongst women living with HIV in Thailand
	Assunta Hunter	Mobility and the global trade in Thai traditional medicine
	Andrea Whittaker	The birth of IVF in Thailand
	Regular Panel Session 2 EA310 Wed 23rd 13:00-14:30 Moderator: Andrea Whittaker	
	Setsuko Miyamoto	Issues of communication between medical providers and foreign patients in Thailand
	Nobuko Koya	Legitimization of healing practices: the folk medicine revival movement in Northern Thailand

THEME (A-Z)	PRESENTER	TITLE
HEALTH	Chamaiporn Kanchanakijksakul	Differences in elderly well-being as affected by their living arrangements in Bangragam District, Phitsanulok Province
	Regular Panel Session 3 EA310 Wed 23rd 15:00-16:30	
	John Connell	Medical Tourism in Thailand: on the road to where?
	Dusanee Suwankhong	Thai women and their experiences of seeking breast cancer care in Australia
	Bo Kyeong Seo	The politics of care and universal health coverage in Thailand
HISTORY/ HISTORIOGRAPHY	Pre-organised Panel Thai Studies: resources and methods Convenor: Sophie Viravong	
	Session 1 EA115 Wed 23rd 13:00-14:30	
	Sophie Viravong	Ephemeral resources for Thai studies
	Preedee Hongsaton	Thai cremation volumes as sources for historical research: the collection at the national library of Australia
	Tyrell Haberkorn	The evidence of violence: sources for the history of impunity in Thailand
	Regular Panel Session 2 EA115 Wed 23rd 15:00-16:30 Moderator: Tyrell Haberkorn	
	Amonrat Bunnag Peter Xenos	On prospects for Bangkok period historical demography
	Katsuyuki Takahashi	How did the communist party of Thailand extend a united front? : the case of the National Liberation Movement during 1951-1952

THEME (A-Z)	PRESENTER	TITLE
HISTORY/ HISTORIOGRAPHY	Simon Creak	New regional order: sport, nation and region in Thailand's founding of the South-East Asia peninsular games, 1958-59
	Regular Panel Session 3 EA115 Thu 24 th 10:30-12:00 Moderator: Simon Creak	
	Mingkwon Wongsantatavanich	A critical discourse analysis of the 'Ladder of Knowledge Series', the first English language textbooks in Thailand
	Natanaree Posrithong	Women and the rise of literacy in modern Siam 1925-1932
	Ram Prasansak	Colonial remnants and subjects in Khamsing Srinawk's "Dust Underfoot"
	Akiko Iijima	The invention of "Isan" history
LANGUAGE	Pre-organised Panel Thai Words and the World: Translation to and from Thai Convenor: Chris Baker	
	Session 1 EA310 Tue 22 nd 11:00-12:30	
	Chris Baker	Problems in translating Thai poetry: revisiting Gedney
	Kulyanee Jongjairuksa	The Chinese martial arts novel Translation: a sociological approach
	Koraya Techawongstien	Locating Thai literature in translation in the international translation system
	Session 2 EA310 Tue 22 nd 13:30-15:00	
	Thongrob Ruenbanthoeng	The translation of sexual innuendo in King Vajiravudh's Romeo and Juliet: a transition from performance to literary studies
Emilie Dousadi Testard	Khun Suwan's mad verses or interpretation of the untranslatable	

THEME (A-Z)	PRESENTER	TITLE
LANGUAGE	Somchai Menyam	The observation of the factors determining the writing of Thai tonal marks
	Pre-organised Panel Language Acquisition in Thai: Current Knowledge, Challenges and Issues Convenor: Chutamane Onsuwan and Denis Burnham	
	Session 3 EA310 Tue 22nd 15:30-17:30	
	Chutamane Onsuwan Denis Burnham	Introductory paper: overview of (i) first and second language acquisition and (ii) the nature of Thai tones
	Karen Mattock	Perception of tones in infants
	Denis Burnham	Perception of Thai tones in children
	Chutamane Onsuwan Juthatip Duangmal Praneerat Panpraneet	Production and perception of Thai lexical tone and intonation in children
	Charturong Tantibundhit	Perception of Thai tones in hearing impaired and cochlear implant patients
LITERATURE AND FOLKLORE	Pre-organised Panel “Creative Folklore”: Dynamism and Application of Folklore in Contemporary Thai Society Convenor: Siraporn Nathalang	
	Session 1 EA120 Wed 23 rd 15:00-16:30	
	Poramin Jaruworn	Application of traditional folklore for cultural tourism in Nong Khao “Cultural Village,” Kanchanaburi Province
	Pathom Hongsuwan	That Panom Stupa: spiritual space and the invented tradition in present day Northeastern Thailand
	Siraporn Nathalang	An analysis of Thai mentality concerning the phenomena of “creative folklore” in present day Thailand

THEME (A-Z)	PRESENTER	TITLE	
LITERATURE AND FOLKLORE	Regular Panel Session 2 EA310 Thu 24 th 10:30-12:00 Moderator: Pasoot Lasuka		
	Sukanya Sompiboon	Excuse for heroes: bias of forgiveness and vengeance through love and hate in Thai literature, soap opera and political conflict	
	Sudaratana Maswana	The interpretation in the Tai diaspora folktale	
	Thomas Hoy	'Are you Thai?' constructions of Thainess in Thai expat detective novels	
	Regular Panel Session 3 EA310 Thu 24th 13:00-14:30 Moderator: Pasoot Lasuka		
	Wanrug Suwanwattana	Re-narrating a local Myth, reproducing Thai 'Royal-Nationalist' narrative: the Myth of Sao Hai county by Dan-arun Saengthong	
	Autthapon Intasena	Literature of Isan diasporas with social area construction of Esan people in Lanna	
	Soranat Tailanga	Representation of Thailand through travel writings in English	
	MONARCHY	Pre-organised Panel Thai Republicanism: Past and Present Convenor: Patrick Jory	
		Session 1 EA405 Tue 22nd 11:00-12:30	
Patrick Jory		Republicanism in Thai history	
Preedee Hongsaton		Suphap burut ('Gentleman') and the cContestation of modernity in Siam at beginning of the twentieth century	
Jim Taylor		Reading history backwards: ambiguous lines and rule in Thailand	

THEME (A-Z)	PRESENTER	TITLE
MONARCHY	Chaiyan Rajchagool	Thailand vs Thailand
	Roundtable 2 The Royal Succession and Thailand's Democracy Convenor: Pavin Chachavalpongun	
	Session 2 EA Lecture Theatre Wed 23rd 10:30-12:00; 13:00-14:30	
	Charnvit Kasetsiri Andrew Walker Titipol Phakdeewanich David Streckfuss Federico Ferrara Andrew McGregor Marshall Patrick Jory	
MUSIC	Pre-organised Panel New Research for a new era: Broadening the scope of Thai music studies in the context of a new focus on Southeast Asia Convenor: James Mitchell	
	Session 1 EA406 Wed 23rd 10:30-12:00	
	James Mitchell	Thai music on 78 rpm and the 'golden age of Thai song'
	Pat Kotchapakdee	Phi and Norng: Thai influence on the Lao Popular Music Industry
	Pongpitthaya Sapaso	The evolution and quality of sound recording technology in Siam/Thailand
	Tharanat Hin-on	The role of Sor Sam Sai in the Siamese/Thai royal courts
	Session 2 EA406 Wed 23rd 13:00-14:30	
	Chalernsak Pikulsri	Effects of economic and social development on traditional music in Northeast Thailand (Isan)

THEME (A-Z)	PRESENTER	TITLE
MUSIC	John Garzoli	Modern and traditional identity in Thai fusion music: authenticity and the eternal song of renewal and memory
	Jarun Kanchanapradit	Tracking Fon-Ngeue songs: musical relationships among ethnic groups in the Mekong River Basin
POLITICAL ECONOMY	Regular Panel Session 1 EA406 Wed 23rd 15:00-16:30 Moderator: Pongsiri Vorapongse	
	Thomas Rhoden	Oligarchy in Thailand
	Veerayooth Kanchoochat	An alternative institutionalist approach to Thailand's political economy
	Noriyuki Suzuki	The dynamics of the civil society movement from the case study of two villages in Northeast Thailand
	Andrew Brown Michele Ford	The global union federations and migrant labour in Thailand
	Regular Panel Session 2 EA406 Thu 24 th 10:30-12:00 Moderator: Daniel Marks	
	Tao Li	The investment from the Thailand's Ethnic Chinese Capital to Chinese Mainland since its reform and opening policy
	Payan Eiamsilp	Thai social welfare (does it exist?) and ageing society (who it affects)
	Wichuda Satidporn	The politics of social security policy in Thailand since 1990s
	Pongsiri Vorapongse	Putting global norms into place: the politics of Thailand's monetary policy reform since the 1997 financial crisis
POLITICS	Pre-organised Panel Thailand's Party Politics Today: Development or Decay Convenor: Paul Chambers	

THEME (A-Z)	PRESENTER	TITLE
POLITICS	Session 1	
	EA121	
	Tue 22nd 15:30-17:30	
	Napisa Waitookiat	Local level politics: a new challenge for Thai political parties?
	Paul Chambers	Faction politics in Thailand since the coup: does it matter?
	Allen Hicken	Thailand's partisan landscape
	Chalermpol Chamchan	Old-age (in)security: Thailand and its elderly on the bumpy Road of politics
	Nithi Nuangjamnong	Health governance politics in contemporary Thailand: bringing the political party back in or kicking the political party back out?
	Pre-organised Panel	
	Democratization and the dynamic perception towards governance and democracy in Thailand	
	Convenor: Buapun Promphakping	
	Session 2	
	EA311	
	Tue 22nd 11:00-12:30	
	Wattana Sugunnasil	Democracy in Northern Thailand: perception, ambiguity and contradiction
Buapun Promphakping Apisak Dheeravisit	Attitudes and perceptions towards democracy and local governance in the Northeast of Thailand: the urban and rural divide?	
Satoporn Roengtam	Thailand decentralization movements: from people participation to civic engagement	
Session 3 Regular Panel		
EA311		
Tue 22nd 13:30-15:00		
Moderator: Aim Sinpeng		
Eugenie Merieau	Hegemonic preservation strategies in Thailand	

THEME (A-Z)	PRESENTER	TITLE
POLITICS	Ayako Toyama	The political implications of directive principles of fundamental state policies in Thailand's constitutions
	Ryo Takagi	Community and state governance: interaction of the King's birthday ritual and village scout training in central Thai village
	Pre-organised Panel Transforming Thailand's Political Landscape: A Critical Review Convenor: Pinkaew Laungaramsri	
	Session 4 EA311 Tue 22nd 15:30-17:30	
	Wanwiphang Manachotphong	The shades of Red and Yellow: evidence from survey data
	Yukti Mukdawijitra	Is "vote selling" a politics of the governed? historical, political and cultural dimensions of elections in Thailand
	Jakkrit Sangkhamanee	A community named desire: everyday political culture in local politics and development
	Pinkaew Laungaramsri	Red shirts and the making of rural democracy
	Anusorn Unno	Neither Red Nor Yellow: Thailand's Southerners' political subjectivity amidst political crisis
	Viengrat Nethipo	Dynamics of electoral politics and its impacts on the patronage system
	Pre-organised Panel Evolving Dynamics of Political Participation and the 'Peace Process' in Thailand Convenor: Daungyewa Utarasint	
	Session 5 EA311 Wed 23rd 13:00-14:30 Moderator: Soimart Rungmanee	

THEME (A-Z)	PRESENTER	TITLE
POLITICS	Daungyewa Utarasint	Electoral politics and voting behavior amid violence in Thailand's deep south
	Andrea Katalin Molnar	Discourse on "Peace" among NGOs in the Deep South of Thailand--inclusivity or reaffirmation of political ideologies and division
	Max Groemping	Riding the waves of protest? A micro-level analysis of the contentious politics of Thailand's 2011 megaflood
	Roundtable 3 Reform what? Convenors: Pasuk Phongpaichit and Chris Baker	
	Session 6 EA Lecture Theatre Wed 23rd 15:00-16:30	
	Aim Sinpeng Kanokwan Manorom Thorn Pitidol Yukti Mukdawijitra	
	Regular Panel Session 7 Lecture Theatre Thu 24th 10:30-12:00	
	Rapin Quinn	Democracy in Thailand: a Tocquevillian analytic approach
	Stithorn Thananithichot	Political dynasties in Thailand after the 2011 general election
	Saowanee Alexander	Thai grassroots Red Shirt protesters' language of democracy
Mark Smith	Changing the guard: political party change and shifts in electoral geography in Thailand	
Regular Panel Session 8 Lecture Theatre Thu 24 th 13:00-14:30 Moderator: Paul Chambers		

THEME (A-Z)	PRESENTER	TITLE
POLITICS	Non Naprathansuk	The use of social media in time of political conflict: understanding a new political movements in Thailand
	Paris Thanawathik	Social media, activism and Thailand's ongoing political crisis
	Aim Sinpeng	Analysis of Social Media Activities on the Thai Protests
	Katja Rangsviek	A political funeral: on the role of funerals for the survival of political families
RURAL ISSUES	Pre-organised Panel Rural Youth, Generation, and Agrarian Transformation Convenor: Soimart Rungmanee Discussant: Jonathan Rigg	
	Session 1 EA404 Thu 24th 10:30 - 12:00	
	Soimart Rungmanee	Non-linear de-agrarianisation in the northeastern Thai-Lao borderlands
	Robert Dayley Attachak Sattayanurak	The last peasant: how static concepts obscure the evolution of Thailand's rural diversity
	Norachit Jirasatthum	Sufficiency economy philosophy toward the pathway of economic imaginary: re-shaping and revival of Thai rural agrarian sector?
	Regular Panel Session 2 EA404 Thu 24th 13:00 - 14:30 Moderator: Jonathan Rigg	
	Thorn Pitidol	The hidden scripts of community development: understanding the persistence of the gap between the expectations and the reality of community development in Thailand
	Pattaraporn Weeranakin	Community wellbeing in the Northeast of Thailand: the social quality perspective
	Pornpen Parnkham	Values and goals and subjective wellbeing of people in the Northeast of Thailand
	Peter Warr	Thailand's disastrous rice-pledging scheme

THEME (A-Z)	PRESENTER	TITLE
SEXUALITY	Pre-organised Panel Screen Cultures, Sexualities and the Thai Body (Politic) Convenor: Rachel Harrison	
	Session 1: Revolting Bodies Moderator: Arnika Fuhrmann EA312 Tue 22nd 11:00-12:30	
	Atit Pongphanit	"Queering" sexualities and Thai bodies in Phee Mak Phra Khanong
	Rachel Harrison	Female embodiment, sexuality and the grotesque in the films of Yutthlert Sippapak
	Chanokporn Chutikamoltham	The pleasure of abjection: cheap Thai comics as cultural catharsis
	Session 2: Sex, Politics and Censorship EA312 Tue 22nd 13:30-15:30	
	Arnika Fuhrmann	Lèse-Breast: sexualized bodies, visual media, and authoritarian politics in contemporary Thailand
	Art Mitchells-Urwin	Oscillation and conflict between the mainstream and a niche: Thai sexual bodies in Western pornography
	Rebecca Townsend	Framing the Thai cultural citizen: globalizing cinema in the shadows of censorship
	Pre-organised Panel Thai Queer and Trans Studies Convenor: Peter A. Jackson	
	Session 3: Diasporic and Transnational Perspectives on Queer Thailand EA312 Wed 23 rd 10.30-12.00	
	Michael Chladek	Why understanding Buddhist monasticism is important for understanding gender/sexuality in Thailand
	Peter A. Jackson	First lesbian voices from Thailand: print capitalism and the emergence of nation-level Thai queer Cultures and Identities

THEME (A-Z)	PRESENTER	TITLE
SEXUALITY	Art Mitchells-Urwin	Readjusting the Thai trans and queer body to "liberation" and expectation whilst in Diaspora
	Session 4: Gender, Media and Transformations of Gay, Kathoey and Tom-dee Cultures EA312 Wed 23 rd 13.00-14.30	
	Chung Yun, Chen (Vito)	Making decisions: qualitative research on transgender women's career preference and development in modern-day Bangkok
	Chatkhane Pearkao	Isan Kathoeyes in Mor Lam spaces: relationships between Transgenders and Men
	Jan W de Lind van Wijngaarden	'Both', 'Bai Ruk', 'Cassanova' and other forms of 'MAN': patterns of masculinization of male same-sex romance in Thailand
	Sura Intamool	Gender performativity of queer Tutors in the Lanna Region of Thailand
SOCIETY	Regular Panel Session 1 EA120 Tue 22nd 15:30-17:30 Moderator: Trina Isorena	
	Pairuch Borvornsompong	Vanz phenomenon in Thailand
	Pairuch Borvornsompong	Adolescent pregnancy: lessons and management in Thailand
	Siriporn Phakdeephassook	"Do you know how to live a desirable life? : a critical discourse analysis of the "guidance for life" self-help books in Thai
	Jacob Ricks	Professionals and soldiers: measuring professionalism in the Thai military
	Thantavanh Manolom	Measuring development and human wellbeing in developing countries: the case of Lao PDR
	Roundtable 4: Remembering Pattana Kitiarsa Pinkaew Laungagramsri	
	Session 2 EA312 Thu 24 th 10:30-12:00	

THEME (A-Z)	PRESENTER	TITLE
SOCIETY	Paritta Chalermkao-ko-anantakul Yukti Mukdavijitra Peter Jackson	
SOUTH/ISLAM	Pre-organised Panel Thailand and the Muslim World Convenor: Christopher Joll and Muhammad Arafat bin Mohamad	
	Session 1: Transnational Connections EA403 Tue 22nd 11:00-12:30	
	Amporn Marddent	My veil, my world: muslim women in Thai
	Dennis Walker	Malay writings by Sufi-Legist authors in Southern Thailand: islam, the Middle East and nation Identity
	Lawrence Ross	Music, dance, and theater in an era of Islamic Dakwah: how have Thailand's Andaman Coast performance traditions fared?
	Mala Rajo Sathian	Pathans in Thailand: business, philanthropy and religion
	Session 2: Knowledge and Education EA403 Tue 22nd 13:00-14:30	
	Numan Hayimasae	Thai government concerns towards Malay-muslim students in Saudi Arabia and Egypt, 1940s-1970s
	Sukree Langputeh	Journey for islamic higher education in Thailand: a case of Chinese Muslim students in Thai universities
	Taweeluck Pollachom	"Uneducated mother" or "modern mother": the construction of religious education women's role in public space in the three border provinces of Thailand
Aryud Yahprung	The emergence of the Saudi's interpretation of Islam in Southern Thailand: a study of theological reform on Sunnah and Bid'ah of the Salafi movement led by Shaykh Dr. Ismail Lutfi Chapakia	

THEME (A-Z)	PRESENTER	TITLE
SOUTH/ISLAM	Session 3: Difference and Differences EA403 Tue 22nd 15:30-17:30	
	Christopher M. Joll	The transmission of sufi tariqa in Thailand
	Chutima Sidasathian	An ethnography of the Rohingya in the Thai-Asian Socio-Politico-Cultural Context: Tolerance and Acceptance Among Thailand's Muslims
	Muhammad Arafat bin Mohamad	The unnoticed: Fatani return migrants in Jawi
	Winyu Ardruga	Bangkok muslims: social otherness and territorial conceptions
	Regular Panel Session 4 EA403 Wed 23 rd 10:30-12:00 Moderator: Christopher Joll	
	Anwar Koma	Towards objectives of Shariah: a golden mean for the muslim minority in Thailand
	Warjo Lemane	Not conflict but education: experience in peacebuilding of Ban Nua Village (Southern Thailand)
	Diptendu SARKAR	Religious minority, education and separatism in South Thailand
	Barua Rimon	Conflict resolution in South Thailand: roles of religious leaders
TAI	Regular Panel Session 1 EA404 Tue 22nd 13:30-15:00 Moderator: Aranya Siriphon	
	Shih-chung Hsieh	Thai elements in Sipsong Panna during recent decades: a critical history
	Kumiko Kato	Sipsongpanna and the Rattanakosin Dynasty in the middle of the 19th century
	Yuji Baba	Relatedness and belonging: Tai Lue community in Nan

THEME (A-Z)	PRESENTER	TITLE
TAI	Pre-organised Panel	
	Tai in the globalizing world (Dynamics of Tai Ethnicity under Regionalization)	
	Convenor: Anan Ganjanapan	
	Session 2	
	EA404	
	Tue 22nd 15:30-17:30	
	Acharya Choowonglert	Negotiating standardization of the Tai's City spirit worship (Xên Mường) in Northwest upland of Vietnam
Amporn Jirattikorn	Will Shan Migrants rReturn home after a decade of migration?	
Aranya Siriphon	Weaving the Tai social world: Translocality and Ethnic Identities along the Yunnan-Burma Border	
Nanshan Kang Wasan Panyagaew	The Lue in America: Lue-American community and reconstructing Lue traditions in the United States of America	
Roger Casas	Tai, Thai, Theravada, Buddhist: notes on monastic mobility among the Tai Lue of Sipsong Panna and the production of localities	
THAI DISAPORA	Regular Panel	
	Session 1	
	EA404	
	Wed 23rd 13:00-14:30	
	Moderator: Tubtim Tubtim	
	Monchai Phongsiri	Thainess: indexicality of the returning Thai Diaspora
	Pataya Ruenkaew	Beyond the generation logic: Thai transnational Children in Germany
	Jung-Hsiu Liu	The social remittances of Thai migrant workers in Taiwan: A preliminary study
	Amarjiva Lochan	Pai Nai Ma: The World of Thai/Tai Diaspora
Regular Panel		
Session 2		
EA404		
Wed 23rd 15:00-16:30		
Moderator: Soimart Rungmanee		

THEME (A-Z)	PRESENTER	TITLE
THAI DISAPORA	Sirijit Sunanta	Thailand and the global intimate
	Yaghoob Foroutan	Comparative perspective on Thai migration to Australasia: socio-demographic analysis
	Katarina Plank	Joyful sanctuaries – Buddhism, gender and migration in Sweden
THAI VALUES	Pre-organised Panel Involved but Not Committed: Examining Thailand's Involvement with the Global Community Convenor: Anusorn Unno	
	Session 1 EA115 Wed 23 rd 10.30-12.00	
	Anusorn Unno	"This case complies with the universal principle": article 112 and the question of sovereignty
	Bencharat Sae Chua	Human rights is contingent: human rights discourse and political conflict in Thailand
	Atchara Rakyutidham	Examining Thai NGOs' rhetoric and practices of "self-reliant community"
	Chalita Bundhuwong	"Sufficiency economy" and its politics
WOMEN'S STUDIES	Regular Panel Session 1 EA405 Tue 22nd 13:30-15:00 Moderator: Kangwan Fongkaew	
	Pruksapan Bantawtook	'Vagina' to 'Jim': feminist ideology and activism in Kor Jim Pood (vaginas Talk), the Thai adaptation of Eve Ensler's the vagina monologues
	Juthamas Tangsantikul	Kritsana-son-nong: a case study on urban women and everyday cultural artefacts during the era of development
	Pre-organised Panel Thinking Womanhood: A Cultural Politicized Subject of Gender in Thai Society Convenor: Samak Kosem Discussant: Tyrell Haberkorn Moderator: Kangwan Fongkaew	

THEME (A-Z)	PRESENTER	TITLE
WOMEN'S STUDIES	Session 2 EA405 Tue 22nd 15:30-17:30	
	Kangwan Fongkaew	School girls' negotiating sexualities through popular culture consumption in Chiang Mai city, Thailand
	Arpaporn Sumrit	I am white therefore I am loved: vagina whitening and the docile bodies in modern Thai society
	Arratee Ayuttacorn	Politics of representation of flight attendants' bodies in affective economy
	Thirayut Sangangamsakun	Becoming Kul-la Sa-tri (a decent woman) becoming a moral subject: the portrayal of women in Thai literature Khun Chang Khun Phaen
	Samak Kosem	A separate room to God: gender boundaries in sacred space and religiosity of feeling among Burmese Muslim women in the refugee camp

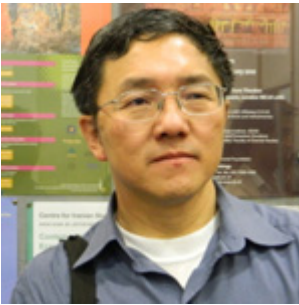
KEYNOTE SPEAKERS

There will be four keynote lectures at ICTS12. All will be held in the Eastern Avenue Auditorium.

Conceptualizing Thailand under Royalist Provincialism

Thongchai Winichakul

9:30-10:30 Tuesday



The conceptualization of Thailand from within the country has been shaped by royal-nationalist ideologies. These ideologies are legacies of the absolutist monarchy period, but they have been perpetuated and amplified by hyper-royalism during the past five decades. Royal-nationalism, which once helped navigate the country through the colonial period, and hyper-royalism, which once spearheaded anti-communism at a colossal and damaging cost, ultimately make up a strongly entrenched self-knowledge that is primarily deceptive and provincial

at a time when Thai studies is becoming global.

Dr Thongchai Winichakul is Professor of History at the University of Wisconsin-Madison. His book, Siam Mapped: a history of the geobody of a nation (1994) was awarded the Harry J Benda Prize from the Association for Asian Studies (USA) in 1995, and the Grand Prize from the Asian Affairs Research Council (Japan) in 2004. He was a recipient of the John Simon Guggenheim Award in 1994 and elected to the American Academy of Arts and Sciences in 2003. His research interests are in cultural and intellectual history of Siam including nationalism, modern geography and cartography, and historical knowledge. He is currently working on the intellectual foundations of modern Siam (1880s-1930s) and also on a book on the memories of the 1976 massacre in Bangkok. He regularly engages in political and social commentaries in Thailand. Professor Thongchai has been elected the President of the Association for Asian Studies in 2013/14.

The Shadows of Success: Exploring Thailand's Challenge of Affluence

Jonathan Rigg

17:30-18:30 Tuesday



Over the course of the last half century, Thailand has been transformed from a low income, agrarian economy into a middle income, mixed economy. In the process, absolute poverty has been virtually eradicated and material levels of consumption have risen to unprecedented levels. Thailand's growth has, however, bred a slate of new challenges, novel problems, and fresh tensions, while hang-overs from the years when the country was underdeveloped sometimes also remain fully to be resolved. These challenges, problems and tensions range from seemingly intractable pockets of poverty, to

failures of government and governance, questions over the future sustainability of growth, concerns connected with emerging social maladies, environmental degradation, and what some see as a declining quality of life. The keynote will re-frame Thailand's model and experience of growth, drawing out the problematic associations that are often overlooked in high level analyses. The focus will not be on the challenges of development, but on the problems that come with its achievement. Having largely addressed the bane of underdevelopment, Thailand now has a much more difficult challenge to confront: the blight that comes with affluence.

Jonathan Rigg is a professor of geography at the National University of Singapore. He has been working in Thailand and more widely in Southeast Asia since the early 1980s, mainly on issues of agrarian change. He is interested in understanding how individuals and households deal with, contribute to, and are affected by processes of economic and social transformation. His most recent book is Unplanned development: tracking change in South-East Asia (Zed Books 2012), and he has also recently co-edited (with Peter Vandergeest) Revisiting rural places: pathways to poverty and prosperity in Southeast Asia (NUS and Hawaii University Press, 2012), which includes 16 longitudinal studies from across Southeast Asia, five from Thailand.

Looking Back in Sorrow: Museums, Heritage, and Anthropology in Thailand

Paritta Chalermpong Koanantakool

9:00-10:00 Wednesday



This talk is a personal reflection of an anthropologist on a journey that moved out of academic anthropology to engage with small, community-based museums in many parts of Thailand. It will begin with the ‘museum boom’ from the 1980s, and the socio-economic and cultural transformations in rural communities that led to many initiatives to establish local, community museums as grass-roots institutions to safeguard cultural heritage and express local and ethnic identity. The author will recount attempts to build capacity for local communities. These attempts involve crossing borders between ethnographic approach, critical heritage studies, and new museology on the one hand, and the realities of everyday practices of community museums on the other. Finally the talk will touch upon the recent global concept of ‘intangible cultural heritage’, its links with museums, how it can be disastrously localized in official discourse, and how anthropology may provide an alternative discourse, albeit a modest one.

Paritta taught anthropology at Thammasat University for many years. From 2002-2011 she was Director of the Princess Maha Chakri Sirindhorn Anthropology Centre where she spearheaded a research and capacity-building programme engaging with community-based museums all over Thailand. Paritta also initiated and collaborated on numerous Centre projects dealing with the transmission and documentation of cultural heritage. She is currently enjoying a quiet retirement with her cat and her painting, and occasionally facilitating UNESCO workshops on intangible cultural heritage in the Asia and Pacific region.

The Original Tai Diaspora

Grant Evans

9:00-10:00 Thursday



Fitting in with the theme *Thailand in the World* this keynote lecture will examine what we know about Tai peregrinations in the past. It will include the still somewhat vexed question about Tai origins and ethnogenesis. And, it will attempt to trace the early Tai diaspora in mainland South East Asia. The lecture will introduce some new theoretical ways of approaching these issues and hopefully resolving them.

Grant Evans is a senior research fellow in anthropology at the École Française d'Extrême-Orient, Vientiane, Laos. For many years he was a professor of anthropology at the University of Hong Kong. His books have focused on Laos; from peasant studies to 'royal studies', political ritual and memory, and more generally Lao history. On the region; an early book with Kelvin Rowley, Red Brotherhood at War, a collection Where China Meets Southeast Asia, and further afield, Hong Kong: the Anthropology of a Chinese Metropolis edited with Maria Tam. Several books have been translated into Asian languages, including the collection, Asia's Cultural Mosaic: An Anthropological Introduction.

Thailand in Australia Forum

16:30-18:15

Eastern Avenue Auditorium

In association with the 12th International Conference on Thai Studies (ICTS12), which will be held at the University of Sydney 22-24 April 2014, Sydney Ideas is pleased to present a public forum on Thailand in Australia. The purpose of the forum is twofold. First, and largely for the Thai-based audience attending ICTS12, it is a chance to explore the growing presence of Thai people and society, culture, economy and cuisine beyond the country's national borders. The Thai diaspora is at once highly visible yet quite dispersed and under-studied. Second, and largely for the Sydney-based audience, the forum is a chance to present a relatively little-recognised but rapidly growing part of Sydney and Australia's multicultural mix. It is also a chance to dig into a few stereotypes and to reveal surprising aspects of Thailand's demographic, economic and cultural presence in Australia.

Program:

Welcome and Acknowledgement of Country

Opening remarks by Consul General Mr Teerathep Promvongsanon, Royal Thai Consulate General in Sydney and The Hon Marie Ficarra, MLC, Parliamentary Secretary to the Premier of New South Wales

A demographic profile of Thailand in Australia: Philip Hirsch, University of Sydney

The migration experience behind the figures: "Thai-ney", a short film by Pasut Lasuka, Australian National University and Charn Panurat, University of Sydney

Dealing with social challenges: Nilwan Jiraratwatana, Thai Welfare Association

Thailand's economic presence in Australia: Tamerlaine Beasley, Beasley Intercultural

The boom in Thai cuisine in Australia: a restaurateur's challenges and experience: Sujet Saenkham, Spice I Am

LIST OF PRE-ORGANISED PANELS,
ABSTRACTS, AND CONVENORS

ART AND DESIGN THAI ART IN GLOBAL FLOWS: THE CONSTRUCTION OF THAI

Identity and its others

Panel Leader: Thanavi Chotpradit, University of London, thanavichotpradit@gmail.com

Members: Chatri Prakitnonthakan, Silpakorn University; Eksuda Singhalampong, University of Sussex; Veluree Metaveevinij, University of London; Clare Veal, University of Sydney; Simon Soon, University of Sydney; and, Charn Panarut, University of Sydney

Thailand has always communicated with the world outside its geographic territory. The presence and adoption of foreignness in Thai art and culture is the result of internal politics that govern the reception and adaptation of foreign art paradigms. The process of transmission, reception and assimilation of foreign art discourses is endogenous rather than exogenous (Clark 2011).

The panel “Thai Art in Global Flows: The Construction of Thai Identity and its Others” consists of two sessions with eight papers. Both demonstrate Thailand’s reception and assimilation of foreign art discourses and methods for its own benefit. The first session “Making Sense of the Nation: Thai Art, the Chakri Monarchs and the Adoption of Western Art Paradigms” discusses how Thai monarchs have adopted Western art paradigms including fine art, museums and art historiography to strengthen their own authority within the country. Yet with the protests and resulting crackdown of 2010, this authority was challenged by art activities of pro-liberal Redshirt protestors. This session initiates a dialogue on the ways in which these two groups employ art in their ideological struggle. The second session, “Catching Up with the World: Thai Art, Thai Identity and its Others” investigates the construction of Thai national identity in relation to otherness. Through art, films, photography and town planning, this session analyses the ways in which foreigners, both Westerners and Thailand’s neighbours in South East Asia, have influenced definitions of Thainess and have acted as a models for the construction of civilisation.

ASEAN

The significance and impact of the ASEAN Economic Community

Panel Leader: Gavan Butler, University of Sydney, gavan.butler@sydney.edu.au

Members: Steve Mullins, University of New England; Chris Baker; Daniel King, Earth Rights, Chiang Mai; Malinee Klangprapan, Teacher in secondary school, Mukdaharn; Mark Smith, POLIS & CCIG, The Open University, UK; Peter Warr, Australian National University

Members of the Association of Southeast Asian Nations have agreed to create three communities by 2015, the ASEAN Economic community (AEC), the Political-Security Community (APSC) and the Socio-Cultural Community (ASCC). There is a wide range of views as to the possible impacts of the formation of these communities, especially the AEC. The official ASEAN position is that the AEC will increase investment and trade flows within the region to the eventual betterment of all members. Others see the 'Blueprint' for the AEC as a blueprint for the greater profitability of large-scale private investments at the expense of the majority of the populations of the ASEAN countries (the people who are not shareholders, professionals or skilled workers). Some cautions have also been expressed about the ambitiousness of the 'Blueprint' for the ASCC and a failure of the developers of the 'Blueprint' to understand the current challenges to effective social expenditure in the individual nation-states. There is concern about the further easing of investment and trade flows between Thailand, in particular, and its neighbours. This concern focuses, *inter alia*, on local communities in rural areas of Lao PDR, on employment in traditional textile and garment manufacturing in various locations, and on new population centres emerging with the new configuration of trade and manufacturing investment flows within ASEAN. More broadly it is interesting to ponder the intersections between regional networks of economic activity and trade in border areas such as in Northern Thailand, Northern Myanmar, Lao PDR and the PRC and the formulation of the ASEAN communities and of ASEAN policies for their development over time. Finally, it is worth noting that a popular consciousness of what is in store for 2015 seems to have developed much more quickly in Thailand than in other ASEAN countries, and that this consciousness is being translated in some measure into, for example, improving communication skill in English to help the Thai people negotiate forthcoming structural change in the region.

BORDERS

Methodologies in the borderland studies: case studies in Burma/Myanmar-Thailand and Laos-Thailand borderlands

Panel Leader: Busarin Lertchavalitsakul, AISSR, University of Amsterdam, maiaer@hotmail.com

Members: *Winai Boonlue, Chiang Mai University; Pornpan Kanjanatiwat, Mahidol University; Samak Kosem, Chiang Mai University; Busarin Lertchalitsakul, University of Amsterdam; Soimart Rungmanee, University of Sydney; Arusa Panyakotkaew, Chiang Mai University; Poonnatree Jiaviriyaboonya, Nakhon Phanom University*

Discussants: Pinkaew Laungaramsri, Department of Sociology and Anthropology, Faculty of Social Science, Chiang Mai University; and Jakkrit Sangkhamanee, Department of Sociology and Anthropology, Faculty of Political Science, Chulalongkorn University

There are a growing number of borderland-related researches and scholars working in border areas as geographical settings and contexts, especially along Thailand's borders. However, as this panel indicates, there are few work discussing methodologies, challenges or dilemmas in doing field research in the borderlands. This panel discussion focuses on contemporary trends in borderlands studies along Thailand's borders, and encourages borderland scholars to exchange the particular methodologies they have applied to understand these transnational areas. We expect scholars conducting borderland studies to contribute insights and discussion to shed light on following questions:

- What are the different methodologies and methods employed when doing fieldwork in border areas and in other geographical settings, and also between different borderlands?
- What are the methodological challenges arising from doing research in border areas?
- What new or circumstantial methodologies have been used to understand social systems around the borderlands?
- How have scholars' research studies contributed to a reconfiguration of the methodological approaches used to address the study of borderlands?
- How do the borderlands, as a geographical setting and context, reflect engendered center-peripheral relations at the nation-state and regional levels?
- How can these case studies provide insightful fieldwork experiences prior to the launch of the Asian Economic Community (AEC) in the near future?

Borders, boundaries and frontiers: life at the edge

Panel Leader: Chris Lyttleton, Macquarie University, chris.lyttleton@mq.edu.au

Members: Sunsunee McDonnell, University of Melbourne; Peter Vail, National University of Singapore; Joseph Rickson, Macquarie University; Jim Glassman, University of British Columbia

Discussant: Jim Glassman, University of British Columbia

Borders foster numerous crossings - licit and illicit, conventional and transgressive – as they channel dreams of millions of migrants and itinerant travellers throughout the Greater Mekong Sub-region (GMS). Borders also anchor an array of enterprises. Special Economic Zones (SEZs), casinos and other conglomerates seek profit from proximity to boundaries while brokers and traders use cross-border networks to maximise personal gain. Meanwhile, state actors and institutions aim to monitor and regulate these flows and secure benefits in their own fashion. Frontiers also carve contiguous and transitional spaces that define what belongs and what doesn't as they generate different sorts of edges with broader social significance and enduring legacies. Modes of 'frontier capitalism' act as a bridge between disparate modernities that beckon newcomers to cross bounds and inevitably engage with 'difference' effected through intersecting structures of ideology, policy, and everyday practice. Foremost, as Tsing (2005:32) notes these zones are: "a space of desire...once glimpsed, one cannot but explore and exploit it. Frontiers have their own technologies of space and time". This panel offers perspectives from the periphery on the 'exploring and exploiting' that continue to animate difference in border and (post-) frontier zones in and around Thailand. We consider the social and performative spaces that persist in unstable circumstances by looking at cross-border trade and trafficking, changing policy impacts, resource-wrangling, language and situated identity, (re)connecting 'home', and remaking self through affective economies and diasporic intimacy.

Transnationalized Isan

Panel Leader: Kanokwan Manorum, Ubon Ratchthani University, kmanorum11@gmail.com

Members: Pinwadee Srisupun, Ubon Ratchthani University; Thanapauge Chamaratana, Ubon Ratchthani University; Surasom Krishnachuta, Ubon Ratchthani University

Isan (Northeast) frontier/border with neighbouring countries is hotly significant as key economic node within Thailand as it has successfully and steadily increased border activities and cross-border trade. The region borders Lao PDR, Cambodia and further connected to Vietnam for centuries, providing the basis for encounters between diverse ethnic, linguistic, economic, cross border trading, religious, cultural, and political groups. Developments such as new infrastructural projects using natural resource endowments, an increase in media and internet access, and renewed interest in shaping cross-border cultural identities serve these long-standing linkages and create new forms of connections across the area. The fact that more and more Isan communities are now transnational in intention and practice, therefore implies an increasing significance of transnationalism in regional and local arenas and increasingly in shaping the everyday lives of people in Isan and across the border.

In addition to transnationalism, neoliberalism also advocates market forces and provide commercial activities as the most efficient methods of organizing the production and supply of goods and services in Isan and its cross border. At the same time, it discourages the role of the state and government intervention in economic, financial and even social affairs across the border.

This panel is interested in exploring the extent to which Isan border made more or less visible through the study of cross-border connections and the characteristics of various kinds of connections that are being created or cut off in the area. It is also interested in the barriers and restrictions to the creation of community, cross-border trade and casino business along the border.

Rebellions and borders at the turn of the 20th century

Panel Leader: Andrew Walker, Australian National University, andrew.walker@anu.edu.au

Members: Amrita Malhi, University of South Australia; Thanet Aphornsuvan, Thammasat University; Francis R. Bradley, Pratt Institute; Ian G. Baird, University of Wisconsin-Madison

Thailand-based activism for reform in Myanmar

Panel Leader: Thushara Dibley, The University of Sydney,
thushara.dibley@sydney.edu.au

Members: Michele Ford, University of Sydney; Susan Banki, University of Sydney;
Catherine Shanahan Renshaw, University of Sydney

For decades, Thailand has been a key site for pro-democracy and other forms of activism around political and social issues in Myanmar. Members of ethnic minorities fleeing persecution from the Burmese junta have been residing in refugee camps or other settlements near the Thai border since 1984. Activist groups have emerged from within and around these communities, campaigning for change in Myanmar. This panel raises a series of questions about the campaigns developed by these activists, the positionality of Burmese nationals within the activist community and in Thailand as a host society, and how governance structures within Thailand affect them.

BUDDHISM

Charismatic monks of northern Thailand and Isan: a comparison

Panel Leader: Paul T. Cohen, Macquarie University, paul.cohen@mq.edu.au

Members: Amporn Jirattikorn, Chiang Mai University; Mikael Gravers, Aarhus University;

Katherine Bowie, University of Wisconsin-Madison; Kwanchewan Buadaeng, Chiang Mai University; Shigeharu Tanabe, Chiang Mai University; Tatsuki Kataoka, Chiang Mai University; Wasan Panyagaew, Chiang Mai University

The panel is concerned with the charismatic monks of Yuan Buddhism in historical and contemporary contexts. The Yuan Buddhist tradition spread in the 14th and 15th centuries from the Northern Thai kingdom of Lanna to Laos, Sipsongpanna (Yunnan) and the Chiang Tung area of eastern Shan State (Burma). The panel will include studies of the more renowned of these messianic and revivalist monks (known as 'ton bun') such as Khruba Sriwichai, Khruba Khao Pi and Khruba Bunchum and examine their influence not only on Tai-speaking peoples but also on ethnic minorities of the region.

Buddhocentrism: intellectuality and materiality

Panel Leader: Thanom Chapakdee

Members: Thanos Wongyannava, Thammasat University; Thanom Chapakdee, Srinakharinwirot University; Arthit Mulsarn, Mahidol University; Haoqun Gong, Minzu University of China; Pinyapan Potjanalawan, Lampang Rajabhat University

In nationalist discourses in Thailand Buddhism, which is interpreted as a religion based on the notion of nature (thammachat), has been turned into the centre of universe. In these discourses, Buddhism radiates its power, like the omnipresence of a monotheistic god. As Buddhism is represented as encompassing nature, Buddhocentrism seems to be inevitable. Here, "Buddho", in contrast to "Buddha" and "Buddhist", is meant to convey the mode of thought in which Buddhism is not only the apex, but also integrates the multiplicity of cosmology, beliefs, supra-mental activities, rituals, sciences and neurosciences. "Buddha" means enlightening, knowing, whereas "Buddho" means delighted. Being with Buddhism, thus, is not only represented as enhancing wisdom, but also happiness, especially in everyday life. "Buddhocentrism" indicates the unlimited power of Buddhism that encompasses and envelops everything, like a blackhole. In the realm of Buddhocentrism, there is no separation between literate Buddhism and oral-ritual Buddhism, or the abstract intellectual mentality of Buddhism and the materiality

and ritual of Buddhism that incorporates spirit-mediums which, though co-existing, are still located at a lower than Buddhism. This panel will explore the dimensions of Buddhocentrism in various aspects of contemporary Thai intellectual and cultural life

CINEMA

Under the skin: the cultural politics of Thai(land) film genres

Panel Leader: Pasoot Lasuka, The Australian National University,
pasoot.lasuka@anu.edu.au

Members: Natawan Wongchalard, English and Foreign Languages University, Hyderabad;
Krittaya Na Nongkhai, Kasetsart University; Jiratorn Sakulwattana, Thammasat
University; Suradech Chotiudompant, Chulalongkorn University

Discussant: Rachel V. Harrison, SOAS, University of London

This panel takes on the issue of the cultural politics of film genres in Thai cinema made since 1997. In particular, the panel questions how we can understand the genre narrative of the post-1997 Thai cinema, which had become more variety, largely because of greater dynamism of the socio-cultural forces in the Thai society after 1997. The aftermath of the 1997 crisis was not only manifest in the national economy but also in the cultural productions in mass media like film. While other business sectors seemed to suffer severely from the crisis and recession, the film industry, on the hand, seemed to flourish, becoming more advanced in style and content, and being able to attract an audience from not only within the country but around the world. This can be seen from the multiple record breaking year after year since 1997 by films like the gangster film *Dang Bireley's* and *Young Gangsters* (2499 Antapal Krong Muang, Nonzee Nimitbutr, 1997), the ghost legend remake *Nang Nak* (Nonzee Nimitbutr, 1999), or the historical epic *The Village Warriors*. The local and international achievements of these films attest to the change in Thai film culture in a time when national identity became much important as the global cultural trend.

The four speakers on the panel have been working on the characteristics of the film narratives of the Thai cinema produced after 1997. In this session, they will speak about the aspect of the cultural politics of the filmic elements variously employed in different genres. The main focus shared by all four speakers is that, apart from what we enjoy from different genres, what lies at the subterranean level of the character portrayals, plot narration, or context setting in the films, which have contributed to their popularity especially among local audiences. The main film genres discussed by the four speakers are action, magic, drama, war, historical epic and biographical picture. Some films fall into more than one genre, of course.

CONFLICT

The state, violence and the unspeakable in Thailand

Panel Leader: Tyrell Haberkorn, Australian National University,
tyrell.haberkorn@anu.edu.au

Members: Karin Zackari, Lund University; Duncan McCargo, University of Leeds; Jim Glassman, University of British Columbia; Pratubjit Neelapajit, Mahidol University; Noah Viernes, Akita International University; Patthiya Tongfueng, Phetchaburi Rajabhat University; Craig J. Reynolds, Australian National University

Discussants: Nick Cheesman, Australian National University

The violence of April-May 2010 at Phan Fa Bridge, Ratchaprasong Intersection, and other sites in and beyond Bangkok – and the difficulties in securing the truth, even three years after the violence – have made public and unavoidable the presence of state violence within the Thai polity. While this presence was already known to close observers of Thai history and politics, who have tracked state, para-state, and other forms of violence including the overuse of executive orders such as Article 17 under Sarit and Thanom, the 6 October 1976 massacre, ongoing violence in southern Thailand, and disappearance and assassination of human rights defenders, it means that the analytic, political, and human challenges presented by open conflict and state violence have become newly fresh. Yet simultaneously, restrictions on critical speech, through the use of Article 112, the use of criminal libel and defamation law against survivors of torture, as well as other extralegal attacks on human rights defenders and critics, make addressing these challenges risky and difficult. This panel includes papers which address the intersection of violence, the state and what cannot (or has not) been spoken in post-absolutist Thailand. The papers respond to this intersection, and the urgency it prompts, directly, or through analysis of particular instances of state violence, state inaction to redress violence, or by tracing the ways in which citizens have struggled to redress state violence.

ENVIRONMENT/NATURAL RESOURCE MANAGEMENT

Communities and environments

Panel Leaders: Daniel Robinson, University of New South Wales d.robinson@unsw.edu.au; and Bob Fisher, University of Sydney, robert.fisher@sydney.edu.au

Members: Jaruwan Kaewmahanin Enright, Mangrove Action Project (MAP); Siya Uthai, Humboldt University of Berlin; Surin Onprom, Kasetsart University; Tawatchai Rattanasorn, IUCN Bangkok

This panel discussion session includes papers that engage with the role of communities in conservation and use of natural resources, or forms of environmental stewardship and governance in Thailand. Community Based Natural Resource Management (CBNRM) cases are often described in ideal terms, but what are the limitations of CBNRM and what is the reality? The papers focus on the perceived role of communities in contributing to environmental degradation, and may seek to nuance the often over simplistic narratives of environmental degradation (see Forsyth and Walker, 2008). They ask about the role of land tenure and whether this affects community action, the future of CBNRM and co-management of environments and natural resources (e.g. National Parks or Marine Parks, forest areas and resources) and what conflicts are continuing to emerge?

As part of the second session there will be a short panel discussion on the future of environmental co-management in Thailand. The discussion will look at the impacts of the political crisis and continually changing policy related to decentralisation on the future co-management of national parks, water catchments and forests.

Transnational environments, activism, and sovereignty

Panel Leader: Peter Vandergeest, York University, pvander@yorku.ca

Members: Teerapong Pomun, Living River Siam Association; Shaun Lin, University of Wollongong; Vanessa Lamb, York University; Chusak Wittayapak, Chiang Mai University; Natedao Taotawin, Ubon Ratchatane University; Jamaree Chiangthong, Chiang Mai University

In line with the conference theme of Thailand in the World, this panel will explore the intersections between transnational environmental politics and new approaches to environmental governance. Transnational environmental and development organizations

and networks have long been important for environmental governance and activism in Thailand, but these connections have recently drawn increasing attention, both because many environmental controversies are transnational in terms of their geography, and because environments in Thailand are considered a matter of concern among of many actors not located in Thailand. These actors including non-state organizations such as the WWF and International Rivers; private certification organizations; both northern-based and Thai-based branded retailers, UN organizations, research centers, universities, and more. We explore the intersection between these transnational processes, and the ways that they remake private, government, and community environmental governance. We are particularly interested in how communities can engage with these transnational processes, and in the implications for small-scale resource users, farmers, and fishers.

ETHNIC MINORITIES/ ETHNICITY

The incarceration of the native? Revisiting Thailand's national integration of its ethnic "others"

Panel Leader: Mukdawan Sakboon, Chiang Mai University, mukdawan.s@cmu.ac.th

Members: Prasit Leepreecha, Chiang Mai University; Olivier Ervard, the Institut de Recherche pour le Développement (IRD); Panadda Boonyasaranai, Chiang Mai University

Modern conceptions of borders and sovereignty necessitate that national borders are clearly delineated. In demarcating its territory, the modern Thai nation-state nationalized its physical territories, constructing the space of the nation and producing its citizens. The process of national incorporation emphasizes the imperative of territoriality and loyalty to key national symbols. Through apparatus such as citizenship and state-sponsored education, the Thai state has reproduced nationhood ideology and created the desired citizenry and inevitably shaped the sense of either belonging or not belonging to the Thai nation-state. This panel explores the intersection of space, identity and allegiance. The panelists investigate the state-ethnic relationships in Thailand and seek to determine how the Thai state in its national integration projects interweaves issues of territory and citizenship and the ideas of "others" in an attempt to understand the social suffering of the ethnic "others" excluded from social, political and cultural membership of national life. Focusing on the case of the ethnic Akha people in Northern Thailand and across the border in Myanmar, the movement of the Network of Indigenous Peoples in Thailand, and, the Khmu and Rmet people who migrate into Northern Thailand, the panel explores historical conditions and assimilationist value systems upon which state-ethnic relationships have been formed and the idea of insider and outsider established.

HEALTH

Globalised medicine in Thailand

Panel Leader: Andrea Whittaker, Monash University, andrea.whittaker@monash.edu.au

Members: Niphattra Haritavorn, Thammasat University; Pranee Liamputtong, La Trobe University; Assunta Hunter, University of Melbourne

Health and medical technologies have become increasingly global in expectation and practice. This panel explores the globalisation of health care and health technologies, both biomedical, 'traditional', complementary and alternate, as well as the identities, relations and health system implications for Thailand. Issues addressed may include but are not limited to: the development of Thailand as a hub of globalised trade in health services, cross-border and intra-regional movements by patients and health professionals, the implications of the opening of ASEAN for the provision of health care, the introduction of globalised technologies into local understandings of health and illness, Thai challenges for regional pandemic control, new and emerging agendas for health related research in globalised Thailand.

HISTORY/ HISTORIOGRAPHY

Thai Studies: resources and methods

Panel Leader: Sophie Viravong, National Library of Australia

Members: Preedee Hongsaton, Australian National University; Tyrell Haberkorn, Australian National University

The panel brings together two academics in the field of Thai studies and the senior librarian responsible for the Thai collection at the National Library of Australia. Together they present talks on current research and also the resources that make it possible. Contemporary researchers draw on a range of sources, such as convention publications, electronic resources, and ephemeral materials, to inform their research. It is important that the research community is aware of the extent and usefulness of the resources collected and being collected at the library, and the kinds of cutting edge research they support.

LANGUAGE

Thai words and the world: translation to and from Thai

Panel Leader: Chris Baker, Independent Scholar, chrispasuk@gmail.com

Members: Kulyanee Jongjairuksa, SOAS, University of London; Koraya Techawongstien, SOAS, University of London; Thongrob Ruenbanthoeng, Kasetsart University; Emilie Dousadi Testard, Languages and Cultures of South East Asia, Siamese, INALCO, Paris

This panel looks at issues in translation between Thai and other languages, including both modern and classical works, and both to and from Thai.

Language acquisition in Thai: current knowledge, challenges and Issues

Panel Leaders: Chutamane Onsuwan, Thammasat University, consuwan@hotmail.com ; and Denis Burnham, The MARCS Institute, University of Western Sydney, d.burnham@uws.edu.au

Members: Karen Mattock, University of Western Sydney; Juthatip Duangmal, Thammasat University; Praneerat Panpraneet, Thammasat University; Charturong Tantibundhit, Thammasat University

Language acquisition is based on speech perception which begins before birth; based on the mother's speech heard in the womb: infants are born with a preference for the rhythm of that language. Nevertheless, newborns perceive all sounds of the world's languages. Then between 4 and 12 months perception becomes tailored to the specific sounds of the surrounding language. In the case of Thai, infants learn to attend to the melody of its five tones, but not to distinctions not used in Thai, e.g., /sh/ vs /ch/, whereas English language infants do just the opposite. Thus specialised perception for the native language occurs early and naturally. Like speech perception, speech production comes quite naturally, but acquisition takes longer. Later, reading does not come naturally but must be taught, and again Thai has its specific challenges. The Thai script is alphabetic but has complicated (but regular) symbol-to-sound correspondences, and has no spaces between words. First language learners of Thai (babies) master all these challenges, but second language learners must overcome their own native language preferences to learn Thai. In this panel, language researchers from Thailand and Australia will present their work on first and second language acquisition, on spoken and written language, in normal-hearing and hearing-impaired individuals. The presentations will provide: (a) a comprehensive picture of current knowledge and practical implications

of language learning in Thai and the challenges and issues for further research; and (b) the impetus for group discussion and questions.

LITERATURE AND FOLKLORE

“Creative folklore”: dynamism and application of folklore in contemporary Thai society

Panel Leader: Siraporn Nathalang, Chulalongkorn University, siraporn.n@chula.ac.th

Members: Poramin Jaruworn, Chulalongkorn University; Pathom Hongsuwan, Mahasarakham University

In recent times, various aspects of Thai culture, particularly folklore, have been changing rapidly. However, the pace of cultural change is not natural and gradual but is accelerated by certain social factors, e.g. globalization, tourism, capitalism, creative economy, and also transnationalism. Traditional Thai folklore has been applied and reproduced to serve new social contexts. For example, local legends are re-interpreted for touristic purposes; certain characters in folk narratives have become subjects of amulets; certain rituals are adapted or certain traditions are newly invented and presented in the new contexts.

“Creative Folklore” in this panel means the reproduction, the application, the reinterpretation, or the construction of folklore in new or contemporary Thai social context. This panel aims at exploring various aspects of the dynamism and the application of traditional Thai folklore in contemporary Thai society. New forms, new subject matter, and offer forms of change of folklore in the present day context are perceived to be “creative folklore”.

The concepts related in the analysis of the phenomenon of “creative folklore” include cultural reproduction, transmission of folklore, authenticity, cultural hybridization, invented tradition, applied folklore, ethnic identity, etc.

MONARCHY

Thai republicanism: past and present

Panel Leader: Patrick Jory, The University of Queensland, p.jory@uq.edu.au

Members: Preedee Hongsaton, Australian National University; Jim Taylor, University of Adelaide; Chaiyan Rajchagool, Ubonratchathani University

The modern academic study of Thailand, both within the country and internationally, has developed more or less in step with the establishment of the political and cultural hegemony that the monarchy now enjoys in Thailand. As a result the monarchy's position within Thailand has until recently been questioned only with great difficulty. This changed with the coup of 19 September 2006. As political opposition to the monarchy has grown, some scholars are re-examining the past to highlight the former popularity of republican ideas in Thailand – both liberal and Marxist. This panel traces the rich but hitherto suppressed history of republicanism in Thailand, linking it to contemporary expressions of republican sentiment.

MUSIC

New research for a new era: broadening the scope of Thai music studies in the context of a new focus on Southeast Asia

Panel Leader: James Mitchell, Khon Kaen University/Monash University,
drjamesmitchell@gmail.com

Members: Pat Kotchapakdee, Khon Kaen University; Pongpitthaya Sapaso, Khon Kaen University; Chalernsak Pikulsri, Khon Kaen University; Bernadette Ryan, Central Queensland University; Tharanat Hin-on, Khon Kaen University; Jarun Kanchanapradit, Khon Kaen University

It can be argued that in terms of academic activity Thailand has received less attention from the international community than almost every other major Asian nation and also many minor ones. This is especially true of the study of Thai music, with only a handful of non-Thai PhD theses in this area being produced over the past decade. There is a great need for new research on the theorising of Thai music and its relationship to music of other cultures. Thailand is currently preparing for the onset of the ASEAN Economic, political-security and socio-cultural communities, a development which has the potential to raise the profile of Southeast Asian Studies and attract a new generation of young scholars. While a variety of factors may have previously inhibited the study of Thai music, it will not be the primary purpose of this panel to look backwards. Rather, this panel seeks to broaden the scope of Thai music studies by presenting a range of approaches, including historical, pedagogical, reflective and interdisciplinary. Panel participants will be encouraged to reflect on the relevance of their research to international trends in Thai studies. The wide spectrum of research contained in this panel should produce fruitful discussion on the future of Thai music studies and its position, either within or beyond the borders of traditional area studies.

POLITICS

Thailand's party politics today: development or decay

Panel Leader: Paul Chambers, Chiang Mai University, pwchambers@gmail.com

Members: Napisa Waitookiat, Chiang Mai University; Allen Hicken, University of Michigan; Chalernpol Chamchan, Mahidol University; Nithi Nuangjamnong, Naresuan University

This panel examines contemporary party politics in Thailand and how party politics has been related to important aspects of democratic development such as constitutionalism, public policy, party organization, demographic shifts in party strongholds, and other factors. It places these aspects of party politics within the context of Thailand's fragile, evolving democracy. Indeed, democracy in Thailand has grown slowly and in spurts. From 1992 until 2006 there was a stable period in the development of Thai political parties. While the monarch and military have long influenced Thai democracy, Thai political parties have more recently been influenced by Thaksin Shinawatra and, later, acrimony between Thaksin and his royalist opponents. For a while from 2011 it appeared that the two sides had reached an uneasy accommodation and that, upon this new, fragile equilibrium Thailand's party system and party politics had once again begun to find their niche. At the inter-party level, Thailand's party system today contains a dominant ruling party with a much weaker opposition party. Recently, the Pheu Thai party sought to extend its influence by amending the constitution and laws pertaining to parties. At the intra-party level, factionalism has plagued almost all parties. This panel features papers that examine various aforementioned aspects of Thailand's party politics today. In the aftermath of the chaotic 2005-2011 period, how do political parties, party system and other aspects of party politics bear upon for the future of Thai democracy? This panel examines these and other related questions.

Transforming Thailand's political landscape: a critical review

Panel Leader: Pinkaew Laungaramsri, Chiang Mai University, pinkaewl@yahoo.com

Members: Wanwiphang Manachotphong, Thammasat University; Yukti Mukdawijitra, Thammasat University; Viengrat Nethipo, Chulalongkorn University; Jakkrit Sangkhamanee, Chulalongkorn University; Anusorn Unno, Thammasat University;

Drawing upon collaborative research on contemporary political crisis in Thailand among young scholars in economics, political science, and anthropology, this panel addresses the changing political landscape and the forces that shape such changes. Weaving

together various themes of rural political transformation ranging from grassroots and electoral politics to economic and cultural contestations, the eight papers in this panel examine the changing economic and political practices among the rural populace as they relate in new ways to national politics and the democracy crisis. The panel also investigates the key complex conditions of socio-economic and political changes that give rise to the yellow versus red shirt divide in politics. This has shaped and changed electoral and local politics as well as it has influenced the formation of a new active political maneuver in contemporary Thai politics--an emerging class in the rural sphere.

Democratization and the dynamic perception towards governance and democracy in Thailand

Panel Leader: Buapun Promphakping, Khon Kaen University

Members: Wattana Sugunnasil, Chiang Mai University; Apisak Dheeravisit, Khon Kaen University; Sataporn Roengtam, Khon Kaen University

This panel takes the issue of local dynamics regarding democratization in Thailand to be the center of investigation. Key to such a dynamics are perceptions of democracy and governance, and the decentralization movement at local level. There are three discrete papers to be presented. The first paper will be led by Dr. Wattana Sugunnasil, Chiang Mai University. This paper will look at ambiguity and contradiction in the perceptions of local people regarding democracy. The second paper is led by Dr. Apisak Dheeravisit from Khon Kaen University. This paper addresses the urban-rural divide of attitudes and perceptions of democracy and governance of people in the Northeast of Thailand. The last paper will look at the decentralization movement called 'Provincial Self-Governance' presented by Dr. Sataporn Roengtam, Khon Kaen University.

Evolving dynamics of political participation and the 'peace process' in Thailand

Panel Leader: Daungyewa Utarasint, Australian National University

Members: Andrea Katalin Molnar, Northern Illinois University; Max Groemping, University of Sydney

This panel aims to present alternative views of the causes of the conflict and propose several strategies for conflict management and resolution in Thailand. The first panel presenter analyzes the dynamics of contentious politics surrounding the 2011 flood to show that the flood protests are an instance of demand-driven accountability in a

defective democracy. The second presenter will focus on the national level pattern of electoral conflict and violence in Thailand and shows how the southern provinces stand out as exceptionally violent and with a separate pattern of electoral violence. Finally, the third presenter examines the discourse on 'peace' and 'peace building' among civil society actors in the on-going peace building efforts in Southern Thailand. It will also discuss the impact of discourse and therein embedded ideologies on peace building from foreign international agencies and among the peace building NGOs in the area.

RURAL ISSUES

Rural youth, generation, and agrarian transformation

Panel Leader: Soimart Rungmanee, University of Sydney, s.rungmanee@usyd.edu.au

Members: Robert Dayley, The College of Idaho; Attachak Sattayanurak, Chiang Mai University; Norachit Jirasatthumb, University of Sydney

Discussants: Jonathan Rigg, Durham University

In the studies of rural change conducted in Thailand, youth have commonly been demonstrated as a generation which brings agrarian transformation through the linear process of mobility from rural to urban and the involvement in off-farm work (Rigg, 2007, 2011). Studies additionally reveal the shrinking of farming population that farmers would like to get out of agriculture themselves and hope that their children will not become farmers (Hall, Hirsch, & Li, 2011; Rigg & Nattapoolwat, 2001; Tubtim, 2011). These accounts induce strong narratives on youth and deagrarianisation but none of them applies youth or generation perspectives in their analyses.

This panel aims to bridge the theme youth studies and agrarian studies by focusing on matters such as the following:

Young people's aspirations in agriculture

What are the opportunities for them to engage with farming i.e. the new opportunities in cash crops, policies on the revival of agriculture?

Obstacles in terms of the de-skilling in agriculture, the downgrading of rural life, the problems of access to land and other problems that young rural people have if they want to become farmers.

Problems of an aging farm population

Remittances and rural development

Social and economic structures, livelihoods, policy, and complex dynamics that challenged the young people and agriculture

SEXUALITY

Screen cultures, sexualities and the Thai body (politic)

Panel Leader: Rachel Harrison, SOAS, University of London, rh6@soas.ac.uk

Members: Atit Pongphanit, Naresuan University; Chanokporn Chutikamoltham, SOAS, University of London; Arnika Fuhrmann, Cornell University; Art Mitchells-Urwin, SOAS, University of London; Rebecca Townsend, Cornell University

Moderator: Arnika Fuhrmann

Drawing largely, though not exclusively, on contemporary Thai cinema, this panel addresses representations of the (Thai) body on screen. The collected papers interrogate the visualisation of the physical form through the optic of Thai aesthetics and its inverse discourses of the revolting and the repulsive. The papers seek to connect the revolting and the repulsive to certain forms of sexuality, to the comedic, to populism and to the political. As a result their themes are always also closely connected to censorship. What emerges is a more nuanced intervention into mainstream Thai cultural studies.

Thai queer and trans studies

Panel Leader: Peter Jackson, Australian National University, peter.jackson@anu.edu.au

Members: Michael Chladek, University of Chicago; Art Mitchells-Urwin, SOAS, University of London; Chung Yun, Chen (Vito), Chulalongkorn University; Chatkhane Pearkao, Khon Kaen University; Jan W de Lind van Wijngaarden, La Trobe University; Sura Intamool, Chiang Mai University

Studies of Thai gay, lesbian and transgender communities are rapidly expanding fields of research internationally. This series of interdisciplinary sessions provides a venue for research presentations on all aspects of Thai queer and transgender lives and cultures in Thailand, both today and in the past. The panel places particular emphasis on the issues and challenges facing sexual and gender minorities in Thailand today, with papers studying media, cultural, legal, political, health, religious and other issues.

SOUTH/ISLAM

Thailand and the Muslim world

Panel Leaders: Christopher Joll, Chiang Mai University, joll@psmail.net; and Muhammad Arafat bin Mohamad, National University of Singapore

Members: Amporn Marddent, Walailak University; Dennis Walker, Monash University; Lawrence Ross, University of Malaya; Mala Rajo Sathian, University of Malaya; Numan Hayimasae, Prince of Songkla University; Sukree Langputeh, Jinan University; Taweeluck Pollachom, Walailak University; Aryud Yahprung, Ramkamhaeng University; Chutima Sidasathian, Walailak University; Winyu Ardrugsa, Thammasat University

This panel provides a forum for scholars interested in how Muslim space, practice, religious authority, movements, and identities in Thailand have been impacted by the Muslim World. Although the vast majority of Thai citizens are Buddhists, Islam constitutes Thailand's largest religious majority. In contrast to Thailand's enthusiastic embrace for globalization, scant scholarly attention has been paid to the personalities and processes through which Muslims in Thailand are connected with, and influenced by the Muslim World. The history of movement, communication, and institutional innovation in Islam confirm Islam's transnational and globalized credentials. That Muslims throughout the world recite the Quraan and perform mandatory prayers in the same language facing Mecca, engenders a sense of universality and has led commentators to refer to Islam as a transnational public space based on a set of extra-national social norms. Recent studies of Islamization in Southeast Asia have emphasized that these regions were connected (rather than separated) by the Indian Ocean, and that a range of personalities mediated Islam's adoption. Notwithstanding the inviolability its ritual repertoire, a range of adaptations typically follow its adoption, confirming that globalization and localization processes often occurred concurrently. Papers include contributions from scholars offering insights into how Islamic practices, institutions and leadership in Thailand have engaged or avoided the influence of ideologies and movements? What parts of the Muslim World have these come from, and how have Muslims in Thailand mediated them? What effects have these contacts had on Islam in Thailand?

TAI

Tai in the globalizing world (dynamics of Tai ethnicity under regionalization)

Panel Leader: Anan Ganjanapan, Chiang Mai University, anan.g@cmu.ac.th

Members: Achariya Choowonglert, Naresuan University; Amporn Jirattikorn, Chiang Mai University; Aranya Siriphon, Chiang Mai University; Nanshan Kang, The Buddhist Association of Yunnan Province and Chiang Mai University; Wasan Panyagaew, Chiang Mai University; Roger Casas, The Australian National University

This panel will critically discuss the dynamics and complexity of Tai ethnicity in the context of increasingly market-driven regionalization in the GMS with neo-liberalist ideology. The focus will be on how Tai people who are now transformed into various positions in different nation-states situate themselves in the current changes, whether they are cross-border migrant workers, mobile traders, diaspora or ethnic tourist operators, etc. Case studies of some Tai groups such as those in Yunnan, White Tai in Vietnam and Shan in Burma will be used to identify relevant issues for these people in their engagement with the process of regionalization. Those issues are range from alternative construction of spirituality and Buddhism, the contested meaning of places and rights, politics of identity and negotiating citizenship. The discussion will open up more space for understanding different processes of Tai ethnicity in the rapidly changing world.

THAI VALUES

Involved but not committed: examining Thailand's involvement with the global community

Panel Leader: Anusorn Unno, Thammasat University, anusorn.unno@gmail.com

Members: Bencharat Sae Chua, Mahidol University; Atchara Rakyutidham, Silpakorn University; Chalita Bundhuwong, Kasetsart University

Thailand has been involved with the global community for centuries. Globalization, either from above/center or below/periphery, intensified the process by and through which Thailand has participated vigorously in world's economy and politics. The Thai state actively pursues market economic development to get leverage in the global economy while parts of civil society organizations join hands with international movements to question such a path. Both Thai state and civil society organizations also pledge commitment to international discourse of human rights. Despite such vigorous involvement, however, Thailand through its major agents at times handles issues and problems in ways contradictory to global community's norms and procedures. On the one hand, the principle of human rights is often compromised in favor of the notion of "Thainess", as where regular laws and judicial procedures are suspended when it comes to the question of the monarchy. On the other hand, certain leading non-governmental organizations are part of the reactionary force of the establishment rather than an agent of change or part of grassroots globalization when it comes to current political conflicts. In addition, "sufficiency economy" has widely been promoted despite the fact that almost all people, especially those in the "rural area" and the agricultural sector, are deeply involved in market economy. Drawing on research by engaged academics, this panel examines the ways in which major agents, state and non-state alike, in Thailand have been involved with issues which are of international concerns and the politics of such involvement. The issues to be examined include human rights discourse, the notion of sovereignty, the ideals and strategies of certain non-governmental organizations, and the ideology and practices of "sufficiency economy."

WOMEN'S STUDIES

Thinking womanhood: a cultural politicized subject of gender in Thai society

Panel Leader: Samak Kosem, Chiang Mai University, samakkosem@gmail.com

Members: Kangwan Fongkaew, Chiang Mai University; Arpaporn Sumrit, Oxfam Asia; Arratee Ayuttacorn, Chiang Mai University; Thirayut Sangangamsakun, Chiang Mai University

Discussant: Tyrell Haberkorn, Australian National University

Moderator: Kangwan Fongkaew, Chiang Mai University

This panel focuses on the politics of womanhood in the Thai context and within the broad context of various dimensions of sexuality. Through comparative case studies, we will examine how cultural, moral, and political values give meaning to human reproductive events. Starting with the lives and experiences of women in Thai culture and society, which are incorporated to introduce the commonalities and differences that mark women's lives? This panel also investigates how gender intersects with such categories as race, ethnicity, class, sexuality, age, and religion. Furthermore, this panel will consider several scholarly researches that deal with issues of beauty, embodiment, sensory experience, pleasure, pain, subjectivity and structures of feeling, feminization of modernity, and their relations to questions of gender and power. We examine, for example, Muslim women in religious discourse from the borderland, Thai girls and popular culture, single mothers and the politics of women's bodies. We will also look at questions of bio-politics, violence and the limits and possibilities of different humanist and post-humanist conceptions of "life" for understanding the politics of womanhood in contemporary contexts, as well as contemporary feminist ethnography of Thai society

LIST OF ROUNDTABLES

ROUNDTABLE 1

THU 24TH 10:30 - 12:00

EDUCATION

Teaching Thailand: critical teaching about Thailand, and critical pedagogy for social change within Thailand

Roundtable chair: Bruce Missingham, Monash University,

bruce.missingham@monash.edu.au

Members: Kanokwan Manorom; David Streckfuss; Dr Peter Vail; and Philip Hirsch

Many, if not most, participants in the International Conference on Thai Studies are educators, or on the path to becoming university educators. This panel aims to create a forum for educators within Thailand, and educators who teach about Thailand, to share and reflect on our teaching strategies and pedagogy, and discuss and debate the roles of education in social change in Thailand. There are at least four dimensions:

- Many Thai academics in higher education institutions throughout Thailand are teaching about social change and development in socially-critical ways and encouraging students to be critical thinkers and active citizens who care about social justice. Some have formed groups and networks to support education for social change in Thailand and share their approaches to critical teaching and learning.
- There is a strong tradition of non-formal popular education within the Thai NGO (and indeed international NGO) sector which educates and trains NGO workers, community members and others in ways which are participatory, democratic and socially critical, and aim to foster collective action for social change.
- Outside of Thailand, educators (both non-Thai and Thai) are teaching about social change and development in Thailand, and wanting to engage their students in thinking critically about social justice and social change in Thailand.
- Educators from universities outside of Thailand are bringing Thai studies students on field trips for shorter and longer periods of time in Thailand to expose them to aspects of Thai society and culture in socially-critical and challenging ways.

There are also some non-Thai educators who cross over some of these categories and engage 'foreign' students in Thailand in popular education and community education aimed at fostering collective action for social justice.

Very little has been published about any of these approaches to education in relation to Thailand. Apart from the NGO sector, all of the approaches mentioned above remain marginalised within higher education. But we believe that they point to an emerging area of practice of education for social change that deserves discussion, analysis and opportunities for educators to share experiences and learn from each other.

That is the goal of this panel. If you have been practising education for social change within Thailand, exploring methods of teaching to engage international students in socially-critical ways of learning and thinking about social change and development in Thailand, running socially-critical field trips to Thailand, or implementing popular education within the NGO and community sector, then we invite you to join our panel.

ROUNDTABLE 2

WED 23RD 10:30-12:00 AND 13:00-14:30
MONARCHY

The royal succession and Thailand's democracy

Roundtable chair: Pavin Chachavalpongpun, Kyoto University, pavin@cseas.kyoto-u.ac.jp

Members:

Charnvit Kasetsiri, Thammasat University
 Andrew Walker, Australian National University
 Federico Ferrara, City University of Hong Kong
 Andrew McGregor Marshall, Independent Researcher
 Titipol Phakdeewanich, Kyoto University
 David Streckfuss, Khon Kaen University
 Patrick Jory, University of Queensland

The royal transition is imminent. For over sixty years, King Bhumibol Adulyadej has been able to consolidate his royal power through his charisma and political acumen. Working indefatigably with the military, King Bhumibol revived the royal institution to become one of the few politically-relevant monarchies in modern times. Skilful in dispensing patronage and influence, he became politically powerful to the point that he could make national leaders come on their knees, literally, when summoned.

But the Bhumibol reign is coming to an end. With his seemingly overwhelming charisma and the continued glorification made possible by the state's agencies, King Bhumibol is likely to become the source of a failure of his son, Crown Prince Vajiralongkorn. Vajiralongkorn will begin a new reign from a serious deficit in credibility, mainly because of the unsurpassed achievements of his father and partly because of his own troubled past. The only way he could survive and perhaps get a boost in popularity is to become a pro-democracy with certain willingness to reform the monarchy.

King-to-be Vajiralongkorn has been unpopular. But this could produce a positive outcome for Thailand and its democracy. His lack of interest in politics and of popular support poses as a challenge for his reign. This would leave the only choice for Vajiralongkorn—to support democracy for his own survival and that of the monarchical institution.

The panellists will discuss how King Vajiralongkorn could play a pro-democracy role—something that was missed in the Bhumibol period. Questions will be asked: What should be the desirable role and place of the monarchy in democracy? How should members of the network monarchy adapt themselves to the new environment, including the Privy Council? How to reform the Crown Property Bureau? How to amend the draconian *lèse-majesté* law? And finally, is the reform at all possible? The panellists are expected to offer concrete suggestions for the Vajiralongkorn reign. It is this hope that the roundtable will generate a mature thinking about the future of Thai monarchy in contrast with the current irrational royalist standpoint.

ROUNDTABLE 3

WED 23RD 15:00-16:00

POLITICS

Reform What?

Roundtable Chairs: Pasuk Phongpaichit and Chris Baker

Members: Aim Sinpeng; Thorn Pitidol; Yukti Mukdawijitra; Kanokwan Manorom

The recent protests have demanded “national reform” or “democratic reform.” Some polls have suggested that a majority of people support this demand. But what is “national reform”? What, if anything, needs to be changed at this time? What should be the priorities? Who are the reforms for? Who should participate? The aim of this panel is to provoke discussion of this issue beyond the boundaries of Lumpini Park.

ROUNDTABLE 4

THU 24TH 10:30-12:00
SOCIETY

Remembering Pattana Kitiarsa

Roundtable chair: Pinkaew Laungagramsri, pinkaewl@yahoo.com

Members: Paritta Chalermmpao-ko-anantakul; Yukti Mukdavijitra

This roundtable is organized as a tribute to the work of the late Pattana Kitiarsa, an anthropologist and Isan specialist, who dedicated his lifetime to enhancing the knowledge about the northeast of Thailand and its people.

Born and brought up in Nong Khai, Pattana has devoted his time and energy to studying and producing knowledge about the Lao-speaking people in the region often marked by the Thai state and central Thai as “poor” and “uneducated”. From religious cults, popular culture to politics and transnational migration, his engaged ethnography has opened up the voices of the unheard others, telling the stories of marginal subjects whose existence is often neglected by society. While working at the National University of Singapore, Pattana also worked untiringly to improve the rights of Thai migrant workers in Singapore, most of whom are from the Isan. His work and advocacy has drawn attention from both the Thai and Singaporean states and contributed to an improvement of social status and welfare of these migrants.

PAPER ABSTRACTS

Thai grassroots Red Shirt protesters' language of democracy

Alexander, Saowanee
Ubon Ratchathani University

Politics, Session 7
Lecture Theatre
Thu 24th 10:30-12:00

Notwithstanding the Thai mainstream media portrayal of them as “uneducated and ignorant”, average Red Shirt protesters, many of whom are from the poverty-stricken northeastern region of Thailand, claim to fight for democracy. Based on an analysis of lexical choices and ideologies associated with the concept of democracy in a corpus of spoken language used by 12 grassroots Red Shirt supporters from Ubon Ratchathani Province, one of the strongholds of the movement, the paper argues that the Red Shirts constructed meanings of democracy through linkage of lexical choices with intertextual references to recurring terms in Thai political vocabulary. The paper suggests an inclusion of an understanding of grassroots political actors' perception of the concept of democracy in mainstream political discourse studies on democratization.

Rebellion in Southern Thailand: contending concepts of sovereign power

Aphornsuvan, Thanet

Pridi Banomyong International College, Thammasat University

Border, Session 3

EA116

Tue 22nd 15:30-17:30

The Chakri Reformation in the late nineteenth to early twentieth centuries marked the historic political and administrative reform in modern Siam. The ruling monarch was able to maintain and secure sovereign power from the threatening Western colonial empires. At the same time, the emerging absolutist Siam could harness the newly territorialized kingdom into a powerful regional state by centralizing internal unified and modern Siamese national state. The history of the Chakri Reformation presents us with a legitimate and logical transformation of the Thai state. But what were the reasons for resistance and rebellion within the semi-tributary states against Bangkok's will? The paper studies the formation and development of the contending concepts of sovereignty upheld by the Bangkok elite and Patani intelligentsias. Underlying this concept were the legitimate power and authority of the state over Patani and Malay Muslim population. Over time, the Malay Muslims contested that the sovereign power over Patani still belonged to the Muslim state and people. They could be part of Siam but not a sovereign Siam. This notion gained wider recognition among the local intelligentsia and militants as can be seen from the latest banners following the initiation of peace dialogue between the Thai government and the BRN in February 2013. The banners read "peace will not be realized unless the sovereign power of the people is acknowledged". The BRN also wanted the Thai government to recognize its movement as a liberationist and not a separatist organization because Melayu Patani was their homeland and not owned by Siam. Future peace talks will sooner or later have to deal with this issue of sovereignty.

The Unnoticed: Fatani Return Migrants in Jawi

Arafat bin Mohamad, Muhammad
National University of Singapore

South/Islam, Session 1
EA403
Tue 22nd 11:00-12:30

Studies of the political conflict in Pattani, Yala, and Narathiwat often cast the Malay community in structural opposition to Thailand's majority Thai-Buddhists. This owes partly, and rightly so, to the importance of ethno-religious issues in sustaining the protracted conflict between Malay nationalists and the Thai nation-state. While these studies might not make the claim that the Malays form a homogenous community, there is a tendency to neglect the diversity and nuances of social life within the community. This paper aims to tackle some of this neglect by channeling our attention onto the Fatani return migrants from Makkah.

From data collected through ethnographic fieldwork, I observe that return migration to the homeland among the Fatani diaspora has been increasing since the 1990s. This paper discusses the challenges, tensions, as well as gratifications, that these returnees experience as they adapt to the society in the homeland. Although the homeland society is somewhat familiar to them, these returnees often experience social and cultural alienation as they navigate their ways through life. In discussing these issues, this paper will raise questions about culture, society, place, mobility, and belonging, as well as the relationship between them.

Bangkok muslims: social otherness and territorial conceptions

Ardrgusa, Winyu
Thammasat University

South/Islam, Session 3
EA403
Tue 22nd 15:30-17:30

This paper discusses an alternative history of Muslims in Bangkok. Rather than providing a mere chronological description, the paper problematises the relationship between social conceptions of Muslims as the 'other' and territorial concepts of the nation and the capital city. The investigation goes through three periods. Before Bangkok was established as the new capital in 1782, in the form of a 'walled' city, Muslims had already been called 'khaek', a position of the outsiders. During the connected periods of reformation and nationalism between the 1850s and the 1940s, Muslims were gradually drawn into the process of assimilation to be 'thai-islam'. This followed the emergence of the nation's 'bounded' boundary. After the 1930s, Bangkok Muslims were increasingly associated with the ideological difference between the reformists (khana mai) and traditionalists (khana kao) which are frequently viewed as related to the difference between the 'urban' and the 'rural'. These socio-spatial conditions, though still capable of being used to analyse the Muslims of contemporary Bangkok, are limited by their segregation.

The terms 'stranger' and 'home-land' are discussed, which not only touch upon the above-mentioned understandings, but also suggest a specific framework to investigate the socially negotiated position of the Muslim reformists. They are influenced by the transnational revival movement, in relation to the increasingly complex boundaries of religious practice in the urban context. The application here is an understanding of the relationship between shifts in the minority's social status and transformations of Thailand and Bangkok's spatial conditions, not simply as historical facts, but as sets of historical constructs.

How Lukthung songs can be integrated with German language learning process of Thai Students

Attaviriyapap, Korakoch
Silpakorn University

Education, Session 1
EA121
Tue 22nd 11:00-12:30

This article aims to share the experience of integrating the process of Thai students' learning of the German language with the preservation of Thai art and culture. Thai country songs or "phleng lukthung" were used as a medium in different courses and projects of the Department of German, Silpakorn University. Lukthung songs were translated into German, or German texts were written to sing with Thai Lukthung melodies. The skill of translating and singing Lukthung songs into German was taught in classes and the techniques of singing German-language lukthung songs were taught during rehearsals for public performances. The whole process, ranging from the creative writing and translation through the rehearsals to the actual performances at the end, proved to be a successful means of development of German language skills on the part of these groups of learners while at the same time being supportive of the integration of their knowledge with other disciplines. This model can therefore help to preserve and disseminate Thai art and culture at an international level and should also be developed further both from creative and academic viewpoints.

Revealing China's hegemonic project in Thailand: how the Confucius Institute furthers the Chinese state's international ambitions

Auethavornpipat, Ruji
University of Victoria

Culture, Session 1
EA115
Tue 22nd 15:30-17:30

By the end of 2012, there were already 400 Confucius Institutes around the world, 13 of which are in Thailand. It took the Confucius Institute less than a decade to rapidly expand around the globe. Despite its putative, neutral objective of promoting Chinese culture and language globally, this paper argues that the Institute is closely affiliated with the Chinese government, and is in fact part of the Chinese government's broader hegemonic project. I define hegemony as dominance that rests on generally based consent and is established by social forces occupying a dominant role within a state that are projected outward on a world scale. I look at three aspects of hegemony: the negotiation of norms, the conferring of common interests and mutual benefits to members, and the lived social experience through selective and dominant cultural symbols. This paper presents empirical data that were collected during three months of field research in Thailand in 2012. It shows that the Confucius Institute attempts to create a norm of international harmony which has its roots in the Chinese government's domestic policy to construct a harmonious society by 2020. Furthermore, this paper illustrates that students and people who are involved with the Confucius Institute perceive their participation as resulting in mutual real benefits. Their perceptions are related to international policies that show Thailand as benefiting by subordinating itself to China's political and economic dominance. Lastly, cultural public events organized by the Confucius Institute demonstrate how hegemony is a lived social experience for participants.

Politics of representation of flight attendants' bodies in affective economy

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Women's studies, Session 2

EA405

Tue 22nd 15:30-17:30

The research examines the representation of flight attendants' bodies under multiple forms of power in the affective economy. The study explores how representation of flight attendants' bodies relates to nationalist values, cultural discourse, and dominant gender ideology in Thai society. How do flight attendants create a particular form of affect, and relocate themselves from the dominant powers? The paper applies the notion of the 'circuit of culture' to explain how representations construct meaning to validate and recycle consumption. The image of the flight attendant in Thai costume symbolically portrayed in magazines, television and, on websites is analyzed to disclose the meaning hidden in cultural discourse. In addition, Kopytoff's 'the cultural biography of thing' is employed to understand how women's bodies are more deeply commoditized through culturally specific meaning, and how the fetish is reworked for the benefit of airline companies. The method used for this research is reflexive auto-ethnography to reduce the effects of insider researcher, since I myself worked as flight attendant. The study relies on in-depth interviews of eight female flight attendants in various categories of age and position. The data is also gathered from participatory observation by following long-route flights, and engaging with flight attendants' activities. Moreover, narrative analysis is employed to understand how flight attendants construct their subjectivity. The study reveals that flight attendants accumulate and cultivate cultural capital through cultural discourse, a concept of national essence, and class differentiation. Their performance and representation reflect a distinctive identity that is internalized into the bodies shaped by disciplinary practice under capitalism. Ironically, cultural bodies and the particular form of affect are created to constitute a new subjectivity in order to relocate the dominant powers.

Keywords: Representation, Flight attendant, Subjectivity, Bodily Politic, Capitalism

Relatedness and belonging: Tai Lue community in Nan

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Tai, Session 2

EA404

Tue 22nd 13:30-15:00

The three villages of Tai-Lue in Thawangpha district, Nan province, migrated from Muang La, Sipsong Panna, Yunnan, China, around 200 years ago. They have long celebrated their guardian spirit which originated from their home place, Muang La, Sipsong Panna. In the current rural development movement, the Tai-Lue as an ethnic label shows a connection with their original place, Sipsong Panna; and the label indicates more of the characteristic of the community. The guardian spirit ritual does not mean the opportunity for keeping Tai-Lue identity connected to the history of migration: rather it means the occasion of gathering the people scattered in other provinces to work or study. The label of Tai Lue is a mark which confirms the sense of belonging of the village, both for the people who live in the village and for those who have a connection with the village but living in other provinces. Through examination of this case, I will discuss the characteristic of Tai community.

Sone Bouttharobol: A man with strong connections to the Champassak Royal House and a history spanning parts of Laos, Thailand and Cambodia

Baird, Ian G.

University of Wisconsin-Madison

Border, Session 3

EA116

Tue 22nd 15:30-17:30

Sone Bouttharobol was born in Champassak in around 1894. He was the son of Phra Ubonkit Prachakorn, a key Ubon leader during the late 19th and early 20th Centuries, and Chao Heuan Thongphanh, the daughter of Chao Youthithamathone, the king of Champassak. In 1901, at the age of eight, he moved with his family to Ubon, where he began his education, all of which occurred in Siam. The title "Bouttarobol" was bestowed on his father by King Chulalongkorn. As a young man, Chao Sone went to live in Veun Say, along the Sesan River, in present-day northeastern Cambodia. There, he collaborated with the Champassak-born royal leader, Chao Thammatheva, before being expelled by the French in 1915 for instigating upland ethnic minority revolt. Despite falling out with the French colonial government in Cambodia, he was eventually appointed to key police positions in Soukhouma, Phonthong, Mounlapamok, and Paksong, in southern Laos. In 1944, after Champassak was briefly taken over by Thailand, he was elected as the sole representative of Champassak in Thailand. He moved frequently between Champassak and Bangkok. After the French regained control of Champassak in 1947, he became the deputy head of Laos' first constitution drafting committee. During the same year, he was also elected for the second time as a representative in Parliament, although this time for French Laos. In 1948, he became an advisor to the King of Laos. He continued in that position until resigning in 1965. In the late 1960s and early 1970s he frequently traveled to Khao San Road in Bangkok to arrange for the making of Buddhist images, which he brought back to Laos. He died in Vientiane around 1979, a few years after the communist Pathet Lao took control of the country. Chao Sone frequently transcended the national administrative borders that now dominate the political geography of mainland Southeast Asia, including Thailand, Laos and Cambodia. Through this study of one individual, I wish to make the point that there is only limited value in conducting nation state-centered historical studies in border areas of mainland Southeast Asia.

Problems in translating Thai poetry: revisiting Gedney

Baker, Chris
Independent Scholar

Language, Session 1
EA310
Tue 22nd 11:00-12:30

Some years ago, the late Professor William Gedney authored a paper entitled “Problems in Translating Traditional Thai Poetry” (included in *Thai and Indic Literary Studies*, ed. Hudak, 1997). He started with the claim that “this body of traditional Thai poetry is among the finest artistic creations in the history of mankind,” and ended by asking, “Why has so little of this material been translated, and why have the few translations that have been attempted been, in general, disappointing?” In between he listed many barriers and difficulties including length, the difficulty of securing original texts, rendering Thai figures of speech and other poetic conventions, conveying the social messages buried in forms of address, and handling esoteric vocabulary.

In this paper, I revisit Gedney’s article with the experience of having attempted to translate *The Tale of Khun Chang Khun Phaen*. The paper has four parts. The first summarizes Gedney’s landmark article. The second asks what any translation of a classical work is trying to achieve. The third recounts the major difficulties encountered in translating *The Tale of Khun Chang Khun Phaen* and how these difficulties were negotiated. The fourth returns to Gedney’s catalogue of problems in translating Thai poetry and offers an alternative approach.

The other bits of the ASEAN Community: some implications

Baker, Chris

Independent Scholar

ASEAN, Session 1

EA405

Wed 23rd 10:30-12:00

In the approach to the launch of the ASEAN Community, all attention has been focused on the AEC. But this is only one third of the total plan. The other two “pillars” are called the ASEAN Political-Security Community and the ASEAN Socio-Cultural Community. The “Blueprints” for these are extremely wide-ranging. They cover education, health, social security systems, environment, migration, human rights, corruption, etc, etc, etc, the list goes on and on. They have some little appreciated implications for Thailand’s budget spending, and for its relations with its neighbors. They also have implications for how ASEAN functions.

Precarity of place on the Thai Burmese border

Banki, Susan

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Border, Session 7

EA116

Thu 24th 10:30-12:00

Activists from Burma living in Thailand experience varying shades of precarity, which have changed over time in response to the Royal Thai government's policies and processes. Thailand serves as one of Beatty's 'sites of resistance' for activists from Burma. At the same time, O'Kane's points to the 'deterritorialization' of these same border activists. For activists from Burma living in Thailand, how do we reconcile the deterritorialization O'Kane describes with Beatty's sites of resistance? Put another way, is territory or precarity a more compelling element for those on the border? This paper offers a theoretical and empirical treatment of Burma's border activists, using the twin concepts of precarity and mobility to explore how activists negotiate the experience of 'precarity of place.'

'Vagina' to 'jim': feminist Ideology and activism in *kor jim pood* (vaginas talk), the Thai adaptation of Eve Ensler's the vagina monologues

Bantawtook, Pruksapan
Ubon Ratchathani Univerysity

Women's Studies, Session 2

EA405

Tue 22nd 13:30-15:00

The Vagina Monologues (TVM) is a feminist play by Eve Ensler that interweaves art with activism, and which inspired Ensler to establish V-Day to fight against female abuse. The play has been adapted or performed in universities worldwide, including Thai universities where most of the productions have claimed to be concerned with feminist activism. This paper examines one production and argues that whilst the 2013 Thai adaptation of TVM entitled *Kor Jim Pood* (Vaginas Talk) by one communication arts student at Rangsit University is successful in constructing a sisterhood atmosphere, it significantly differs from the original TVM in two main respects. First, its script leaves men out from being part of the play and from activism. Ensler has been trying to embrace men in V-Day activism by launching V-Men campaigns encouraging men to write on violence against women. The adaptation, however, intentionally positions men as females' Other: the female voice-over at the beginning of *Kor Jim Pood* (KJP) narrates that men are the source of female oppression. Secondly, KJP is not radical enough to demonstrate female sexual liberation. For instance, the production avoided rousing the audience to shout the word 'hee' (cunt) while many TVM productions employ this scene to indicate women's reclaiming of the word 'cunt,' which has been associated with negative connotations. That the Thai adaptation could not fully reproduce the atmosphere of female liberation might be because it was primarily created to serve a dramaturgical study, and not to propound Ensler's feminist ideology.

The cultural similarities of the Thais and the people of Taiphakes of Namphake Village Naharkatia, Assam in north-east India

Barooah, Binita

Hoonlal Junior College Assam, India

Assam, Session 1

EA 115

Tue 22nd 11:00-12:30

Tais are a people of Mongoloid origin from South-East Asia and at present most of them are settled on the banks of the Brahmaputra valley. They have been grouped as Taikhamyang, Taikhamti, Taiphake, Tai Ahom and Thiturang respectively. Taiphake is an ethnic tribe in the state of Assam (North-East India), Namphake Vullage (the most populated of the Taiphake villages). It is an ideal place for tourists. Tourists from Thailand visit Namphake village frequently due to the similarity of their culture with the Taiphake's.

This paper is limited to trying to understand the cultural similarities between the Thais of Thailand and the Taiphakes of Namphake village. Thailand is a South-East Asian country and has a mixed culture which covers traditional Thai culture and modern global culture. A similar kind of situation, almost, obtains in the Taiphake society of Namphake village. Like members of the Taiphake community, some other Thai people, also living in isolated places, also maintain their traditional culture and we can notice that the similarities between these Tai people and the Thaiphake villagers of the Namphake village.

There is a great deal of affinity in the pattern of living and construction of houses. Both communities like to reside near streams and rivers. Similarities have been noticed in the food habits of the Thais and the Taiphakes. A very important feature of culture is the type of clothes worn. Like the Taiphake people, village men and women of Thailand wear traditional dress on festive occasions. Regarding language, great similarities have been noticed between the two communities. Moreover, Buddhism is the main religion of both communities. From the above account it is clear that the basic traditional traits of the Thai culture bear a great similarity with the culture of Taiphake people.

Methodology in the Thai-Burmese borders: the Karen and their social suffering in the temporary shelter

Boonlue, Winai

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Border, Session 1

EA 116

Tue 22nd 11:00-12:30

This paper provides methodological challenges in doing research on the history of social suffering of the Karen people living in temporary shelters along the Thai-Burmese border. The paper develops a research method to understand the community's history which is ethnography of bio-community history. Over the three years of fieldwork, the author followed the Karen refugees in Thailand back to their original villages in Karen territory in Burma. (The author is a priest with Karen ethnic background and able to communicate in a Karen language) Finally, the paper discusses positionality in the fieldwork that supports the negotiation of the author's legal and illegal status with Thai and Burmese state officials.

Linguistic and cultural movement and religious reconversion among Akha along Thai-Myanmar border

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Ethnic minorities, Session 1

EA116

Wed 23rd 13:00-14:30

A decade of linguistic and cultural movements by Akha people in the Greater Mekong sub-region for the development of a common writing system have brought Akha from these different nation-states to connect and to meet together several times. Many books and various written materials have been published and produced to promote usage of the system. The topic of “Akha Zang”, which means the issue of traditional culture and Akha identity, has continuously been discussed. The Akha have seriously discussed how to be “Akha” among changes in the globalized world. Later, the Mekong Akha network for Peace and Sustainability (MAPS) was set up for the revival and preservation of the traditional culture. This circumstance has influenced a group of Akha along the Thai-Myanmar border to reconvert from Catholicism back to the traditional Akha religion. This religious reconversion reflects coping strategies of the Akha in a direction opposite to that of the Thai national integration policy in regard to national language and religion. The paper will investigate the linguistic and cultural movements of Akha people in Thailand and neighboring countries to construct their own ‘imagining communities’ which lead to the circumstance of ‘re-tribalism’ through religious reconversion.

Vanz phenomenon in Thailand

Borvornsompong, Pairuch
Srinakharinwirot University

Society, Session 1

EA120

Tue 22nd 15:30-17:30

Vanz behavior is the behavior of male teenagers who like to increase the speed of their illegally modified motorcycles in order to make a loud noise. “Vanz”, and illegally race on public roads at night, is a significant social phenomenon in Thailand. This phenomenon is an infringement of human rights, social order and laws because it interrupts and harms other people and property.

This problem is seriously being confronted by law enforcement; but it cannot be solved by law enforcement only because ‘Vanz’ is a social pathology which needs to be understood, both in respect of its cause and in respect of its costs and its social impact.

The research results suggest that Vanz is a social combination of teenagers who form their social identity and social space. This behavior can reflect myth or the false consciousness of teenagers in trying to create social recognition and identity by, for example, trying to stand out in order to get female teenagers’ attention, without paying attention to and taking responsibility for society.

While the above problem is continuing, Vanz gangs have their own self-concept that their behavior is not a problem or an infliction. Moreover, there are several kinds of Vanz behavior, such as disciplining illegally modified motorcycles, riding for social combination, illegally racing for attention and racing for betting. Therefore, an overall understanding of this phenomenon is needed in order to know and categorize teenagers into a problem group and an at-risk group. Also, the problem is multi-faceted and cannot be solved by only one solution.

Groups within the community who may be useful for problem solving should be clearly identified. Guidelines to solve the problem should be designed with the participation of concerned organizations and their awareness. Traffic regulations must be strict and be of the same standard. The concerned organizations should collaborate to prevent, support, enhance understanding and suppress the problem.

Adolescent pregnancy: lessons and management in Thailand

Borvornsompong, Pairuch
Faculty of Social Sciences, Srinakharinwirot University

Society, Session 1
EA120
Tue 22nd 15:30-17:30

Adolescent pregnancy is a worldwide phenomenon, which Thailand also confronts. This phenomenon causes abortion and impacts on the economy, the quality of labour, well-being and social health. Adolescent pregnancy can also be an indicator of a degeneration of social values, the moral system and population quality.

The understanding of adolescent pregnancy in Thai society is inadequate. Its cause and social pathology are not understood. Conversely, it is understood that “Teenagers are the problem owner who create and reproduce the problem.” This understanding does not hit at the causes of the problem and it is not holistic and systematic. It is difficult to tackle this problem because of lack of policy which clearly leads to development, problem solving and activities which empower change making.

Moreover, existing problem management may be creating a new problem. Causes of the problem are not efficiently managed, such as behavior change, attitudes toward sex, parenting and live model creation. The problem is temporarily mended or changed to a new discourse in order to reduce its recognisability.

The research recommendation is to set up a policy body which aims to enhance teenagers' capacities, especially to reduce adolescent pregnancies. Strategies should be flexible, various and with an emphasis on social participation, especially of family and community. All sectors in society need to understand that the teenage problem is a social problem which must be solved socially. Moreover, social diagnosis is needed in order to identify groups at risk as well as pregnant teenagers. Guidelines for problem solving should emphasize bringing about behavioral change, especially to provide teenagers with contraception. Activities to enhance teenager's self esteem should be consistent with youth development and life span. Holistic sex education is also needed as much as sexual equality and responsibility. In case of pregnant teenagers, there should be management which covers the period from pre-pregnancy to post-pregnancy.

ASEAN Community and community security: a study of Thailand

Borvornsompong, Pairuch
Sociology Department, Srinakharinwirot University

ASEAN, Session 3
EA405
Wed 23rd 15:00-16:30

Being part of the ASEAN Community is an opportunity and challenge for Thai society to change from a single state to a joint regional community. The aim of the ASEAN community is to create collaboration in matters to do with the economy, politics, civil society and culture of members in order to unify relevant policies. Also, an ASEAN identity is formed and a more generous society may be developed in order to enhance people's quality of life and welfare.

In the case of Thailand, there is a lack of preparation. For example, it is an economy which provides no support for labour skill enhancement, which lacks political stability, and which disputes with some members of ASEAN community. Moreover, people have a poor perception and understanding, or misconceptions even, about being part of ASEAN Community. Awareness of the social impact of ASEAN in Thailand is also inadequate.

A guideline of community stability is to empower rural communities. People should be encouraged to know and understand about being in ASEAN and the aim of ASEAN. Also, there should be an understanding of differences of race, language and culture.

The promotion of community stability needs to be carried out by government, local government and local areas. People should realize and participate in the process of ASEAN community formation. There should be collaboration between the private sector, government and civil society to design strategies of community development. Guidelines to develop Thailand should emphasize local wisdom, capital and community. Also, programs of performance enhancement, social reformer creation and community action research investment are needed.

The treasonous Khruba Sriwichai: historical differences in state-sangha relations in the Lanna and Siamese regions

Bowie, Katherine
University of Wisconsin-Madison

Buddhism, Session 1
EA119
Tue 22nd 11:00-12:30

Khruba Sriwichai first found himself under temple arrest in Bangkok in 1920. Most scholars have contended that his first arrest was the result of internal conflicts within the sangha which centered on alleged violations of the 1902 Sangha Act, specifically, conducting ordinations without formal preceptor standing. However this prevailing explanation has three important flaws: 1) the 1902 Sangha Act was not in effect in Monthon Phayab by the time of Sriwichai's first arrest in 1920; 2) the initial 1902 Sangha Act does not include regulations regarding ordination; and 3) Sriwichai was also charged with treason. Elsewhere I have suggested that Sriwichai's first arrest resulted not from the 1902 Sangha Act but rather from the 1905 Military Conscription Act which went into effect in the northern region in April 1914. Sriwichai's evident refusal to conform with the conscription laws remains to be explained. In this paper I will suggest that part of the answer lies in the very different relationship of the sangha with secular authorities in the Lanna region as compared with the Siamese region; whereas in the Siamese region the sangha was more subordinate to state authority, the Lanna sangha was more independent and historically saw itself as above secular authority.

Frontier or a new center? Patani and the Malay-Thai borderland in the 19th century

Bradley, Francis R.
Pratt Institute

Border, Session 3
EA116
Tue 22nd 15:30-17:30

The political history of the Malay-Thai borderland has generally treated the period between the fall of Patani to Siam in August 1786 and the Anglo-Siamese treaty of 1909 as a gradual coalescence of a border between the nation-states that were later to become Malaysia and Thailand. But the idea of Patani as a symbolic center did not die quietly. Cultural and religious movements in the 19th century, largely proffered by the displaced Patani population, aimed to restore Patani to its former glory in the face of Siamese and British imperialism. Returning hajjis of great esteem, having trained in Mecca, constructed a network of pondok (Islamic schools) on the peninsula throughout the nineteenth century that gave coherence and unity to regional Malay-Muslim centers, leaders, and students. These schools extended as far south as Trengganu and Kedah, were most often run by Patani shaykhs, and possessed a cohesive curriculum drawn almost entirely from texts written by Patani's most active scholars. The pondok of Patani were the most prestigious of all these schools and formed the pinnacle of this new cultural zone that defied the aims of Siam and Britain to form a clean border between the emerging Thai and Malay nations. The geography of the political, however, did not match the cultural: the Anglo-Siamese treaty of 1909 cut directly through a cultural zone that had arisen organically over the previous century.

The global union federations and migrant labour in Thailand

Brown, Andrew

The University of New England

Ford, Michele

Director of the Sydney Southeast Asia Centre, The University of Sydney

Political Economy, Session 1

EA406

Wed 23rd 15:00-16:30

Since the mid-2000s, the Global Union Federations (GUFs) have played a pivotal role in the reshaping of trade unions' attitudes towards temporary migrant workers in Southeast Asia, providing the conceptual tools, material resources – and, in many cases, the motivation – required to reach out to this most non-traditional of non-traditional constituencies. At the same time, their influence varies considerably between country contexts. This paper considers the Thai case, assessing the extent to which the Global Union Federations have shaped the organising objectives, strategies and tactics of their local affiliates, the manner in which Thai trade unions have taken up the cause of organising and advocating on behalf of migrant workers, and the extent to which those local affiliates have succeeded in bringing migrant workers into the trade union fold.

**Assemblage of Thai, northern Thai and Karen charismatic monks:
constructing Buddha-land across a national boundary**

Buadaeng, Kwanchewan
Chiang Mai University

Buddhism, Session 2
EA119
Tue 22nd 13:30-15:00

The paper discusses the recent development of the Khuba movement which has started by Khuba Siwichai (1878-1939), a revered charismatic monk, in Northern Thailand, and continued under the leadership of Khuba Khao Pi (1889-1977) and Khuba Wong (1913-2000), all centered in Li District, Lamphun Province. The three latter Khuba are of Northern Thai background but draw a great number of followers from among Karen peoples in Northern and North-Western Thailand, which is connected to Eastern Burma. In 2012, the Karen charismatic monk, U Tuzana, crossed the border from the Karen State of Burma to lead the construction of a pagoda on top of the high mountain near Khuba Khao Pi's monastery. The construction was joined by local Karen people with the facilitation of the Thai monk, the present abbot of the monastery. Generally, we assume that the movements combined because of their common goals, identity or tradition. But as this paper argues, the combination of the Karen movement in Burma and the Khuba movement in Thailand is inspired by the imagination of a utopian Buddha-land of Karen followers. The imagination is made alive and realized by the joint activity of the religious monument construction and later by pilgrimage and worshipping ceremonies. The construction of sacred monuments is at the same time the construction of moral/sacred bodies of those involved. The combination may have a temporary life but new one can always emerge if the imagination of a utopia is sustained.

A video presentation on hastilinga (bird of paradise): Hindu ritual in the funerals of revered Buddhist monks in northern Thailand

Buadaeng, Witoon
Videographer, Chiang Mai

Buddhism, Session 7
EA403
Thu 24th 13:00-14:30

This 15-minute video presentation shows funeral ceremonies of revered Buddhist monks in Northern Thailand. The focus is on the construction and use of a hastilinga, 'Bird of Paradise,' as a vehicle to carry a coffin. The hastilinga is a mythical creature which has the head, trunk and tusks of an elephant and the body of a bird. The video shows that there are some similarities between the way funeral ceremonies are organized among the Lua, Karen and Yuan (Northern Thai) indigenous people and those organized for the revered Buddhist monks. But the hastilinga bird is later adopted to make the monks' ceremonies more grand and elaborate. In fact, as the presenter would argue, Hindu belief and practices have been adopted by the Northern Thai people to change the ordinary ceremony into a more sophisticated one in the case of revered monks. It is clear that the hastilinga is a mythical figure in Hindu belief which is supposed to carry the monks' souls to the heaven.

Video presentation: 'Heroine of the King Mountain'

Buadaeng, Witoon

Videographer, Chiang Mai

Buddhism, Session 7

EA403

Thu 24th 13:00-14:30

This 15-minute video presents the practice of goddess worship in the ascetic cult of Pan Hermit. The cult is centred on the 'Mountain of the King', a small hill in a rural district of Chiang Mai. The hill was named by Pan, the cult leader and follower of the revered Northern Thai monks, Khruba Sriwichai (1878-1938) and Khruba Khao Pi (1889-1977). Pan is well known as a former farmer leader and head of the traditional irrigation system in the Mae Wang watershed who had successfully solved problems of water conflict. At present Pan wears white robes and identifies himself as a *rishi* – a hermit who disseminates belief in the Maitreya, the fifth and final Buddha. As illustrated in the video, feminist ideas are widely accepted by the cult members; in particular, the rice goddess and the earth goddess are important figures in the cult activities.

Thai, Laos, Vietnamese: the contemporary way of life and civilization in Nakhon Phanom

Bunchavalit, Patthida
Faculty of Humanities, Srinakharinwirot University

Culture-general, Session 1

EA115

Tue 22nd 15:30-17:30

Nakhon Phanom is a border province in the Northeast of Thailand. It is located alongside the bank of the Mekong River and is opposite to Khammuon Province of the Lao People's Democratic Republic. In the past, Nakhon Phanom was the location of Srikotaboorn Kingdom and it is one of the provinces where Vietnamese people migrated to and also was asylum of President Ho Chi Minh, the first president of the Socialist Republic of Vietnam, from 1928 to 1929. Nakhon Phanom is also ranked as the happiest province in Thailand of 2012. According to its geography and history, Nakhon Phanom has become a province of multiple ethnic and cultural identities - Thai, Lao and Vietnamese. This article stands on the Space concept of Henri Lefebvre to analyze the relation between social space and physical space that created the following social products, Nakhon Phanom Thai - Vietnamese Association, Thai-Vietnam Friendship Village and Nakhon Phanom-Hanoi Friendship Center. Besides, Lao and the Vietnamese language are included among the basic education courses. Even though each ethnic community has individual identity in language, religion and culture, they have a strong collective identity through annual religious festivals namely; Phra That Phanom Worship Festival, Fire Boat Festival and New Year Festival. Those festivals represent, in terms of the Pluralism concept of William James, the acceptance of racial and cultural differences of all ethnic groups in Nakhon Phanom which leads to a unified community.

“Sufficiency Economy” and its politics

Bundhuwong, Chalita
Kasetsart University

Thai values, Session 1
EA115
Wed 23rd 10.30-12.00

Highly dependent on foreign investment, farming and industrial export goods and tourism, Thailand has inevitably become part of global capitalism and its people, urban and rural alike, in effect have lived their lives in an era of modernity and globalization. Paradoxically enough, Sufficiency Economy – a development approach focusing on self-reliance rather than market dependence – has been highly pervasive within the country over the past decade. On the one hand, it has become an integral part of state policies and was implemented by all government agencies especially when the country was faced with the 1997 Asian Financial Crisis. On the other hand, it became a dominant social discourse reproduced by mainstream media either via “soap opera,” documentaries or news. In particular, and ironically, it has become part of the rhetoric and practices of NGOs and the so-called “civil society sector” that simultaneously advocate an “alternative development approach.” However, Sufficiency Economy over the past decade has shown no sign of concrete success. Noting the contradictions, this paper examines the emergence and the ramification of Sufficiency Economy as well as its politics in legitimizing the establishment, state and non-state alike, in the wake of Thailand’s changing political landscape.

Ethnic resources and migration networks: a case of Tom Yam restaurants in Malaysia

Bunmark, Suttiporn
Thaksin University

Ethnic minority, Session 3
EA405
Thursday 24th 13.00-14.30

This research explores a better understanding of the connections between ethnic resources and migration networks concerning Tom Yam restaurants in Malaysia. It draws on examples based on qualitative approach fieldwork, in-depth interviews of Tom Yam business entrepreneurs in Malaysia who are Muslims from Thailand by use of snowballing technique. The findings indicate that Tom Yam restaurant business growth has occurred in Malaysia. Tom Yam Restaurants are Thai halal food restaurants in Malaysian society. These businesses are run by Muslims from the southern border region of Thailand and, sell Thai food in Malaysian society. Almost all Tom Yam owners worked in Tom Yam restaurants in Malaysia before stating their own business. The self-employment pattern of Muslim business from Thailand, particularly the success of Tom Yam restaurant business, is currently explained by the allocation of familial social resources. However, while both groups are Muslim, there are differences between Malay Muslims and the Thai Muslims who are the owners of Tom Yam restaurants. . There is an indispensable interconnection between ethnic resources and the establishment of migration networks based on the owner's ethnicity. Migration networks, which are family networks and social networks, are important in the way they generate resources for business establishment and management.

On prospects for Bangkok period historical demography

Bunnag, Amonrat

Center for Doctrine and Strategy Development

and Xenos, Peter

Chulalongkorn University

History/historiography, Session 2

EA115

Wed 23rd 15:00-16:30

The field of historical demography has had worldwide a dramatic impact on understandings of long term social change. What of Siam, and in particular of the Bangkok Period? The small literature on Siam's demographic history draws only upon aggregated data such as total population counts (Bunnag, Xenos and Gray, 2012), but archival work in connection with the first author's doctoral dissertation (Bunnag, 2012) has pointed to important possibilities at the micro/individual level: personnel records of the Thai Armed forces, available from 1905 onwards, depict military officer career paths for thousands of individuals; corvee records in the National Archives (mainly during the reign of king Chulalongkorn (1868-1910), including both aggregate and individual data; a few private family archives such as that for the Bunnag family beginning in the Ayuthaya period from the early 15th century onward; and, biographical compilations on elites, such as one covering fifty monarchs from around 1249 (Sukhothai period) through 1910, and another on a set of nobles from the beginning of Bangkok period onward. A discussion of these sources is preceded by some necessary background: on the progress of historical demography worldwide; on the nature of Bangkok Period "demographic accounts;" on the main existing contributions to Bangkok Period demographic history using available aggregated records; and, on a survey of issues that ought to be examined with some urgency with the micro level materials that exist. We include some urgent comments on records management to preserve, reproduce and catalog the materials.

Tai-Turung population of Assam: a study in gender geography

Buragohain, Pratash Lata

Non Institutional

ASSAM, Session 1

EA 115

Tue 22nd 11:00-12:30

The Tai Turung is a small community of Assam, spread over seven villages in Jorhat, Golaghat and Karbi-Anlong district of Assam. The Tai Turungs are descendants of the Mao-Shan Branch of the Great Tai Race. The Turungs had originally come from Mueng-Mong-Khao-Shang region of upper Burma and settled in the bank of Nam Turung (Turung River) in the Hukawng valley of Myanmar. And as per their own account they had migrated to Assam, in around 1820-1824 AD. The Turungs are followers of Theravada Buddhism, and also they have retained their age-old Tai-Socio-Cultural, traditions which thereby make them a unique subject for study. As per the Population-Cum Educational Census conducted by Man-Tai Speaking National Council, Assam (2006), the Turung Population of Assam was estimated to be 1710 persons. Of this the male population is around 50.99% and female population 49.01%. The study, *Tai-Turung Population of Assam: A Study in Gender Geography*, was carried out to investigate various attributes, namely demographic and socio-economic characteristics of the Tai Turung population in general and Tai Turung women population in particular. The study was based on primary data collected (2011) from 251 households (Sample) of five Turung inhabited villages of Assam. The data were collected via field studies with the help of questionnaires prepared for the purpose.

Perception of Thai tones in children

Burnham, Denis
University of Western Sydney

Language, Session 3
EA310
Tue 22nd 15:30-17:30

As in infancy, there is another period of perceptual re-organisation at the onset of reading. This occurs because the sharper the boundaries between sounds the better and more quickly can the child map sounds onto letters of the alphabet, an essential skill for reading. Reading also makes children aware of the individual sounds that make up words, what is called phonological awareness for consonants and vowels, and tonological awareness for tones. Tests of Thai- and English-language children's perception of consonants/vowels and tones show that English-language children are better at differentiating two non-native Thai consonants, (/b/ vs /p/), than at tones, whereas Thai children differentiate tones better than /b/ vs /p/. Thus Thai children are especially attuned to tones (positive attunement) and English-language children especially filter out tones (negative attunement), suggesting that children generally concentrate on differentiating tonal distinctions on words from the intonation in sentences. Tests of awareness show that English-language children understandably have better phonological than tonological awareness, but surprisingly Thai children also have better phonological than tonological awareness. Thus there is a basic difference between tones and phones: if a child is raised in a tone language environment tones are relatively easy to learn (but awareness of tones as conveyers of meaning is low); if the child is raised in a non-tonal language environment a strong perceptual bias against word-level perception of tones emerges. This suggests that in second language learning English-language children and adults will find it more difficult to learn to distinguish (and to produce) tones than phones.

Tai, Thai, Theravada, Buddhist: notes on monastic mobility among the Tai Lue of Sipsong Panna and the production of localities

Casas, Roger

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The Australian National University

Tai, Session 2

EA404

Tue 22nd 15:30-17:30

Sipsong Panna (Yunnan Province, P. R. China) is home to the largest community of Theravada Buddhists in China, the Tai Lue. After the repression of the Maoist period, the political and economic reforms undergone by the country at the end of the 1970s paved the way for a strong and well-documented recovery of Buddhist practice in the area, as well as for the increasing participation of Lue monks in a trans-local Buddhist “imagined community”. At present, Lue monks pursue higher education at institutions in mainland China, Thailand, or Sri Lanka; and this new, long-distance, increasingly regulated mobility has come to supersede and develop – but not obliterate – the old cross-border ties established through kin and friendship between the Lue and other Tai populations in neighbouring areas of present-day Myanmar or northern Thailand.

In this paper I will explore the historical and contemporary relevance of monastic mobility in the formation of local identities among the Tai Lue, paying special attention to the experiences of those monks and novices who have left Sipsong Panna to study in temples in Thailand. What is the influence of Thai and trans-national monastic ideals on contemporary monasticism in Sipsong Panna? How does religious mobility mediate the production of locality among Lue monastics? In which ways do Lue monks engage this production in trans-local contexts? My paper will attempt to answer these questions looking at current socio-cultural processes in the PRC and in Thailand, while emphasising the peculiarities of Lue monasticism in relation to the wider “Theravada” community.

Keywords: Theravada Buddhism – Ethnic Minorities – China – Thailand – Mobility – Trans-border

"Not about religion, not about culture": (re) constructing Buddhist mindfulness in Thai mental health practice

Cassaniti, Julia
Washington State University

Buddhism, Session 5
EA119
Wed 23rd 13:00-14:30

At the Suan Prung Psychiatric Hospital in Chiang Mai in July 2013 I observed a group of hospital staff undergoing a program of mindfulness training. Mindfulness, or the practice of non-judgmental attention to the present moment (Kabat-Zinn 1994), is a mental health technique with roots in Buddhist thought. It has gained popularity in the United States, Australia and Europe, and has recently made its way back to Thailand ostensibly emptied of its Buddhist heritage. When I asked the director of the program at Suan Prung to tell me about particular religious and cultural influences on the practice she told me adamantly that mindfulness is not about religion, not about culture. Later in a more informal setting, however, she told me the opposite: "it is odd that we have to get our program funding from the United States. Because really, mindfulness is all about the Buddhist religion, all about Thai culture". This paper examines the tension in these opposing sentiments, as Buddhist ideologies become (re)constructed and (re)appropriated in Thailand. Based on 50 interviews with monks, students, and psychiatric staff in Chiang Mai and the surrounding countryside I show how mindfulness is understood and contextualized in Thailand in ways that are often quite divergent from their international articulations. Touching on issues of power, authority, spirits and selves I draw attention to some of the local meanings of mindfulness in Thailand, and the challenges that these meanings hold for the incorporation of Buddhist therapies into mental health practice.

Detraditionalization: a transformation of traditional funeral rites of Phu Tai community

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Ethnic minorities/ ethnicity, Session 2,

EA405

Thu 24th 10:30 - 12:00

This research examines the transformation, and its effects, of the traditional funeral rites of Phu Tai community through a process called “detraditionalization” and concept of ethnic identity. The field data were gathered by participant observations and interviews with key informants.

Nong Phue is the only Phu Tai community in Sakon-Nakhorn Thailand, where people have tremendously changed their beliefs in and perspectives on ghosts into Buddhism. This has brought about a transformation of traditional funeral rites. Buddhist monks, senior villagers, and village leaders play a major role in integrating ideas of reasoning and value into the funeral rites. Steps in the funeral rites have been reduced and are now less complicated. The number of days taken for the funeral rites has been diminished. Drinking alcohol and eating the meat of big animal is prohibited in the funeral rites. Such changes have positively affected the community in economic, social, and cultural terms.

In conclusion, the research emphasizes the roles of Buddhism in detraditionalization of the identity of Phu Tai people's funeral rites have become a new identity in which they have taken pride.

Why understanding Buddhist monasticism is important for understanding gender/sexuality in Thailand

Chladek, Michael
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Sexuality, Session 3
EA312
Wed 23rd 10.30-12.00

In this paper, I argue that two issues concerning the boundary around the Buddhist monastic community in Thailand can shed light on how gender, sexuality, and personhood are understood. First is the issue of the Vinaya, the monastic code of conduct, and the boundary it creates between the monastic and non-monastic communities. The second is the issue of gay/kathoey monks and novices. The Vinaya is a complex set of rules, proscriptions, and remedies for transgressions within the monastic community. Monks and novices are constantly trying to negotiate this code of conduct in the contemporary world, living among non-monastic Buddhists who may or may not know the details of the Vinaya. For those boys and men who ordain for several of their adolescent and early adult years, how does this negotiation of the monastic code socialize them into being certain kinds of men when they return to lay life? Second, although perhaps not obvious, I suggest that this negotiation process relates to recent moral panics surrounding gay/kathoey monks and novices. The way in which gay/kathoey monks and novices negotiate how they present themselves to other monks and novices in addition to lay Buddhists adds another layer to the negotiation process between monastics and non-monastics. Based on 18 months of ethnographic field research in northern Thailand, I argue that looking at this socialization process can inform us about the presentation of self and gender/sexuality in the everyday lives of both monastics and non-monastics.

Social Network Intensity of Isan Labour Brokers: Relevance to Cost Setting for Working Abroad of Isan Labourers

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Borders, Session 6
EA116
Wed 23rd 15:00-16:30

The objectives of this research were to develop the model of social network intensity of Isan labour brokers by means of the concept of the Structural Equation Model (SEM) and to study the roles of these networks to setting the cost of Isan labourers working abroad. Data was collected via structural interviews with 321 samples by systematic sampling from all Isan provinces. The structural Equation Model (SEM), with LISREL program was applied for data analysis. The results of the study indicated that social network intensity of Isan labour brokers was influenced by factor of age and working experience (the experience of sending labour to work overseas), the number of neighbours who were overseas migrants, the length of the period of working as labour brokers, information access, the experience of overseas working, age, and number of household members who were overseas migrants. Statistical significance was set at 0.01. The roles of labour broker networks in cost setting for Isan migrants working aboard were integrated into the pricing policy of the labour agency and incorporated an additional cost imposed by labour brokers in the local area. Moreover, it was found that intensity of the social network influenced cost setting in each network.

Keywords: Social Network Intensity, Isan Labour Brokers, Isan Labourers, Cost Setting for Working Abroad

Faction politics in Thailand since the coup: does it matter?

Chambers, Paul
Chiang Mai University

Politics, Session 1
EA121
Tue 22nd 15:30-17:30

Thailand has witnessed four civilian governments since the return to democracy in January 2008. Once upon a time, before 2001, intra-party factions were often crucial for party finance and could help to make and break governments. Yet under Thaksin Shinawatra (2001-2006), intra-party factions appeared to diminish in importance thanks to constitutional alterations as well as the doling out of money and smart political moves by the party leader. Nonetheless, since 2008, factionalism has again reared its head in both large and small parties. The phenomenon has been useful in terms of keeping the party leadership at least partly answerable to the agenda of deputies or “backbenchers.” At the same time, such factional fission has diminished intra-party (and sometimes coalitional) durability. To what extent is Thai party politics today imbued with factionalism? How has such factionalism affected parties and coalitions? What are the current factions, how large are they and who are their leaders? What does the level of factionalism in Thailand today tell us about the quality of democracy and political stability? This study, which contends that factionalism is still alive and well in Thailand today, seeks to answer these questions.

Old-age (in)security: Thailand and its elderly on the bumpy road of politics

Chamchan, Chalermphol
Mahidol University

Politics, Session 1
EA121
Tue 22nd 15:30-17:30

This paper aims to examine the evolution of political party policies in Thailand using the case of social policies on ageing. Since 2005, Thailand has become an ageing society within the developing world. According to the latest national population census in 2010, its senior citizens aged 60 years and over accounted for about 13 percent of the 65.4 million population. In view of this, social welfare and protection policies for the elderly have emerged as an important issue in Thai society and been included as an agenda in the 11th development plan and also in the Second National Plan for Older Persons (2002-2021). Providing income security during old age to all Thais is one of the key priorities. Recent initiatives and implementation to be noted in the past five years include the following: universal coverage of monthly living allowance program for all elderly people who are not on any public pension program (this provision having been previously targeted only to the poor or the elderly living alone); an increase of the allowance from THB500 to THB600 to start, with increments as the age of the recipient, increases; the introduction of a National Saving Fund (which was expected to have been launched by now but has not yet appeared); an extension of the Social Security Scheme to cover informal sector workers (around two-thirds of the country's labour force). Along with political instability in the country and frequent changes of the governing party and its cabinet, implementation of these initiatives has been affected. The specific objectives of this study are to explore chronological changes in the policies towards social welfare and protection for the elderly in Thailand, with an attempt to reflect how party politics has had influences on the changes both in positive and negative ways. The study period is from 2006 up to the present (mid-2013).

Buddhocentricism; Buddhism, state and globalization of contemporary Thai art world contexts

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Buddhism, Session 3
EA119
Tue 22nd 15:30-17:30

Buddhism has been used as the state's ideology to support its policies and legitimize its power. In fact, religion, education, art, culture, etc., in the Buddhist mould are the tools by which the people have been governed and framed by the state authorities. Visual art in Thailand, both in the past and in the modern era, has overwhelmingly emphasised the representation of religion, the monarchy, and the elite; and religion set in the mythical contexts related to Buddhism has shaped the institutional fabric of Thai society. This paper will address the question of why Buddhism has become the central object of art, known as *Buddhasilpa* or Buddhist Art, in Contemporary Thai Art World Contexts. The paper will examine how Buddhism's Thai art movement developed without ever creating any form of critique of Buddhism comparable with the critique of Christianity that was launched in Western art. I will explore the effects of globalization and transnational Thai art in the world context from the 1980s throughout the 2000s, by emphasizing the works of contemporary Thai artists such as Thawan Duchanee, Chalermchai Kositpipat and Panya Vjijinthanasarn.

State, capital, border traders, farmers, and cross-border corn

Chiengthong, Jamaree

Chiang Mai University

Environment/NRM, Session 4

EA121

Thu 24th 10:30-12:00

This paper is a result of my field research on cross border corn trading in the Thai-Lao border at Chiengkhong /-Huaixai between 2010 and 2011. I discovered that the exports of corn from Laos into Thailand had increased significantly from the year 2003 onward. Expansion of production was made possible with the expansion of the cultivation area on both sides of the Mekong. The expansion was related to the Thai government's policy to help promote exports of agricultural commodities from neighboring countries by exempting imports into Thailand from the import tax –that is the 0% tax policy. This 0% tax on agricultural imports was implemented under an agreement called the ACMECS (Ayeyawadi-Chao Phraya–Mekong Economic Cooperation Strategy) in 2003, which was initiated by Thailand and which involved also the governments of Myanmar, Laos, Vietnam, and Cambodia. Its aim, among many other sub-schemes of cooperation, was to promote agricultural exports into Thailand in order to raise the income of farmers of the partner countries. The agreement was, however, specified to end in December 2009 as by then the ASEAN free trade market would have been achieved more fully and taxes on various commodities would have been negotiated to minimal levels; and Myanmar, Laos, Vietnam, and Cambodia who are latecomers to ASEAN would have received the same benefits as the other ASEAN members. However, as corn is a 'sensitive agricultural product' produced by a large number of farmers, governments in the past had set up an import tariff on corn of between 65 and 73%. (There is a list of 23 agricultural products agreed by WTO that are classified as 'sensitive agricultural products' where domestic producers are protected by high import tariffs.) Since legal measures such as ACMECS to allow for tariff exemption or the 0% tax had ceased, the government in 2010 had to revert to abiding by the previous tariff law. As a result, Thai border traders who imported corn into the country and had to pay the high tariff rate were badly affected. Newspapers reported smuggling of corn from neighboring countries into Thailand. To further complicate matters, the prices of corn dropped below the levels of previous years. Local Thai farmers took to demonstrating on the streets, demanding the government set up a price guarantee. There were other demonstrations to demand the government protect local farmers against smuggled corn from neighboring countries that was 'camouflaged' as 'Thai' corn to earn the guaranteed price.

This paper discusses the impact of a regional treaty on the livelihood of local actors. I argue that the state remains a crucial mediator between national capital, local traders (in this case, border traders) and farmers. The Thai state, through its initiation of ACMECS, acted to accelerate the regional growth of the corn market well ahead of the ASEAN Economic Community or AEC (due to take shape in 2015). On the other hand, though farmers may appear to be the least powerful group in the economic-political arena, they can become very active in protecting their rights, in demanding guaranteed prices, and in opening 'non-Thai' corn. Altogether they have created a mild form of 'nationalistic' feeling in the process.

Keywords: ACMECS, state, border traders, farmers, illegal smuggling, nationalistic feeling.

Negotiating Standardization of the Tai's City Spirit Worship (Lễ Xên Mường) in the Northwest Uplands of Vietnam

Choowonglert, Achariya
Naresuan University

Tai, Session 2
EA404
Tue 22nd 15:30-17:30

This article examines negotiation with Vietnam nation-building processes in a globalized world at the local level. Although since the 1960s policies of assimilation tended to undermine ethnic cultures, at present the aim of Vietnam nation-building in the globalizing world is not to replace ethnic cultures, but to promote cultural diversity, creating equal opportunities for the preservation of all ethnic cultures, as well as increasing the numbers of ethnic representatives at different levels of government. It may be nevertheless argued that in practice this promotion of diversity is an attempt on the part of the state to integrate local cultures within the Kinh (Viet) majority culture. The integration is carried out through the standardization of ethnic cultures.

The Tai's city spirit worship (Lễ Xên Mường) is an important annual ritual which has recently been revived at the local level as part of the national cultural diversity. The ritual can also be seen as a space for negotiation: whereas the policy of ritual revivification is embedded within nationalist ideology, reducing culture to merely folkloric forms, Tai local authorities strategically utilize essentialist ethnicity, reinventing traditions and reproducing a sense of belonging to the land in order to maintain their authority over it. By negotiation with this, Tai-ization has been constructed and has countered Vietnamization which involve going beyond ideological control by the state. Nevertheless, in the negotiating process, the conjunction of the three conflicting ideologies of socialism (nationalism and equality), capitalism (privatization of natural resource) and feudalism (class and custom) has occurred in the context of nation-building in a globalizing world. In any case, the reinvention of city spirit worship encourages local authorities to claim their authority over Mai Châu in the name of the land of the Tai.

Representing Thainess in contemporary film narratives

Chotiudompant, Suradech
Chulalongkorn University

Cinema, Session 1

EA312

Tue 22nd 15:30-17:30

The paper aims to investigate how contemporary film narratives, such as *Hangover 2*, *Lost in Thailand*, and *Only God Forgives*, play upon the images of Thailand. It goes without saying that an increasing number of international films have chosen Thailand as their main setting. In this light, Thailand is not only a passive platform on which characters interact, but a highly active arena, which plays a significant role in shaping and negotiating with the characters' mental states. It is my argument that these spatial images are by no means "authentic" portrayals of Thailand, but rest upon selective imagination, which is at once neo-colonial and stereotypical. In addition, I will discuss how the representation of these images is related to the construction of the Other as well as how the genre tradition of these films bear upon such representation.

Gratitude and glorification: The visual eulogy of King bhumibol

Chotpradit, Thanavi

Department of History of Art and Screen Media
Birkbeck College, University of London

Arts and Design, Session 2

EA406

Tue 22nd 13.30-15.00

After the 1947 Coup d'état that ended the revolutionary regime of Khana Ratsadon (the People's Party), a royalist ideology has gradually been revived and reintroduced in Thai national discourse as well as in public consciousness. Official narrative identifies the monarchy as the core of Thai nationalism, and as the epitome of Thainess.

Contemporary Thai art, mainly from the Silapakorn University camp, reproduces and promotes such an image. In the 1980s, "jittakam chalerm phrakiet" (painting to honour the King) emerged as a new genre in Thai painting and chalerm phrakiet has become one of the main themes in contemporary Thai art. However, the socio-political significance of the trend has never been discussed. This paper addresses the role of this genre in contemporary Thai art, how it engages with the promotion of neo-royalist ideology and how, in turn, this ideology shapes artistic practice both in official and private sectors. "9 Land Art" refers to a project by 9 Thai artists in 9 provinces that illustrate King Bhumibol's contribution to Thailand. Jittakam chalerm phrakiet and "9 Land Art" will be analysed as examples of neo-royalism in mainstream Thai contemporary art practice. Reproducing the King's images according to the official narrative has become part of "network monarchy", a term coined by Duncan McCargo (2005). In the realm of art, such imagery provides a visualization of royal virtue and is indicative of proxies through which the King exercises his power.

Making decisions: qualitative research on transgender women's career preference and development in modern-day Bangkok

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Southeast Asian Studies, Chulalongkorn University

Sexualities, Session 4
EA312
Wed 23rd 13.00-14.30

This paper aims to present a better understanding of the issues concerning career preference and development of transgender women in modern-day Bangkok. This research is based on Linda Gottfredson's theory of circumscription and compromise, which examines both sociological factors, such as social hierarchy and educational system, and psychological factors, namely, personal traits that affect an individual's career preference. Besides exploring the factors affecting transgender women's career choice, this study also provides an updated insight into transgender women's lives in modern-day Bangkok. Twenty-five key informants from all walks of life are featured in this paper, where they share their notions of career and everyday life. The results of a special questionnaire targeting key informants' colleagues will be included in this presentation as well.

The pleasure of abjection: cheap Thai comics as cultural catharsis

Chutikamoltham, Chanokporn
SOAS, University of London

Sexuality, Session 1
EA312
Tue 22nd 11:00-12:30

Cheap Thai comics are something of a niche cultural product, characterised by being found easily in Bangkok suburbs or in rural areas but rarely in the city centre. They display a sense of lowbrow culture with their idiosyncratic visual style and storylines. Contrary to the storylines of mainstream Thai Buddhist didactic parables, Thai comic visuals always contain sexually explicit, violent and abject elements. The story normally teaches Buddhist beliefs of karma such as "Do good, receive good; Do evil, receive evil." Folk myths about spirits and ghosts make the material more enjoyable for rural people. The fact that the material is cheaply priced allows it to be easily accessible to people on lower incomes.

This paper draws on Julia Kristeva's theory of abjection to analyse cheap Thai comics. It argues that they function as a form of cultural catharsis as they unfold the space for readers to work through melancholia without acting it out. The material opens up the space for imagining something which is labelled in religious terms as bad, such as sex, violence, adultery etc. However, this imagination is still placed in the safe zone of Buddhist parable in the bigger picture of the whole story.

Charismatic monks of northern Thailand and Isan: a comparison

Cohen, Paul T.

Macquarie University

Buddhism, Session 1

EA119

Tue 22nd 11:00-12:30

This paper will begin by examining some of the similarities in the Theravada Buddhism of Northern Thailand and Northeast Thailand (Isan), with an emphasis on common religious beliefs and practices and shared texts written in *Tham* script. I will then proceed to highlight significant differences between these two regions in relation to forest-monk traditions, focusing on a comparison between the respective bodhisattva and *arahant* orientations of the lineages of Khruba Sriwichai and Ajan Man Phurithatto. I will argue that despite some common saintly and charismatic characteristics of these exemplary forest monks and their pupils (e.g. ascetic *dhutanga* practices, vegetarianism, attribution of supranormal powers, patronage by urban elites, association with amulet cults, etc.) they have differed significantly in terms of their relationship to the (Thai) state (with varying degrees, of tension, conflict, distancing and co-option) and in relation to local communities (with respect to offering opportunities for merit-making, magical and practical support). The paper will conclude with a comparison of the charismatic 'holy man' traditions of both regions, between the non-militant, revivalist and activist millennialism of the Northern Thai *ton bun* and the militant, magical and apocalyptic millennialism of the Isan *phu mi bun* and *phu wiset*.

Video presentation: Khruba Bunchum's 'Buddha Kingdom'

Cohen, Paul T.

Macquarie University

Buddhism, Session 7

EA403

Thu 24th 13:00-14:30

This is a short video of the birthday celebrations on 5 January 2000 for the charismatic monk Khruba Bunchum Yanasangwaror. The celebrations took place at Wat Phrathat Dornreuang in Muang Phong (Eastern Shan State, Burma) and attracted thousands of local devotees (e.g. Shan, Lahu) and many monks from northern Thailand. The video highlights the royal symbolism of the ceremonies centred on Khruba Bunchum, suggesting an identification of this 'person of merit' (*ton bun*) as a *bodhisattva* and as *dharmaraja*. Bunchum's hierarchy of dependant religious officials (*khathat boriphan*) also reflected his revivalist aspirations to establish the temple complex in Muang Phong as a 'Buddha Kingdom' (*Muang khong Phraphutthacao*) and as a microcosm of a wider transnational Yuan Buddhist community.

Medical tourism in Thailand: on the road to where?

Connell, John
University of Sydney

Health, Session 3
EA310
Wed 23rd 15:00-16:30

In its present incarnation medical tourism, even in Thailand – probably the global leader - has barely passed adolescence. It should therefore be rapidly changing - but it is not changing as far as its proponents would like. Why is that? But – are we sure we are agreed on what it is (and whether wellness, refugees etc have anything to do with it) and what the numbers may mean? We need better data, better definitions and less boosterism. The structure of medical tourism in Thailand is examined with reference to wider Asian trends and to considerations of social justice and ethics. What is changing and why? Will Psy and K-pop redirect East Asian cosmetic surgery? What does a globally ageing population mean for the industry? Will defensive investment in the Gulf reverse trends, and new destinations emerge? Will new technologies and treatments shape the face – literally and metaphorically – of medical tourism? Is there an integrated transnational tourist?

Seminar-leader effectiveness: teaching short courses in the Thai Business community

Cornwall, Tim

Sasin Graduate Institute of Business Administration of Chulalongkorn University

Education, Session 1

EA121

Tue 22nd 11:00-12:30

Research and literature on teaching adults primarily discusses longer courses in formal education. It is difficult to find research dealing with teaching adults in a seminar, a planned learning event ranging in length from three hours to two days. In addition, while some research has focused on Thai culture, little information is available concerning teaching Thai adults. This research reflects an effort to compensate for this lack of research in teaching adults in a short course environment and the paucity of research on teaching Thai adults.

Using a case-study method, fifteen trainers in the Thai short course market were interviewed to determine the characteristics of an effective short-course trainer in the Thai business community. Based on a semi-structured interview format, with questions framed from the literature, eight characteristics were determined that reflect the qualities of an effective trainer in the Thai market.

Centered on the vital role played by trainer knowledge of participants and their culture, the characteristics identified highlight the need to foreground key aspects of participant culture when presenting a short course in the Thai business community. While content expertise and teaching skills are important, effectiveness lies in acquiring and skillfully applying a knowledge of participants that goes beyond needs analysis to include a generic knowledge of the social norms that identify Thais as a cultural group.

While some characteristics are consistent with conventional wisdom, most have arisen from comments provided and that has led to recommendations for trainers planning to teach Thais.

New regional order: sport, nation and region in Thailand's founding of the Southeast Asian Peninsular Games, 1958-1959

Creak, Simon
Kyoto University

History/ historiography, Session 2

EA115

Wed 23rd 15:00-16:30

The biennial Southeast Asian Peninsular (SEAP) Games – forerunner of the Southeast Asian Games, the region's biggest and longest-running sporting event – were established in 1958 by the Olympic Committee of Thailand, with significant assistance from the US Embassy. This paper argues that the SEAP Games reflected an effort, through soft diplomacy, to establish a new regional order in Southeast Asia. Here “order” refers not only to the Thai-centric, US-backed, anti-communist regionalism of the event in the context of the Cold War – i.e. the regional geo-political order – but equally to the order that characterizes sport and the sports festival, as reflected in the arrangement of militarized, masculine, and athletic bodies on the sports field, and in the structured character of sporting competitions themselves. In this sense, the SEAP Games embodied an ethic of national and regional orderliness, and the spectacular expression of this ethic, at a time when the region and the countries within it were anything but orderly. Together with the imperative of anticommunist regionalism, this latter sense of order helps to explain the strong support of this event by the Thai military dictatorship, notably Field Marshal Sarit Thanarat and his protégé, Lieutenant-General Praphat Charusatien, who was president of the OCT, as well as by other authoritarian regimes in the region. This paper will examine the national, regional, and ideological forces behind the formation of the SEAP Games, and the spectacular theatrics of power that brought these themes to life in the inaugural 1959 games in Bangkok.

The last peasant: how static concepts obscure the evolution of Thailand's rural diversity

Dayley, Robert

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Sattayanurak, Attachak

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Rural issues, Session 1

EA404

Thu 24th 10:30 - 12:00

Does Thailand still have peasants? Does it still have a peasant society? How dynamic are Thailand's so-called *chaonaa*? To answer these questions, we begin with an interview of a septuagenarian farmer who discusses rural change over his lifetime and provocatively claims he is "the last peasant" of his village. We use this rural anecdote as a catalyst to expose the hazards of employing static concepts to describe, characterize, and understand rural Thailand. Through the analysis of the origins, usage, and meanings of commonly used expressions such as "peasant," "*chaonaa*," and other associated terms in English and Thai, we demonstrate how static concepts obscure Thailand's rural diversity, produce misleading rural stereotypes, and remain laden with faulty assumptions and discursive power. Turning to the scholarly record on agrarian change for evidence, we make the case that increasing economic diversity, political differentiation, and intergenerational culture shift in rural Thailand suggest the need for concepts and vocabularies amenable to capturing such dynamism. Drawing inspiration from evolutionary theory, we then employ concepts such as adaptation, differentiation, and social anamorphoses to demonstrate that rural Thailand is best understood by appreciating its evolutionary complexity. We conclude that abandoning static concepts that obscure and distort in favor of ones that clarify and illuminate the evolutionary nature of agrarian change in Thailand will help scholars and practitioners more accurately describe and interpret Thailand's rural political economy and lead to more suitable remedies to ongoing rural problems and national political cleavage.

'Both', 'Bai Ruk', 'Cassanova' and other forms of 'MAN': patterns of masculinization of male same-sex romance in Thailand

De Lind van Wijngaarden, Jan W

Australian Research Center in Sex, Health and Society, La Trobe University

Sexuality, Session 4

EA312Wed 23rd 13.00-14.30

Twenty-five same-sex-attracted rural young Thai men were interviewed three times over an 18-month period, in order to investigate how their sexual subjectivity changed after they completed high school and moved into a new life-phase. It was found that many young men grew up with strong gender-based understandings of homosexuality, where a masculine (top) partner complements a feminine (bottom) partner. However, the clear discursive division between the masculine and feminine domains becomes increasingly blurred in the actual practice of dating, and the young men need to develop a new understanding of same-sex romance. The shift from a rural to urban environments, use of the Internet, and the experience of falling in love played important roles in this experimentation with new, often increasingly masculine presentations of the self. This paper concludes that in the process of moving into gay dating and relationships, young Thai gay men's pre-existing gender-based understandings of homosexuality must engage new ideas about same-sex attraction, and assumptions about sexual activity linked to gender are challenged, leading to a wider array of sexual behaviors.

Thailand, occidentalism and cultural commodity fetishism

Deakin, Wayne

Chiang Mai University

Culture, Session 1

EA115

Tue 22nd 15:30-17:30

In this paper I argue that Thailand, as a culture, has fallen prey to what I call “cultural commodity fetishism”. Developing Marx’s initial concept of “commodity fetishism” I claim that Thailand, as a culture, absorbs Western cultural products, practices and values, and as such treats these cultural phenomena as fetishes that serve a greater sensory need, whilst having no notion of the politics, agency or historical transformations that have gone into the formation of these cultural phenomena. I further claim that this process is part of the wider spread of capitalism, and as capitalism spreads internationally the “domestic event” of commodity fetishism becomes an “international event” that is cultural commodity fetishism. This in turn facilitates the growth of capitalist, consumer culture to the Far East. Drawing on a number of historical examples, and using a Barthesian structuralist analysis, I illustrate how this has taken place in the context of modern Thailand.

I argue for a more critical assessment, within cultures such as Thailand, of their own inherent Occidentalism and cultural commodity fetishism and place emphasis on the tacit responsibility of the culture itself to de-mystify this facet of late capitalism within their own cultural framework. I encourage the Thai humanities to develop not only a deeper critical awareness of this phenomenon, but also a more critical awareness of their own historico-cultural constructions.

Keywords: Marx, structuralism, Barthes, commodity fetishism, Thai culture

Panties for peace: novel modes of Thai-based activism against the Burmese Junta

Dibley, Thushara

Department of Indonesian Studies, The University of Sydney"

Ford, Michele

Director of the Sydney Southeast Asia Centre, The University of Sydney

Borders, Session 7

EA116

Thu 24th 10:30-12:00

In October 2007, a group of women activists calling themselves the Lanna Action for Burma (LAB), based in Chiang Mai, began a novel campaign targeting the junta in Myanmar in protest against a violent crackdown on monks in the previous month. They began with 'traditional' modes of protest, distributing leaflets and agitating for change. When these small-scale protests failed, they experimented with different approaches culminating in the establishment of an internet campaign urging women to send their panties to the Burmese junta. The form of the protest was highly culturally significant because of the cultural taboos against women's underwear, which is believed to undermine men's virility and power, in mainland Southeast Asia. This paper gives an account of the campaign, which was remarkable not only because it went viral at a time when social media were yet to become a key tool for activists, but because of the way it used modern technology to generate global action around a strategy grounded in local beliefs.

Thai social welfare (does it exist?) and ageing society (who it affects?)

Eiamsilp, Payan

The National Institute of Development Administration (NIDA)

Political Economy, Session 2

EA406

Thu 24th 10:30-12:00

The author takes the view that Thailand does not have a social welfare system. Nowadays Thai social welfare involves only labor welfare that follows the model of the International Labor Organization (ILO). The author is also of the view that this social welfare is mainly used to attract workers in election campaigning rather than to improve the well-being of Thai workers. In other words, Thai social welfare provides the majority of benefits to labor and specifically to workers who contribute to the social security fund. Most people are unable to access social security, whereas the majority of workers are getting old, have less energy to work and are unable to work as efficiently as before and must be very concerned about this state of affairs.

One aspect of social welfare is the welfare of aging people. This is sensitive to a changing population structure. A declining birth rate reduces the proportion of actively working members of a society while medical developments lead to increased life expectancy. This significant problem is worsened where immigrants are not plentiful. The article concentrates on the incomplete social welfare system and on partial social welfare, and identifies several challenges including that of recognising the positive contribution of broad social welfare to the political economy of Thailand.

Uncertainty and conflict over land tenure: a critical barrier to mangrove restoration on the Andaman Coast

Enright, Jaruwan Kaewmahanin
Mangrove Action Project (MAP)

Environment/NRM, Session 1

EA121

Wed 23rd 10:30-12:00

There are large areas of degraded former mangrove forest on the Andaman Coast of Thailand which are largely the result of the boom and bust cycle of shrimp farming. Many of the former shrimp farms are now abandoned and the land is unused. Efforts to restore mangroves in these areas have been very difficult due to complex and unclear land tenure and opposition by various organisations and individuals who continue to claim the land while not using it. Mangrove restoration would have both ecological and livelihood benefits, including food security, income generation and disaster risk reduction for local people.

Most of the land in question is technically state land under the control of the Department of Marine and Coastal Resources (DMCR). Some of it is held by individuals under (Sor Kor 1=SK1) certificates and there are also some agreements which allow community use for agricultural activities. Part of the land is rented from other occupiers by shrimp farming companies, resorts and other businesses, usually with no clear legal basis. The situation is complex with the legal basis of occupancy unclear and informal arrangements common. Tenure claims often overlap and the boundaries of mangrove areas and other types of land use are not clear.

This paper will explore the complex tenure arrangements and their negative impacts in preventing mangrove restoration, based on the experiences of the Mangrove Action Project (MAP). It will highlight some the barriers faced through presenting specific case studies. The discussion of unclear tenure and competing tenure claims has relevance to land management in Thailand more generally.

Concreteness and abstraction in the murals of Sim Isan through Plato's analysis

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Buddhism, Session 5

EA119

Wed 23rd 13:00-14:30

Murals are used for the decorative “Sim” or “Ubosot” which is a valuable cultural art of the northeast region of Thailand, also known as Isan. All are uniquely different from the murals in other regions in respect of popular religious literature such as the story of the Buddha and local literature. This paper presents an analysis of the Thai concept of forms inspired by Sim Isan through Plato’s theory of forms. After studying inductive reasoning from literature, phenomena, and the interpretation of religious space manipulation, the essential form is only a mirror-image of a sensible thing. Plato’s theory of representations also elaborates on this by taking the perceptions that are the theory of forms and explains how these can account for two distinct worlds or dimensions of being. The world of physical objects in space and time is known through sense perception as ordinary thought. The perception of concrete and abstraction in the murals of Sim Isan can access knowledge in the perfect form. The paper raises cases of how monasteries in Thailand were influenced by the concept of Sim isan and how ideological recognition has changed over time.

Highlanders' mobility and colonial anxieties: Khmu labour migrants in northern Siam as seen from French archives (1894-1939)

Ervard, Olivier

The Institut de Recherche pour le Développement (IRD), France

Ethnic minorities/ ethnicity, Session 1

EA116

Wed 23rd 13:00-14:30

My article shows how the colonial experience was instrumental in shaping a new geography and vocabulary about the migrations in the Mekong basin in general, and in Thailand in particular. I take the example of a highland Mon-Khmer speaking population from Northern Laos, the Khmu (as well as their close neighbours, the Rmet) who have a long tradition of labour migrations towards the cities of Northern Thailand. By the time the first European administrators and diplomats began to travel and live in what is today Northern Thailand and Laos, the labour migrations of the Khmu were already a well-established trend. My article draws mostly on an unpublished file found in the archives of the French Ministry of Foreign Affairs about the Khmu migrations toward Siam. It contains numerous letters and reports by French consuls in Chiang Mai, Chiang Rai and Nan as well as exchanges of mail with Thai authorities regarding the legal status of those who were at that time considered as French "protégés". These documents give precious indications of the fluctuations of the numbers and routes of migrants depending on the region and the period, on their social patterns and on the changing attitude of the French and Thai attitudes toward them. Most importantly, they show how the figure of the migrant was created and became an object of political discourse during the interaction with the colonial powers. References to "good" and "bad" "migrants, or to "legal" and "illegal" ones emerged at that time and were the subjects of minor but constant debates among Siamese or French officials as well as between them. Modern conceptions of borders and sovereignty turned professional recruiters into "smugglers" and Khmu coolies or mahouts into "illegal immigrants". In so doing they literally "created" the migrants as an object of debates and a source of anxiety. They shed an interesting light on similar contemporary debates that associate liberalization of the economy with decreased regulation of cross-border flows and increased risks of "illegal" migrations or trafficking. They remind us that migrants did not come into existence against or behind the State regulations, or with deregulation, but literally with them, through them.

Off to a good start in reading

Evans, David

The University of Sydney

Education, Session 2

EA121

Tue 22nd 13:30-15:00

Education is a fundamental human right; and a key attribute in accessing an education is literacy and the skills of reading. While learning to read in the English language has been the focus of significant research efforts, understanding learning to read in other languages is not as well developed. This level of understanding poses issues around how best to prevent reading difficulties, or to address the needs of students experiencing difficulties in learning to read.

This paper examines the results of a five-year research project that examined the constructs that underpin learning to read in the Thailand language. The project, undertaken in Bangkok, examined the key features of early reading (e.g., letter-naming knowledge, phonological awareness, decoding, comprehension) across students in Years 1, 2 and 3.

The findings from this study provide a valuable insight into the development of early reading skills in the Thai language. Postulated to be a transparent language, the results provide evidence that the tonal nature of the Thai language provides a hidden degree of complexity that needs to be negotiated by students learning to read. These results will be juxtaposed with trends found in other languages (e.g., English, Spanish, Chinese).

A key feature of this presentation will be the examination of results of work to refine a set of measures of early reading. Funded by the Australia-Thailand Institute, this feature of the project has provided a unique picture of how schools and teachers identify students at-risk in learning early reading skills, and some of the strategies they use to promote a good start in reading for all children.

School girls' negotiating sexualities through popular culture consumption in Chiang Mai city, Thailand

Fongkaew, Kangwan

Faculty of Social Sciences, Chiang Mai University

Women Studies, Session 2

EA405

Tue 22nd 15:30-17:30

This study provided a spectrum of discussion on social institutions imposing implicit and explicit control over Thai girls and thus their sexuality. Re-inventively, these teenagers made use of media and popular culture in the underlying consumption-orientated, urbanized society to construct their own sexual subjectivities by means of negotiation and appropriation of everyday-life conventional sexual discourse. Based upon three-year fieldwork among middle-class school girls aged 18-20 years in Chiang Mai city, this multi-sited ethnographic study aimed at uncovering the paradigmatic interplay between the Thai girl agencies and the authoritative conventional discourse of romance and sexuality. Also, this research was to explore how the girls experienced, made sense of, negotiated, and appropriated the interplay reflectively through their sexual practices and expressions, and self-presentations, namely "new sexualities", which has recently emerged among female teenagers in contemporary northern Thailand. Drawing upon the research findings, it is recommended that school girls should be treated and acknowledged as having culturally active minds, not passive bodies.

Keywords: Northern Thailand, School Girl, Sexuality, Media, Popular Culture

Comparative perspective on Thai migration to Australasia: socio-demographic analysis

Foroutan, Yaghoob

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Thai Diaspora, Session 2

EA404

Wed 23rd 15:00-16:30

Using a socio-cultural and demographic approach, this paper presents research-based evidence to explain the main patterns and determinants associated with socio-economic status and cultural settlement of Thai migrants from a comparative perspective. The fields of study are the multi-ethnic and multicultural contexts of Australia and New Zealand, in each of which there is a wide range of cultures from throughout the world. This provides the opportunity to explore the situation of this particular group of migrants in comparison with others who have various ethnic and cultural backgrounds from throughout the world.

This paper uses the Customized Database of Special Tabulations from the Population and Housing Censuses. It also employs the method of logistic regression analysis. This means that these multivariate results explain properly the status of this particular migrant group. In sum, the multivariate results of this paper provide research-based evidence to shed light on the patterns and determinants associated with the socio-economic status and cultural settlement of Thai migrants in comparison with other Asians and other ethnic groups from throughout the world in these multicultural contexts.

Lèse-breast: sexualized bodies, visual media, and authoritarian politics in contemporary Thailand

Fuhrmann, Arnika
Cornell University

Sexuality, Session 2

EA312

Tue 22nd 13:30-15:30

This paper investigates how sexual expression and embodied mass publics recently assumed proximity to authoritarian politics in Thailand. It focuses especially on the public life of the breast since a controversial incident of breast-baring during Thai New Year celebrations in 2011. Although the punishment of the underage, female breast-baring culprits was mostly symbolic, the mise-en-scène of 'crime' and penitence that ensued recalls the disproportionate punishments meted out for cases codified as lèse-majesté and infringements of the Computer Crime Act. After April 2011, critics began to link the state's normativizing interventions regarding embodiment and sexual expression with the freedom to state opinions about the monarchy and spoke out against the infringement of the population's freedom of expression in both cases.

The paper demonstrates that, although seemingly oblique to current dissidence, bared breasts and sexualized bodies currently function as defiant political entities and represent part of an as yet unrecognized acephalic politics—a politics 'without a head'—in the Thai public sphere. The visual analysis of public appearances of the breast as well as the sonic transcript of controversial mass events suggest that diverse mass publics currently refuse paternalistic monitoring and instead inhabit bodies, sound, and movement to lay claim to lateral, diffused forms of pleasure, sovereignty, and collectivity. The paper further reassesses the status of explicit representation and sexualized bodies in a postcolonial public sphere. In particular, it demonstrates that in the Thai situation the deployment of bared bodies is multiply inscribed rather than merely a transnational, liberal phenomenon.

Local ecological knowledge of northern Thai fish farmers on climate change

Ganjanapan, Santita

Faculty of Social Sciences, Chiang Mai University

Environment/NRM, Session 5

EA121

Thu 24th 13:00-14:30

Increased frequency and severity of climate variations and extremes prompt governments, international organizations, academics, business people, local communities and other stakeholders to consider disaster risk reduction. Among different stakeholders, local communities are directly and most affected by disasters, and they are more concerned about mitigation and adaptation than others. Consequently local communities should be the focal point of disaster risk reduction. Nevertheless, they are in fact overlooked or dismissed by the top-down, science-based plans and policies, and this limits the success of such plans and policies. A new promising trend is to focus on community-based disaster risk reduction that integrates both scientific and local knowledge systems. To achieve this, an understanding of local ecological knowledge is important since local communities accumulate ecological knowledge and experiences in their daily lives. This paper examines the local ecological knowledge of inland fish farmers, in regard to both cage culture system and the pond culture system, in the Ping river basin in Northern Thailand. It examines how different local groups use ecological knowledge to explain and understand climate-related problems that affect their aquaculture practices, how they use this context-specific knowledge system to adapt to climate change problems, and how this knowledge interacts with dominant scientific knowledge when local communities work with government officials, academics, agribusiness companies and other stakeholders in the process of disaster risk reduction.

Modern and traditional identity in Thai fusion music: authenticity and the eternal song of renewal and memory

Garzoli, John
Monash University

Music, Session 2
EA406
Wed 23rd 13:00-14:30

Thai fusion music draws together elements and traits from dissimilar cultural sources. These elements vary in the extent and type of their compatibility. Some of these musical traits, like repertoire and instruments, index their cultural origins directly, others less so. Their purpose is to invoke Thai identity and authenticity, two concepts that have been criticized and to some extent abandoned in music scholarship. This paper illustrates how the concepts of authenticity and identity are central to the expressive aims of musicians who work across Thai and Western musical genres that directly reference people and places. In order for fusion music to confirm its *raison d'être* and reflect its cultural origins it must be performed according to conventions that reveal its origins. This places a burden on the fusion musician who attempts to balance the competing objectives of reflecting tradition by performing in a way that maintains the musical logic of the tradition, whilst simultaneously introducing foreign musical material with which it may conflict. The task of directly referencing Thainess in musical fusion places constraints on the thinking and behaviour of musicians and its examination gives insight into conservative forces circulating within musical traditions. This paper argues that in the context of Thai fusion music identity and authenticity are indispensable musicological terms that provide clarity as to how musical value can be understood and how the musicians' objectives and actions can be interpreted.

Training the body and soul: a study on Buddhism practice through Buddhadasa Indapanno archives in Bangkok

Gong, Haoqun

Minzu University of China, Beijing

Buddhism, Session 3

EA119

Tue 22nd 15:30-17:30

This research will be based on the fieldwork conducted through Buddhadasa Indapanno Archives (BIA) in Bangkok. BIA was opened in August 2010, and all the activities would focus on the teaching and practice of Buddhism, which are integrated with modern urban style. Conducting participant observation and dialogue with the participants in BIA, the researcher has explored the relationship between Buddhism practice and people's understanding of life, society and the world.

Practice has become an important part of Buddhists' identity. Through mindfully breathing or walking meditation, the individual can be conscious of the feeling through the body and soul, which give rise to the sense of current existence. Participants can acquire the wisdom or insight, which can help them rethink and modify their behaviours. This way of Buddhism practice has been accepted by some of the middle class in Thai urban society. People reconstruct the relationship between body and soul to rebuild self identity and social relationships, and at the same time, such individual-centred religious practice demonstrates the individualization process of Thai society.

Riding the waves of protest? A micro-level analysis of the contentious politics of Thailand's 2011 megaflood

Groemping, Max
University of Sydney

Politics, Session 5
EA311
Wed 23rd 13:00-14:30

Since the military coup of 2006, Thailand has experienced several episodes of mass mobilization by opposing social movements with instances of stark state repression. Being primarily concerned with the capture of central state power, these protests have established organizational infrastructures, repertoires of protest action, and familiarity with the effective framing of claims. During the so-called megaflood of late 2011, which affected large parts of Thailand's central plains, citizens articulated their discontent with the uneven affectedness of communities and the country's general institutional unpreparedness in the realm of flood management through a multitude of collective political actions, including demonstrations, negotiations, legal action, destruction of flood barriers, violent acts and others. The present research project sets out to examine the dynamics of contentious politics surrounding the 2011 flood. The flood protests are an instance of demand-driven accountability in a defective democracy. Protest event analysis is employed on a novel dataset in order to assess the relative success or failure of these protests, testing several possible explanatory factors derived from the literature on protest and state repression.

The evidence of violence: sources for the history of impunity in Thailand

Haberkorn, Tyrell

Department of Political and Social Change,

School of International, Political, and Strategic Studies, Australian National

History/ historiography, Session 1

EA115

Wed 23rd 13:00-14:30

Taking the recurrence of state violence across regimes both dictatorial and democratic in the eighty years since the end of the absolute monarchy as the context, this paper is an account of the process of conducting research about impunity and the foreclosure of accountability in Thailand. First, against existing periodizations of post-1932 history which tend to be organized by coups, constitutions, or elections, I argue that the failure to secure accountability for state violence can productively be placed at the center of researching and writing about modern Thai history. Second, I query what sources can document this history and what forms of writing may challenge the lacunae it produces. Finally, by examining practical questions about where to locate documentary sources about Thai state violence inside and outside the country, I simultaneously aim to connect these historiographic and political concerns with the mechanics of conducting research.

Harm reduction: a new chapter in the lives of people injecting drugs in Thailand

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Health, Session 1
EA310
Wed 23rd 10:30-12:00

Given the highly pervasive health threats faced by injecting drug users, harm reduction has been implemented in Thailand. Although harm reduction is a particularly effective public health strategy for reducing risky behavior, as it is currently practiced harm reduction operates with minimal understanding of drug user subjectivities. In order to understand the subjectivities of Thai drug users, I employ an ethnographic method involving living with drug users for twelve months. Analysis of the daily lived experience of Thai injecting drug users underscores the urgent need for a renewed harm reduction policy that addresses the user's needs beyond solely focusing on HIV/AIDS prevention. The 'harm' attributed to drug users' suffering takes not only the form of disease but also of 'structural violence', e.g., stigmatization and social response that fuel prejudice against drug users. These forms of harm are destructive because the drug user embodies the resultant feelings and reaction as part of his/her disposition. Thus, it may be that harm reduction could also function as the link between society and drug user.

Female embodiment, sexuality and the grotesque in the films of Yutthlert Sippapak

Harrison, Rachel
SOAS, University of London

Sexuality, Session 1
EA312
Tue 22nd 11:00-12:30

Ghost films – or nang phi – are an enduringly popular and commercially successful genre of Thai cinema, with deeply rooted links to traditional folkloric beliefs. For these reasons they have understandably attracted increasing academic attention as the interest in Thai filmmaking grows. The dominance of the monstrous feminine (to use Barbara Creed's oft-quoted term) in Thai horror is noteworthy here, despite its obviously "Western" association with Freudian psychoanalytical theory, via the work of Julia Kristeva on abjection. This paper connects the grotesque body of the Thai female ghost with coexisting dimensions of "proper" Thai femininity as portrayed in the films of Yutthlert Sippapak, and with particular reference to *Buppha Ratre* (2003) and *Kraseu Valentine* (2006). It takes both extremes of the formulation of the feminine as polarities which serve to proscribe the possibility of a more nuanced cultural space for female embodiment and for the expression of sexual desire on the part of female protagonists on screen.

Thai government concerns regarding Malay-Muslim students in Saudi Arabia and Egypt, 1940s-1970s

Hayimasae, Numan
Prince of Songkla University

South/Islam, Session 2
EA403
Tue 22nd 13:00-14:30

The Thai government began to be concerned about Thai students, especially Malay-Muslims, in Saudi Arabia in the 1940s and in Egypt in the 1950s up to 1970s. The intense concern about Thai students persisted well after the Thai consulate in Jeddah was set up in the 1950s. At least three procedures were used, namely appointing officials to take care of the students' works and activities, cooperating with students' guardians to report details of their sons' and daughters' lives and associating with the Saudi Arabian and Egyptian governments in monitoring Thai students. The major aim was to ensure they did not get involved in political movements and other matters that could undermine the Thai government. Graduates from institutions in the Middle East were considered important on their return to Thailand.

Socio-economic perspective of the foreigners problem of Assam (India)

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Delhi School of Economics, Delhi University, India

Assam, Session 1

EA 115

Tue 22nd 11:00-12:30

This paper aims to examine and understand the influx of 'foreigners' into the state of Assam (India) and its historical background. The paper has been prepared in view of the relevance of the problem today even after a prolonged 28 years. Despite the changes of the Central and State Governments, the issue and the politics behind it (eg 'Vote Bank' politics) remain an unsolved mystery to the people of Assam. The issue is a grave concern in the modern context because Government is turning deaf ears even after a historical accord (the Assam Accord). It is really shameless behavior on the part of the world's largest democracy.

A political will to eliminate this problem to save the identity of indigenous population of the state has not been evident since the later part of the last century.

To showcase the entire problem regarding infiltration of foreigners on the soil of Assam, this paper analyses each step in a lucid manner, along with relevant statistical data. A brief historical perspective of this vexed imbroglio is provided. The attempt to analyze the influx problem consists of three parts: 1. Problem of identity, 2. Economic problem, 3. Change of political scenario.

Measures to remedy this problem are also suggested

Thailand's Partisan landscape

Hicken, Allen
University of Michigan

Politics, Session 1
EA121
Tue 22nd 15:30-17:30

This paper investigates the pattern of partisan identities in Thailand. Using data from Thailand's last several elections as well as data from recent surveys I trace the emergence of partisanship over the last 15 years, particularly in the North and Northeast. I also analyse the factors that influence the way voters approach their vote—as a vote for a political party or a vote for a favoured candidate. Specifically, I focus on the following questions. Why do some voters exhibit high degrees of voter loyalty while others do not? What kinds of appeals do voters find most attractive? How important are partisan ties and partisan loyalties to electioneering in Thailand, and how has this changed over time? Do parties differ in terms of the types of appeals they choose to make?

The representation of ethnicity as a resource: an understanding of *lukthung molam* and traditional *molam* music in northeastern Thailand in an era of Globalization

Hirata, Akiko

Tokyo University of Foreign Studies

Culture-general, Session 1

EA115

Tue 22nd 15:30-17:30

Thailand has embraced capitalism, and its society has grown more consumerist. Such commercialization may do more to conserve Thailand's traditional local music than to displace it, thanks to the emergence of such electronic media as CDs and the Internet. These modern conveniences provide opportunities to expand the consumption space of local music, though the limitations of dialect remain. The buying and selling of local music is a cultural show in consumer society. Music can traverse villages, crisscross a nation-state, and move into other countries. However, the literature about traditional local music in Thailand has paid little attention to its origins, and has tried to describe it as a static form enjoyed only in the country. This study covers the representation of ethnicity as a resource in the process of local music's entry into music industry subsidiaries. Local music, rooted in local melodies, can help individual musicians survive, as it symbolizes ethnicity in the modern, commercial music industry. Some musicians use it to associate themselves with cultural preservation in accordance with government policy, and in other ways to enhance their marketability. This paper examines how local musicians and singers utilize their own ethnicity representations as a strategic resource when traditional local music is commercialized.

The Tais of northeast India and their diasporic sentiment

Hironmoni, Borgohain Gogoi¹

Sonali Probhat

For several reasons the Tai people had been always migrating tirelessly from their original dwelling places and changing the centres of their habitation in different periods of time since ancient times in search of new cultivable lands. The Tai migration of the 13th century resulted in the formation of several powerful Tai states by the end of the century along the extensive river valleys of the Indo-Chinese peninsula, in Northern Vietnam, Laos, Thailand, Northern Burma, Southern China and Northeast India.

The Ahom kingdom was such an independent Tai state founded in the valley of the Brahmaputra River in 1228 A.D. The Ahoms were a group of Tai Mao people who came from Mong-Mao (in present day Yunnan province), in 1215 A.D. under the leadership of their Prince, Chao-lung Siu-ka-pha, and established a new kingdom in the easternmost part of the Brahmaputra valley that lasted for six centuries until 1826 A. D. During their migration from Mong-Mao, Siu-ka-pha and his followers carried new ideas and institutions which were implemented in the newly formed Ahom kingdom.

On the other hand, due to the expansionist policy of the Burmese king Alomphra in the middle of the eighteenth century, a number of Tai groups from the Northern Shan states in Myanmar had migrated to Assam taking the same route through the Patkai hills as the Ahoms. They are the Tai-Aiton, Tai-Phake, Tai-Khamti, Tai-Khamyang, Tai-Turung and Tai-Kabaw. These Tai groups share many traditions, customs and aspects of culture. Although all the Tais living in the Northeast India are considered as an inseparable part of greater Indian society they have not lost or forgotten their original culture and habits. They highly respect their culture which they consider as their rich heritage. They like to identify themselves as Tai and want to remain as an invincible part of the Tai race. This paper discusses the migration of different Tai groups to the northeastern part of India at different times in search of new land for settlement. It also discusses their efforts to build up a Tai diasporic sentiment to revive or revitalize their original Tai cultural elements and their struggle to protect and preserve their Tai heritage in this age of globalization and social changes in a land far from their original homeland.

¹ The author is unable to attend the conference.

Thai cremation volumes as sources for historical research: the collection at the National Library of Australia

Hongsaton, Preedee

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History/ historiography, Session 1

EA115

Wed 23rd 13:00-14:30

Thai studies scholars have long known that the Thai Cremation Volumes (Nangsu Anuson Ngansop) are valuable for conducting research relating to Thailand and beyond. They are an historical source sui generis. The Cremation Volumes are published and distributed as gifts, and often in a limited number. Since the 1960s, the National Library of Australia has acquired a handsome number of Thai Cremation Volumes, and is still diligently acquiring new ones.

Historians often find that the content of cremation volumes consist of eulogies, but if we look deeper, we would be able to see the messages that were hidden between the lines. The cremation volumes, thus, are not only historical sources, but they are also a manifestation of Thai literary culture. This presentation will discuss particularly the Thai Cremation Volumes housed at the National Library of Australia, Canberra. I will portray interesting aspects of this collection from the eyes of a user.

***Suphap burut* (gentleman) and the contestation of modernity in Siam at beginning of the twentieth century**

Hongsaton, Preedee

Department of History, School of Culture, History and Language
Australian National University

Monarchy, Session 1

EA405

Tue 22nd 11:00-12:30

King Vajiravudh (r.1910-1925) often stressed in his various writings that *suphap burut* (gentlemanliness) is an important quality of a good man. A *suphap burut* loves his friends, and is united in loyalty to the Nation, Religion, and the King. For the Siamese ruler, *suphap burut* was essential to run the nation.

Only three years before the overthrow of the absolute monarchy in 1932, however, there emerged a journal under the same name, *Suphap Burut*. It was founded by Kulap Saipradit (1905-1974), a liberal journalist who supported the revolution to end the absolute monarchy. This paper traces the ways in which the notion of gentlemanliness was used and interpreted from different political viewpoints, and how the contestation of modernity played out in Siam at the time.

That Panom Stupa: spiritual space and the invented tradition in present-day northeastern Thailand

Hongsuwan, Pathom

Research Institute of Northeastern Art and Culture, Mahasarakham University

Literature and folklore, Session 1

EA120

Wed 23rd 15:00-16:30

Phra That Panom (That Panom Stupa) in Nakhon Panom province has been an important Buddhist space of the Mekong Region communities, especially for the Thai-Isan and Lao communities. It is observable that a number of new traditions have been recently invented, based on continuous faith and belief in Phra That Panom. This paper aims to study the significance Phra That Panom as the inspiration for the inventing of new traditions and cultural activities in contemporary northeastern Thai society.

As an example, in Nakhon Panom province there have been new practices such as the stupa worship dance, the stupa worship for people born on the monkey year, the ritual of *su khwan* (calling the soul of) the stupa, the ritual of extending the life of the Mekong River. In Khon Kaen province, the university freshmen welcoming ceremony is called “welcoming freshmen-worshipping Phra That Panom.”

New traditions are invented based on Isan traditional belief in Phra That Panom. Nowadays traditions related to That Panom Stupa are not only religious traditions but also social traditions. The social factors influencing these newly invented traditions concern Isan regionalism, modernism, internationalism and tourism. Such phenomena enhance the symbolic meaning of That Panom Stupa as a spiritual space and also as a social space in contemporary Isan society.

'Are you Thai?' constructions of Thainess in Thai expat detective novels

Hoy, Thomas
Thammasat University

Literature and folklore, Session 2
EA310
Thu 24th 10:30-12:00

One of the major and most contested discourses on Thai society, politics and culture is that of "Thainess". Thainess is notoriously difficult to define. However, two basic approaches to the notion of Thainess can be discerned: primordialism and constructivism. The primordialist vision sees Thainess as an axiomatic given that is ultimately unsusceptible to scientific, rationalist explanation. It is something that is inherent in the "blood" of Thais. It is a set of cultural, social and political beliefs and practices that are intuitively understood, maintained and practiced by all true Thais. By contrast, the constructivist approach sees Thainess as a construction, rather than an essence, and as a discourse that has been used to justify and sustain centralized power and hierarchy in the Thai state.

In this paper, I look at a perhaps neglected source of information about Thainess. I analyse constructivist and primordialist visions of Thainess and Thailand in two popular Thai expat crime novels, Christopher G. Moore's *The Corruptionist* and John Burdett's *Bangkok Haunts*.

Thai elements in Sipsong Panna during recent decades: a critical history

Hsieh, Shih-chung

National Taiwan University

Tai, Session 1

EA404

Tue 22nd 13:30-15:00

The Relationships between Thai from Thailand and Tai/Dai-Lue in Sipsong Panna, called in Chinese pin-yin Xishuangbanna since the 1990's, bring many interesting stories of cultural identity and ethnicity. Also both economic issues and political considerations are becoming more important since the beginning of the 21st century and China had released new law and created an active policy for managing the southern frontier of the country. This paper analyzes changing processes involving Thai elements, including actions of the people, imported and exported merchandise the tourist situation, religious appearance, and business cooperation and competition etc. My goal is to understand the different mutual attitudes among the Thai and the Tai-Lue during the past twenty five years. This is an historical study with anthropological concern about theories of ethnic and national sentiment and world-making through transnational contacts. I would argue that cultural change in the Tai-Lue society has been strongly influenced on the one hand by Chinese migration and radical economic development, and on the other hand by the close fit of Thai elements in many aspects of Tai-Lue daily life.

Mobility and the global trade in Thai traditional medicine

Hunter, Assunta

Centre for Health and Society, University of Melbourne

Health, Session 1

EA310

Wed 23rd 10:30-12:00

The creation of modernized forms of Thai Traditional Medicine has been a feature of the recent development of traditional medicine in Thailand. The physical mobility and the social mobility of teachers and students have exerted diverse influences on traditional massage and the manufacture of traditional medicines creating the global spread of massage practice and transforming traditional medicine usage within Thailand. Teachers, students and international tourists have become the mobile agents of the commodification of traditional medicine in the 21st century. Chiang Mai's status as a centre for the teaching of Thai traditional medicine and for health tourism has drawn together the worlds of leisure and traditional medicine practice.

The local production of massage knowledge and the manufacture of traditional medicines as spa products demonstrate how the shifting imaginary of the traditional medicine community is built through the global cultural economy. This presentation examines how the mobility of international tourists, spa operators and massage teachers has created a globalized trade in traditional medicine knowledge. It explores how the involvement of traditional medicines and practices in the global economy has produced novel forms of practice and disjunctures between traditional medicine as a tourist pursuit and traditional medicine as a therapeutic practice.

The invention of “Isan” history

Iijima, Akiko

Tenri University

History/ historiography, Session 3

EA115

Thu 24th 10:30-12:00

In 1899, a new name, namely the North Eastern Province (Monthon Tawanok Chiang Nua), was introduced into the incipient provincial administration system by the Siamese government to replace the former name of the administrative circle Monthon Lao Kao. The term Lao, denoting “ethnic” peculiarities from the Siamese point of view, was removed from the new name indicating directions from the center, Bangkok. The following year, the name was changed again to “Isan” (from Pali: Northeast) “for shorter and easier pronunciation”, according to the Regulation signed by the Minister of Interior, Prince Damrong Rachanuphap. The designation of “Isan” thus was of “colonialist” Siamese origin, being a Siamese invention in order to conceal the non-Siamese ethnic identity of most of the region. It could be argued that for the French after 1893, the overlords of Lao kingdoms had to be prevented from using the Lao living on Siamese territory as a tool for further territorial expansion, so the Lao ethnicity was henceforth negated by the Siamese state. In this paper, a text replete with marks of erasure or alteration is brought in to demonstrate how the ruling elite of Siam even consciously manipulated historical source materials for the purpose of negating the Lao. Importantly, the printed version of the text in question, which was seriously modified or altered, is contained in the Prachum Phongsawadan (Collected Chronicles) series, of which publication started early in the twentieth century. As the Prachum Phongsawadan have long been considered essential source materials for studying Thai history, a radical reappraisal of the whole pantheon of modern Siamese historiography might be suggested.

Gender performativity of queer tutors in the Lanna region of Thailand

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Sexuality, Session 4

EA312

Wed 23rd 13.00-14.30

“Lanna” is recognized as a region in the North of Thailand. A distinctive characteristic in Lanna culture is matriarchy; women’s roles in the society are highly influential. This characteristic fosters the vigorous existence of the in-between gender that has been well-known since the creation myth of Lanna. This can be explicitly perceived from in-depth interviews with three queer tutors who train thousands of high school students in Northern Thailand to be accepted into prestigious universities. Each tutor had been raised by a matriarch in his own family in Lanna culture. All of them identify their gender identities as “*kathoey*” and intentionally act according to the identified gender. These identities consequently become the most significant factor in their professional accomplishment. This paper analyzes how the matriarchy of Lanna culture plays considerably influential roles in shaping those queer tutors’ gender identities, and how each tutor’s gender performativity is keyed to establish a positive reputation, to acquire social acceptance, and to become successful in their profession.

Literature of Isan diaspora with social area construction of Isan people in Lanna

Intasena, Autthapon
Mahasarakham University

Literature and folklore, Session 3

EA310

Thu 24th 13:00-14:30

The purpose of this article is to study and understand the literature of the Isan diaspora with social area construction of Isan people in Lanna. The aims of this study are to study folk literature as the tool to prove the identity and a sense of ethnic identity of Isan diasporas in Chiang Rai and to study folk literature and its role in transmission, identity construction and social area construction of Isan diasporas in Chiang Rai. It is based on the concept of Roles of Folk Literature, diasporas, Representation, Discourse and Space.

The study found that from the literature of Isan diasporas, there have been four periods of immigration by Isan people. These are the lead up to the immigration period, the period of Exploration and Settlement in Lanna, the period of Assimilation between Isan and Lanna period, and the period of Identity Construction of Isan in Lanna. In the construction of cultural identity of Isan diasporas, we found that Isan people used folk literature to tell the stories through ceremony, belief, Buddhist tradition, and festival. In the sense of ethnic identity, Isan diasporas used many strategies to construct the sense of ethnic identity such as speaking Isan, communicating with the northeast, and the shows from Isan. And from the folk literature, we found that Isan diasporas have the representative who adhere Buddhism and who is diligent and patient.

Keywords: Literature, Isan diaspora, social area, Lanna

Thailand in the coming Southeast Asian Economic, Social and Cultural Communities

Irfarinda, Mutiara
Bogor Agricultural University

ASEAN, Session 3
EA405
Wed 23rd 15:00-16:30

Nowadays, Thailand is categorized as a developing country in the a global perspective . Thailand has very productive land which is why it can be an agrarian country. . Thailand and Indonesia agreed to improve their cooperative research and development of rice in an effort to contribute to food security of ASEAN and in accumulating food reserves for an emergency situations, including in the event of natural disasters.. Thailand has contributed much more to the world: for example it ranks 14th in the world in the production of automobiles, which accounts for 12% of the country's GDPThe contribution of exports to Gross Domestic Product (GDP) in Thailand was 66.2 percent, which is quite high for developing country.

There are some things that we have to know regard to Thai customs and beliefs. Thai people are very tolerant of different cultures throughout the nation provided they do not offend the royal institution and Buddha. Language is the most important inheritance from a country, andthe Thai Language is known as the most difficult language because a word can have different meanings if we pronounced it with different intonation. Thailand is led by a King who is very close to and always involved in every single business of the Thai people especially in agriculture, the management of natural resources, conservation, etc. To introduce their culture, Thailand is advancing the field of tourism. Lately, socio-cultural issues that are being faced by Thailand include the border dispute between Thailand and Cambodia.

Is there a Buddhist avant-garde? Religious themes in the work of contemporary Northern Thai Artists

Irwin, Anthony Lovenheim
University of Wisconsin- Madison

Art and design, Session 1
EA406
Tue 22nd 13:30-15:00

Buddhists have long created images and objects to embody efficacy, convey religious teachings, and narrate religious stories. This fluid process of creation has resulted in a variety of overlapping sets of images, forms, and structures that comprise recognizable Buddhist visuo-material vocabularies. Northern Thailand has its own malleable Buddhist visual vocabulary that has recently been featured in the respective works of a loosely knit group of fine artists in Northern Thailand. Artists such as Tinnakorn Nugul, Angkrit Ajchariyasophon, and Somlak Pantiboon each utilizes Buddhist symbols, structures, and objects as a mainstay of their artistic practice. Instead of simply embodying Buddhist themes in material media, these artists are reworking, recontextualizing, and reimagining Buddhist media in order to express a variety of orientations while Angkrit and Somlak use new materials and aesthetics to create innovative Buddhist settings and art-objects and Tinnakorn utilizes existing Buddhist visual vocabulary to directly comment on and criticize the current state of Thai Buddhism. In this way, these artists are expanding the limits of what Buddhist visuo-material vocabulary has traditionally achieved, as well as the role of the Buddhist artist and craftsperson in Thai Society. This paper considers the work of these artists alongside the recent efforts of the Chiang Rai city government to brand the city as the center of art production in Northern Thailand, and asks that if there is a Buddhist avant-garde, what powers unite in propelling it forward?

First lesbian voices from Thailand: print capitalism and the emergence of nation-level Thai queer cultures and identities

Jackson, Peter A.

College of Asia and the Pacific, Australian National University

Sexuality, Session 3

EA312

Wed 23rd 10.30-12.00

In this paper I analyse the first archive of voices of Thai women-who-love-women (“ying-rak-ying”) recorded in the public domain. The gay, lesbian, and transgender lonely-hearts column of the pseudonymous agony uncle “Go Pak-nam”, published in the mass-circulation magazine “Plaek” (“strange”) from 1976 to the early 2000s, was the first media outlet in Thailand to provide space for queer voices to articulate their lives, loves, and aspirations. Beginning publication several years before the first Thai gay and lesbian community magazines, Uncle Go’s column was seminal in providing Thai queers from all regions of the country with a space within which to imagine themselves as members of a national community sharing a common language, interests, and objectives. Drawing on Benedict Anderson’s account of the role of print capitalism in the origins of nationalism, I argue that Thai print capitalism was also central to the emergence of new queer cultures in the twentieth century. Using translations of letters published in the Uncle Go column from the 1970s and early 1980s, I contend that Thai lesbians were especially active participants in this new media space. Thai “dai” (i.e. “dykes”), “sao lesbian” (“lesbian girls”), “tom boys”, and “ladies” (“tom-dee”) quickly took advantage of the opportunities provided by a platform in a nationally distributed magazine to transform a sensationalist, voyeuristic and heteronormative media space into a domain that reflected lesbian discourses, concerns, and aspirations and also provided a site for imagining lesbian rights, activism, and community formation.

Application of traditional folklore for cultural tourism in Nong Khao “cultural village”, Kanchanaburi province

Jaruworn, Poramin

Department of Thai, Faculty of Arts, Chulalongkorn University

Literature and folklore, Session 1

EA120

Wed 23rd 15:00-16:30

The Nong Khao village at Tha Maung district in Kanchanaburi province is well-known among both foreign and Thai tourists as a “cultural village.” It provides a variety of cultural experiences for tourists (forms of cultural tourism), ranging from holding festive events such as the Songkran festival and the Mahachat chanting ceremony to observing the villagers’ way of life and trips to several cultural organizations.

This paper aims to study the “conceptual methods” employed by the Nong Khao villagers for selecting various kinds of traditional folklore regarded as “cultural capital” and adapting them for cultural activities in tourism. The findings show that different kinds of folklore, namely verbal folklore, customary folklore, material folklore including folk art, are selected and utilized as the village’s “selling points” or “cultural products” in tourism. The activities promoting tourism that are held in the community reflect the collaboration of the villagers under the supervision of respected members of the community such as the abbot, teachers, and community leaders. Such a kind of cultural tourism management helps engender the “image” of the Nong Khao village as an agrarian society with a diverse cultural heritage the villagers have been preserving and as a strong community whose bonds remain firm.

Conducting life history analysis in the Thai-Laos borderland: a crucial method for a comparative study on Naga worship among the northeastern (Isan) People in Nakhon Phanom, Thailand and the Laotians in Khammuane of the Lao PDR

Jiaviriyaboonya, Poonnatree

Faculty of Liberal Arts and Science, Nakhon Phanom University

Borders, Session 2

EA116

Tue 22nd 13:30-15:00

This article discusses the challenging aspect of a life history analysis that has been applied to conduct research in a Thai-Lao borderland setting, Nakhon Phanom Province and Khammuane Province of the Lao PDR. This crucial anthropological method has been used to study the complexity of the local religious worldview in relation to the belief and ritual practice for the Naga worship among the northeastern (Isan) people in Nakhon-Phanom Province of Thailand, and the Laotians in Khammuane Province of the Lao PDR. This article argues that the analysis of life history relies on the different cultural circumstances of the bordered settings. This article emphasizes the important aspect of the life history analysis in order to enlighten the local religious worldview in relation to Naga worship that has been re-conceptualized and re-interpreted in the new socio-economical context. Life history not only allows the key informants to express their interpretations of the symbolic roles of Naga, but also helps them construct identities. Through the context of in-depth interviews, individuals conceptualize their life histories by recalling their experiences to perceive the present and to imagine the future. At this point, the life histories, which are constructed by the Thai and Laotian informants, reflect their religious worldview and practice in relation to the Naga worship. A role of Naga, of being a protector of Buddhism, has been transformed into the role of a powerful agent who can elevate individuals' socio-economical status. This transformative role of the Naga is proved and confirmed by the followers of Naga worship in Thailand and the Lao PDR. This article suggests that a life history analysis helps the researcher to discover new research findings, which can prove the assumption that the belief and ritual practice for Naga worship are shared among the Greater Mekong Sub-region countries, especially Thailand and the Lao PDR.

Sufficiency economy philosophy toward the pathway of an economic imaginary: re-shaping and revival of the Thai rural agrarian sector?

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Rural Issues, Session 1

EA404

Thu 24th 10:30 - 12:00

During the stage of economic crisis in 1997, there was a significant rise of “Sufficiency Economy Philosophy (SEP)” originally proposed by the King. This concept of localism has been well acknowledged by Thais, and brought to national prominence. This paper, by using the cultural political economy framework (CPE), explores the SEP as an economic imaginary of the nation. The SEP’s progress towards the realization of its economic imaginary works through the sequence of institutionalized processes: proliferation; selection; and retention. One important aspect of this particular economic imaginary is a re-agrarianization to revive interest in the Thai agrarian sector – a system of farmland distribution, and of integrated and self-reliant agriculture. Just how such an imaginary shapes agriculture in practice will be explored through case studies of selected villages and individuals (e.g. Ko Keot Queen’s Handcraft Center in Ayutthaya province, Ban Kam Pla Lai in Khon Kaen province, Vilit Farm in Petchaburi province etc.). With the inconsistency between the SEP and its over-simplified depiction of rural life and the ongoing actuality of diversity of the rural sector, the paper implies the SEP makes only a marginal contribution to rural agrarian accumulation. The paper also suggests that, while the SEP may impress the young in offering fine moral principles and a satisfying way of pursuing agriculture, its imaginary is not compelling enough to persuade them to take it seriously. The New Theory may be desirable alternative in some respects, but overall it is still a subordinate one.

Will Shan migrants return home after a decade of migration?

Jirattikorn, Amporn

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Chiang Mai University

Tai, Session 2

EA404

Tue 22nd 15:30-17:30

My paper explores the impact of political and economic reforms in Burma on the lives of Shan migrant workers in Chiang Mai, Thailand. While a series of democratic reforms over the past two years have led several Burmese exiles living in Thailand to return home hoping to contribute towards nation-building in Burma, those who returned are mostly intellectual, educated and skilled workers. My paper attempts to understand how their return has been addressed by Shan migrants who spent most of their adult life working and living in Thailand. While migration studies view return as part and parcel of the migration project and presume that return will occur once the migrant's objectives are met in destination countries, the Shan migrant community in Chiang Mai provides an interesting case in which to examine the many ways the notion of return can be imagined and how different social, economic and political conditions shape different ways migrants subscribe to the notion of home.

In exploring the formation of transnational Shan/Tai identity within the recent wave of Shan migrants, my paper argues that for the return to happen, attachment to home and family ties is necessary and that social and economic conditions of return must be favorable to motivate the return. The question the paper raises here is what will happen to this generation of Shan migrants living and working in Thailand for more than a decade for whom neither the right to stay nor a choice of return is available.

Buddhist holy man Khruba Boonchum: the shift in a millenarian movement at the Thailand-Burma border

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Buddhism, Session 2

EA119

Tue 22nd 13:30-15:00

Khruba Boonchum is perhaps the most famous contemporary Thai monk whose large number of followers come from outside Thailand. These include the Shan in Burma, the Lue in Laos and Yunnan (China), and the Lao, as well as several ethnic minority populations previously known as non-Buddhist people such as the Lahu, the Paluang and the Wa. Paul Cohen (2000, 2001) argues that Khruba Boonchum's journey throughout the upper Mekong borderlands over the past two decades has clearly identified him with the ton bon tradition of religious monument building and the bodhisattva-like sharing of merit with the laity. Khruba Boonchum is an exemplar of contemporary millenarian movements among many non-state, non-Buddhist populations.

This paper discusses the changes in Buddhist practices around worshipping Khruba Boonchum beginning in 2005 when he faced travel restriction in Burma and was no longer serving as an abbot of Wat Sridonreung at Muang Phong, Burma. I examine the changes in the worship of Khruba Boonchum in three important aspects. First, since he has returned to northern Thailand, his multi-ethnic, multi-national followers from outside Thailand are now the ones who have to travel across the borders to worship him. The paper explores what border-crossing to pay homage to a Thai monk means to these followers. Second, upon return to Thailand, Khruba Boonchum has gained popularity among wealthy Thais who have now become his patrons. The paper explores the implications of worshipping Khruba Boonchum among wealthy Thais and the impact their worship might have on the laity of ethnic minorities. Third, I trace the shift in the millenarian beliefs centred on Khruba Boonchum's cult in the upper Mekong borderlands. Data presented in this paper come from my long-term ethnographic research with Khruba Boonchum's multi-ethnic followers from outside Thailand as well as the wealthy and middle-class Thai followers.

The transmission of Sufi Tariqa in Thailand

Joll, Christopher M.

Chiang Mai University

South/Islam, Session 1

EA403

Tue 22nd 15:30-17:30

This paper provides an historical ethnography of sufi orders (tariqa) which have established a following among Muslims in the Central plains, the Southern-Thai speaking upper-south, and Malay far-south. In contrast to the modernist, reformist, and revivalist Islamic movements firmly embedded in Thailand's religious landscape, little is known about these movements. There are good reasons for this. Not only do tariqa in Thailand not possess the numbers found in other parts of Muslim Southeast Asia but these movements are locally marginal to the Muslim mainstream. While once resembling secret societies, some now communicate via print media, websites and even TV channels. This paper begins with a survey of sufi tariqa in Thailand before describing the transmission of Thailand's two largest orders: The Shadhiliyya, and Rashidi branch of the Ahmadiyya of Sheikh Ahmad ibn Idris (1760–1837). I contrast the role played by sheikhs immigrating to Central Thailand from the Hijaz, with Thai and Malay-speaking students whose contributions to their religious communities was influenced by an Islamic education that included their induction into sufi tariqa in institutions ranging from Mecca to Malaysia. I introduce readers to the careers of the best-known sheikh or tok guru of these orders whose graves are annually visited by tariqa members.

The Chinese martial arts novel translation: a sociological approach

Jongjairuksa, Kulyanee
SOAS, University of London

Language, Session 1
EA310
Tue 22nd 11:00-12:30

It is always problematic yet challenging when translating a text such as a martial arts novel that is rich in foreign history, alien culture, complicated philosophy, as well as elaborate fighting scenes and jargon, especially when there is no equivalent in the target language. A translator may have to choose between accessibility and faithfulness or fluency and flavour of the original or whether to be creative. Finding a way to keep the balance is not an easy task. Hence, in some countries, the genre will inevitably be unsuccessful in capturing the reader's attention. However, Chinese martial arts novels have been enthusiastically welcomed in Thailand since 1957 despite the unusual language used to translate them, which differs from that of translations of other types of novels. This language has special characteristics which readers tend to be able to recognise when seeing or hearing its stylistic features – wording and phrasing, and idiomatic expressions – in other contexts. It is an archaic vernacular language with obvious Chinese influence. More explicitly, some words and phrases were translated word for word, and in some sentences, the structures of Chinese language remain. Yet, in spite of this unnatural Thai in translations of martial arts novels, they have enjoyed enormous popularity in Thailand. To find out what lies behind the exceptional success of this translated literature in the target Thai society, I examine the translations from a sociological perspective. Translation practice is looked at as a socially related activity and Bourdieu's sociology of cultural production serves as the key analytical device.

Republicanism in Thai history

Jory, Patrick

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Monarchy, Session 1

EA405

Tue 22nd 11:00-12:30

The modern academic discipline of Thai history has developed more or less in step with the establishment of the political and cultural hegemony that the monarchy now enjoys in Thailand. As a result, the monarchy's central position within the Thai political system has until recently rarely been questioned by historians. This has changed following the coup of 19 September 2006. As political opposition to the monarchy has grown, some scholars are re-examining the past to highlight the origins of democratic and even republican ideas in Thailand. This paper will seek to trace the history of republicanism in Thailand.

Differences in Elderly Well-being as Affected by Their Living Arrangements in Bangragam District, Phitsanulok Province

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Naresuan University

Health, Session 2

EA310

Wed 23rd 13:00-14:30

The objectives of the study were: 1) to explore Elderly Living Arrangements in Bangragam District, Phitsanulok Province, 2) to study Elderly Well-Being in Bangragam District, Phitsanulok, and 3) to investigate differences in elderly well-being as affected by their living arrangements in Bangragam District, Phitsanulok Province.

The target population was 13,227 elderly people (aged 60 years or older) living in Bangragam District, Phitsanulok Province. The study employed a sample of 666 comprising 5% of the target population. Stratified random sampling and questionnaires were used for collecting data. Frequency, percentage, mean, standard deviation, factor analysis, and one-way ANOVA were utilized for analysis.

The results indicated that elderly people living with at least one child was the most common living arrangement. In declining order of frequency, the other arrangements were elderly living alone, living with spouse only, and living with others without any child. The elderly had moderate to good levels of well-being. Factor analysis showed that there were five well-being dimensions for this study: physical, mental, social, spiritual, and social relationship. The findings illustrated that differences in living arrangements had significant effects on well-being in terms of mental and social relationships. The elderly living alone had a significantly greater mean score of mental well-being than elderly living with others without any child. The elderly living with spouse only had a significantly higher mean score of mental well-being than elderly living with at least one child and elderly living with others without any child. Also, the elderly living with spouse only had a significantly greater mean score of social relationship well-being than the elderly living with at least one child.

These findings implied that living with the next generation was not a good choice for the elderly because it produced lower mental well-being (of the elderly) compared with living alone and living with spouse only. Besides, the elderly living alone were supported social

assistance and participated in activities that increased their awareness, self-esteem and the esteem of other.

Keywords: Living Arrangements, Well-Being, Elderly

The report is a part of a research project named “An Approach for Developing Well-being through Living Arrangement among Thai Elderly: A Case Study in Bangragam District, Phitsanulok Province”.

Tracking Fon-Ngeue songs: musical relationships among ethnic groups in the Mekong River Basin

Kanchanapradit, Jarun
Khon Kaen University

Music, Session 2

EA406

Wed 23rd 13:00-14:30

This article aims to study the relationships in the music of various ethnic groups in the Mekong River basin through a new perspective that analyzes the structure of these groups' music. The possible musical relationships in question are among Ngeue (Thai Yai), Thai, Lao, Karen, and Southern Chinese. An analysis was made of each group's songs, specifically the Fon-Ngeue (Saylaymao), Ngiao-Rumleuk, Khuhlab-Viungping, Theyi Khong, and Ava Lunming Sang Singur. The latter is played with a flute made from a gourd (Hu Lu Sut) by people in Southern China and with a harp (nadeng) by the Karen people as an introductory song.

The study sought relationships in the music of these five ethnic groups in terms of the following: 1) musical scale, 2) melodic structure, and 3) melodic pattern. The three aspects of the relationships in the music are shown clearly in the song examples. Using history and anthropology to support the theory, a link between the cultures of the ethnic groups can be seen. The results from the study show the features of the music more clearly and demonstrate that there is a relationship among the musical features of the ethnic groups of the Mekong River Basin. This study is a new approach which relies on the link between music history and anthropology to reflect the unique music of ethnic groups of the Mekong River Basin.

An alternative institutionalist approach to Thailand's political economy

Kanchoochat, Veerayooth

National Graduate Institute for Policy Studies (GRIPS)

Political economy, Session 1

EA406

Wed 23rd 15:00-16:30

Neoclassical, Marxist, and institutionalist schools have been in competition in conceptualising the dynamics of Thailand's political economy since the decline of a 'bureaucratic polity' in the late 1970s. This article is supportive of an institutionalist approach, but points out analytical and theoretical flaws of existing institutionalist accounts (e.g. the bifurcated state, competitive clientelism, institutional deficiencies, systemic vulnerability), and proposes an alternative framework to explain reform politics and economic consequences. It argues that the Thai political landscape since the 1980s has been largely defined by the ongoing coalition struggle between the unelected and elected elites. This coalition struggle is a key variable to understanding the capabilities and incentives of Thai political actors in pursuing policy and institutional reforms. In this period, the unelected elites have managed to perpetuate fragmented parliamentary politics through constitutional design, which, in turn, limits reform capabilities of the majority of governments. Among a handful of successful attempts (e.g. the Prem, Anand, Chatichai, Thaksin administrations), the scope and direction of reform hinged on the composition of the ruling coalitions. With regard to economic consequences of reform politics, the article calls for a departure from mainstream economics' assumptions and a rethinking of the relationships between competition, inflation, industrial policy and economic performances.

The Buddhist association of Yunnan province and Chiang Mai University

Kang, Nanshan

The Buddhist Association of Yunnan Province and Chiang Mai University and

Panyagaew, Wasan

Chiang Mai University

Tai, Session 2

EA404

Tue 22nd 15:30-17:30

Since the late 1970s Lue families, originally from Sipsong Panna, southern Yunnan in China, immigrated to the United States, as Lao refugees, resettling their lives in exile in several states such as Colorado, Kansas, Illinois, California, Arizona, Texas, Arkansas, Connecticut and Indiana. The traumatic stories among these Lue families began in 1958 when they had had to flee from the suppression of the Great Leap Forward (in 1958-1959) and Cultural Revolution (1966-1976), from their home country to northern Laos where they became Laotians. Nevertheless, the civil war between the Lao Communist Party and the Royal Lao government which eventually led to the country's breakdown in 1975 again caused Lue families to flee, this time from Laos, via Thailand, to the United States of America. In this paper, we will trace these nomadic-like life stories, among Lue American families and show the ways these Lue Americans have managed and adapted to continue their lives and traditions within the contexts of diaspora and transnationalism. Also the paper will describe the relationship and connections that these Lue Americans have, maintain and re-establish with their hometowns in southern China.

Feminist research and gender perspective in the Thai-Burma borderland: the role of textile handicraft making in the Karen displaced women's social movement

Kanjanatiwat, Pornpan

Research Institute for Languages and Cultures of Asia, Mahidol University

Border, Session 1

EA 116

Tue 22nd 11:00-12:30

Border space is not only a space of nation – state politics and territorial sovereignty but is richly constituted by the social life and interactions of diverse actors. Stories of wars, conflicts, migration, and displacement often form narratives of the borderland. This is true for the Thai – Burma Border where male dominated groups and institutions such as the Burmese military government (Tatmadaw), ethnic minority organizations and armed forces are represented as key players. While women play important roles in the Thai – Burma border area, the representation of women is limited to that of being victims of fighting and violence with little agency. In reality, women engage in diverse roles and activities contributing significantly to ethnic minority movements in the context of displacement.

Analyzing the Thai – Burma border space from a feminist perspective enhances the understanding of gender politics in the border area and women's subjectivity in the context of displacement. In this study, Karen women in villages and temporary shelters in Tak province along the Thai – Burma border turn women's traditional activity of weaving and handicraft textile making into a means to improve their own and their families' livelihoods as well as to support and mobilize Karen/displaced women organizations. In addition, weaving and handicraft making by Karen women's organizations serves as a symbol of women's shared struggle and collective solidarity, connecting displaced Karen women's issues to the universal women's rights discourse. Women's strategy and politics are important part of the driving force of the Thai – Burma border space, exemplifying a social movement that is based on collaborating across, not dividing along, geographical and ethnic boundaries.

Sipsongpanna and the Rattanakosin Dynasty in the middle of the 19th century

Kato, Kumiko
Nagoya University

Tai, Session 1
EA404
Tue 22nd 13:30-15:00

Sipsongpanna was a Tai pre-modern state which paid tribute to both Chinese and Burmese Empires from the latter half of the 16th century. In the middle of the 19th century, contact with the Rattanakosin Dynasty also appeared. My purpose, through this paper, is to consider how Sipsongpanna viewed the Rattanakosin Dynasty at that time.

Suchawanna succeeded to the throne and was officially appointed as the monarch of Sipsongpanna by the Qing Dynasty in 1834. From 1847 to 1850, another member of the royal family attempted to seize the throne, with assistance from Burma and Chiang Tung. In 1848, during this intermittent warfare, Suchawanna's mother and younger brother (the viceroy) moved to Bangkok and stayed there for several years. Mahachay, the lord of Moeng Phung, also went with them.

Most previous studies argue that this implies that Sipsongpanna relied on the Rattanakosin Dynasty and sought help in the internal warfare against the usurper. However, there is not sufficient evidence yet to prove this.

In this paper, I examine a record of Mahachay's statement in 1852, some Tai documents from Sipsongpanna, and other documents from both the Thai and Chinese sides. I found that Sipsongpanna's deepening relations with the Rattanakosin Dynasty cannot be interpreted to mean that Sipsongpanna asked for help from the Rattanakosin Dynasty of her own accord. Instead, a better interpretation is that Sipsongpanna was forced to create relations with the Rattanakosin Dynasty by the aggressive pressure of the Rattanakosin Dynasty, and of Nan and other northern tributaries.

Citizenship for stateless children in temporary shelter areas along the Thailand-Myanmar border

Khaikham, Ladawan
Australian National University

Border, Session 9
EA116
Thu 24th 13:00-14:30

This theoretical research discusses contemporary theories of citizenship to identify their problems in Thailand. Citizenship contestation will be examined through its impact on stateless children in temporary shelter areas along the Thailand Myanmar border who were born to migrant parents in Thailand. Many of them have not been granted any legal status in either Thailand or Myanmar. Thus, they remain stateless. Moreover, according to the 2013 draft of the Thai Ministry of Interior's ministerial regulation, approximately 100,000 stateless children will be forced to return to their parents' home countries. In this regard, these stateless children are the most marginalized and vulnerable people in the Thai society.

This research shifts the discussion of citizenship theory from the level of the state to highlight the notion of citizenship from the viewpoint of individuals, especially stateless children, who would be citizens. This allows us to understand citizenship as a way of acting rather than a status. This different viewpoint would allow a non-citizen to claim citizenship on the basis of interactions, culturally, traditionally, politically, socially and economically, with the person's existing community.

Furthermore, this research involves discussion of the concepts of national security, human rights and human security in the context of Thailand. Importantly, the research investigates the various reasons why the Thai state decides to strengthen its national security. Prioritisation of the state's national security over human rights and human security is morally and theoretically unacceptable especially in a transnational world where cross-border activities are natural and human rights and human security are of great concern to the global community.

Finally, the research draws conclusions on a suitable way of balancing national security, human rights and human security. This enables us to develop a theoretical justification to grant political and legal status to stateless children in temporary shelter areas along the Thailand-Myanmar border in a transnational world.

Thailand in the coming Southeast Asian economic and socio-cultural communities: Thai investment and finance in Lao PDR and Cambodia and transboundary implications

King, Daniel
Earth Rights, Chiang Mai

ASEAN, Session 1
EA405
Wed 23rd 10:30-12:00

Thailand is playing an increasing role as financier and project developer of large-scale extractive industry projects in neighboring countries like Cambodia, Lao and Myanmar. These projects include oil and gas, mines and power plants, hydropower dams and large-scale plantations. This paper will critically assess the Thai financing and development of the Koh Kong sugar plantation and factory in Cambodia and the Xayaburi hydropower dam in Lao PDR in the context of transboundary implications and wider ASEAN economic and socio-cultural communities.

The negative social and environmental impacts of the two projects have been well documented. The Koh Kong sugar plantation involved the forced eviction of farmers living in the area, who brought a complaint to both the National Human Rights Commission of Thailand (NHRCT) and ASEAN Intergovernmental Commission on Human Rights (AICHR) against the Thai sugar company controlling the companies operating in Cambodia.

The Xayaburi dam in Lao is majority-owned by a Thai company and financed by six of Thailand's major commercial banks. As 95% of electricity from the dam will be sold to Thailand, affected communities upstream and downstream from the dam in Thailand brought court complaints in the Thai administrative court challenging the purchase of electricity and are considering a complaint against the financing for the dam. A complaint was also brought to the NHRCT and AICHR.

The paper will draw conclusions as to the national and regional regulatory responses to community complaints about the social and environmental impacts, and as well provide recommendations for future development of national and regional legal and policy frameworks.

Thai immigrant Buddhism: religious beliefs and practices of Thai Buddhists in the United States

Kittinanthachai, Prasong
University of Hamburg

Buddhism, Session 6
EA119
Wed 23rd 15:00-16:30

The traditional Thai Buddhism is a blend of indigenous animism and Indian Brahmanism. These three traditions of Thai spirituality have interwoven to meet the varying needs of Thais in different social milieus in Thailand. This paper aims to study how these beliefs and practices play out in the immigrant Thai community in the U.S. It also includes a section on the role of the wat or temple for the Thai immigrant community.

Religious practices and rituals travel the world along with the people who implement the practices. Historically, Thai immigrants for economic reasons have been strongly influenced by the process of modernization of Thailand motivated by the American presence during and after the Vietnam war. Also, contemporary Thai immigration to the US has stemmed from the impact of globalization, which has increased the flow of migrating laborers and skilled workers through the increasing global economy, including tourism and the expansion of the sex industry from Southeast Asia. Hence, the Thai immigrant experience has exhibited three forms of Buddhist spirituality. They are the traditional, popular, and modern.

An analysis of these three forms of Buddhist spirituality stemming from interviews and observation reveals that the beliefs and practices of Thai immigrants continue the traditions of their homeland, albeit modified for the American setting. Devotees who observe traditional and popular practices see the Buddha and his teachings, along with a multitude of archaic spirits, to be forces that can be manipulated through rituals. In contrast, modern devotees understand that the Buddha and his teachings are vehicles for self-cultivation. They appreciate the moral rationality of kamma. These tendencies are not mutually exclusive. Thai immigrants often appeal to more than one strand of Buddhism. Both strive to acquire merit in this life and the next. The wat, its rituals and other activities are essential supports for their Thai identity. Missionary monks wear three robes: the traditional, the popular, and the modern.

The key question is what beliefs and practices will future generations of Thai preserve. How will they balance their American experience with their cultural and spiritual identity? With globalization, real-time communication, and massive population movements, the writer argues that the immigrant Buddhist experience may become no different from its counterpart in Thailand.

“EIS” the impact of the ASEAN Economic Community on education management

Klangprapan, Malinee

Teacher in secondary school, Mukdaharn Province

ASEAN, Session 2

EA405

Wed 23rd 13:00-14:30

Thailand is an ASEAN member with a comprehensive plan to prepare for the 2015 introduction of the Asean Economic Community. The Ministry of Education accepts the need to create and develop the potential of children within Thailand in three respects. First, language skills, especially in English but also in the languages of ASEAN neighbors. Second, skills in information technology; teachers should lead students to understand the use of technology in learning, including networking with institutions of member countries and should promote the exchange of knowledge and culture. Third, professional skills: the education system should accelerate the development of the professional skills of skilled labor in Thailand. In particular, the liberalization of the labor market in the year 2558 (2015) will lead to the movement of labor in seven fields, including thirty-two professional services in the field of hotel and restaurant services. The EIS (English for Integrated Studies) Program was created to comply with these aims. This program stemmed from secondary school administrators in the eastern part of Thailand, with the idea that every subject teacher should speak English well, no less so than English teachers. The Ministry of Education has been recognized for its innovativeness. There do not seem to be any obstacles, except for one. The big problem is that teachers do not have a basic knowledge of English. It has been concluded that the government must speed up reform of teachers' capacities before addressing the other needs.

Towards Objectives of Shariah: A Golden Mean for the Muslim Minority in Thailand

Koma, Anwar
Ramkhamheang University

South/Isam, Session 4
EA403
Wed 23rd 10:30-12:00

One of the common challenges of Muslims in the West and Muslims in Thailand is how the local cultures, be it the Western or Thai, and Islamic values can be convergent in conception as well as in practice. For Muslims, the identity constraint is primarily constructed from religious interpretations (Fiqh) which were used to cope with the changing contexts. Some interpretations of Islamic teachings go to extreme end of an identity spectrum and limit themselves with merely religious identity, disregards political, social, economic and cultural dimensions. On the other side, some go to another extreme end of the spectrum and liberate themselves from religious identity, viewing religious values as a source of conflict. This study attempts to explore the balanced conception of Islam and investigate an encounter of different schools of thought in Muslim minority of Thailand. To this end, the paper will demonstrate Objectives of Shariah as global ethics and universal principles of human responsibilities and rights from an Islamic perspective in responding to the contemporary questions and challenges in lights of interests of humanity. The paper will also take the armed conflict in Southern Thailand as a case study to demonstrate how Objectives of Shariah can play an intellectual role in an academic discourse. In this connection, the categorization of Islamic thought will be employed as an analytical tool to investigate the tendencies of thoughts within the Thai Muslim society. It is argued that Islam is not a culture, but rather a source of the diverse Muslim cultures that appreciates not only religious force, but also political, social, economic, and cultural diversity. Thus, being Muslim in the non-Muslim countries provides no less duty to engage in national identity and development than Muslims in the Muslim countries. Purpose-informed Scholars demonstrated a very strong ground to support human development and rights in 21st century, which may help one understand how Islamic value, globalization, and local culture can be convergent for the sake of interest of national interests.

A separate room to god: gender boundaries in sacred space and religiosity of feeling among Burmese Muslim women in the refugee camp

Kosem, Samak

Chiang Mai University

Women's studies

Session 2, EA405

Tue 22nd 15:30-17:30

This research contributes to gender studies in anthropology by intersecting the subjects of gender, religion and space in Islam by looking at the ways that Burmese Muslim women in the refugee camps construct this category in their personal narratives on religiosity. This paper focuses on Muslim women's lives and experiences to examine how gendered social relationships work through space or create particular places by imbuing them with social meaning, and directs attention to the complicated role Islamic discourse plays in shaping the religious identities and spatial experiences of women. In this way, this paper emphasizes the spatiality of the social relationship that produces gender in various contexts as Burmese women's mobility and freedom in the public space. This paper does not reduce the experiences of these women to religious experience alone. Yet, this study stumbles into the opposite problem of collapsing the significant religious experiences of these women into their experiences of social, political, and cultural norms. They are creating cultural space for the development of autonomous selves through the use of this potent religious symbol. It emphasizes their Muslim identity and gives them some measure of autonomy as it is a practical and useful response to living. In whatever situation these Burmese women find themselves, they rely on the legitimacy of Islam as opposed to the polluting effects of "culture," to provide them with opportunities to become public women and good Muslims simultaneously with the constructed "moral geographies" of Muslim culture through the mobility experience and the consequent conceptions of freedom.

Keywords: Sacred Space, Religiosity, Muslim Women, Anthropology of Emotion, Refugee camp

Very guilty: romanticizing the methods of the anthropologist in fieldworks and the dilemma of self(s) at borders

Kosem, Samak

Chiang Mai University

Borders, Session 1

EA 116

Tue 22nd 11:00-12:30

This is not a confession, but rather the narrative, of an anthropology student trying to be reflexive of their experiences in conducting fieldwork at borders. Learning by definition of self as the 'subject' in border studies by different actors, involving collaboration by the state, NGOs, researchers and even themselves as the case study, and becoming a dilemma of self(s) thereby constructed and later becoming negotiable. Do they (the displaced, refugees, migrants at borders) represent naked life? To resist this assumption, this paper will show how myths working at the Thailand-Burma border explain the (partial) truth about the people's lives there, which somehow de-humanize them. These arguments become questions of methodology in fieldwork by posing "concept as the method" for re-thinking both theories and perceptions of the border. In this case, the examples of switching 'longyi' of researchers are realizing the separation of ethnic boundary through wearing those identity clothes during the term of the people in that landscape. Finally, this paper also emphasizes the limits and re-positioning of both the researcher and villager as active agents in their situations and their backgrounds, and the need for understanding the concept of 'equal points of view' in what world and life views are constructed in the anthropologist's work.

***Phi and norng*: Thai influence on the Lao Popular Music Industry**

Kotchapakdee, Pat
Khon Kaen University

Music, Session 1
EA406
Wed 23rd 10:30-12:00

It is not surprising that the first era of Lao Popular Music (1920-1955) was influenced by French culture and music imported into Laos. The audience during this period consisted of French colonialists and the Lao aristocracy. The Colonial Era (1955-1975) or Lao Samai Songs Era saw wider Western influence, such as in the form of the twist and agogo dancing. Thai influence really began during the The Decolonization Period (1975-1986) when Revolutionary songs were influenced by Chinese and Vietnamese communist songs. Radio stations were banned by the government or forced to play only songs related to revolution. However, people living along the Mekong River who appreciated music of the previous era and Thai *lukthung* and pop could also secretly listen through Thai radio stations. In 1986 the Lao government's New Imagination policy was presented and modern Lao pop music began to be known as the New Lao Music Era (1986-1999). From 1986 Lao people have been allowed to purchase media and media players from Thailand. The first Lao music recording company was established in 1999 as a joint cooperative between two Laos and Thai businessmen. From this point on Thai media have penetrated and overwhelmed the Lao market and this has created issues for Lao sovereignty and identity framed by the disjunction between Thai and Lao economic activities. However, successful Lao performers such as Alexandra Bounxouei have developed careers by appealing to Thai audiences as well as Lao.

Legitimization of healing practices: the folk medicine revival movement in northern Thailand

Koya, Nobuko

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Health, Session 2

EA310

Wed 23rd 13:00-14:30

In this paper, I examine the folk medicine revival movement that began around 1990 in Northern Thailand and developed over the past two decades. I focus on the legitimization of folk healers or *mo mueang*.

First, I provide a brief history of the formation and activities of folk healers' groups and networks from their beginnings to recent times. I also consider institutional contexts of Thai Traditional Medicine and folk medicine. By participating in folk healers' networks, healers can engage in various activities that allow them to gather, keep, and transmit folk medical knowledge and promote folk medicine to the public. These networks provide opportunities for folk healers to connect with various people, institutions, and organizations, such as NGOs, the government and its local agencies, the media, and academics. These networks provide healers with a measure of legitimacy or "umbrellas".

Second, I examine some cases that involved individual healers. I discuss how these healers experienced the movement and how they valued their own practices. Folk healers must adapt to changing circumstances (e.g., folk healers' changing positions in the Thai healthcare system, the commoditization of folk medicine, and so on). Yet, folk healers also maintain local or traditional ways. It is important to note that some folk healers reflectively identify themselves as "villagers" to differentiate their healing practices from Thai Traditional Medicine and to legitimize their dealing with herbal medicines.

Post-Assembly of the Poor, Thailand: liberalizing isan in the context of transnational social movement

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Border, Session 6
EA116
Wed 23rd 15:00-16:30

The assembly of the Poor (AoP) had been perceived as a key landmark of the civil society movement in Thailand since the 1990s. Most of its members were from the Northeast region who had been marginalized and affected by state development projects. Recently the AoP movement has been declining and this raises an important question. Was this significant people's organization more symbolic than real? However, it was discovered from ground-level research that even though the AoP's role has been weakening, the pattern of the AoP as a movement has been adaptable and flexible. New social movement and resource mobilization concepts are insufficient to analyze the AoP's recent development. The AoP seeks partnerships both within and across countries. Nowadays, the actors involved in the AoP are individuals from inside and outside Thailand who act as individuals and not only collectively to achieve national goals. Thus, we must focus our analysis on individual actors joining the AoP and perceive them as active agents who have experiences and diversified social and political networks at various levels, from local to transnational.

Keywords: Assembly of the Poor, movement, Liberalization

Population change, demographic dividend and health care in aging population of ASEAN

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ASEAN, Session 3
EA405
Wed 23rd 15:00-16:30

The purpose of this study was to investigate the change of population from 1967 – 2060 and to study the demographic dividend within ASEAN countries and health care among the aging using qualitative methods from secondary level of population data. It was determined that the population of ASEAN is approximately 600.8 million people or 8.6% of the world population and this amount has tended to continuously increase for 40 years. Nowadays, the population structure consists of 48.3% of laborers, 39.8% with child dependency, and 8.5% of aged dependency while the death rate is very low and birth rate is declining. The total fertility rate of the ASEAN population is 2.4. In respect of the demographic dividend countries could be categorized into three groups including 1) countries that already have had the opportunity, i.e. Singapore, Thailand and Vietnam, 2) countries that now have the chance to handle this prime event, i.e., Indonesia, Malaysia, Brunei Darussalam and Myanmar, and 3) countries that will meet this situation in the future, i.e., the Philippines, Cambodia and Lao PDR.

The ASEAN community consists of ten member countries which all have different population structures. The demographic dividend varies between countries and each country could give a hand to others to help solve problems and clear effects. It may be necessary for countries which have not faced the prime period to learn experiences from those who have passed the period. For labor issues, population segments could be reallocated to countries that lack human development resources resulting in the new trends in health care systems for aging people in the future.

Keyword: Demographic Dividend, Aging, Health Care, and ASEAN

An extensive literature review and research approach to Thai values into the future

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Education, Session 2

EA121

Tue 22nd 13:30-15:00

The purpose of this research was to study and reconsider documents that are relevant to research concerning Thai values, which will lead to improved planning in education. The documents are books, and research and other documents related to Thai values in six sources in Thailand from 1961-2011. The theories of Milton Rokeach, Gordon W. Allport and Leo Postman were useful in analyzing, grouping and categorizing documents.

The study indicated that for the last 50 years a total of 589 documents were produced. After document grouping using the Rokeach method, it was determined that all documents related to Thai values cover both Terminal Value and Instrument Value. However, categorizing the documents into six groups using Gordon W. Allport's and Leo Postman's methods indicates that more than half of all documents focused on religious issues.

The roadmap for research about Thai values in the future should emphasize modern, accurate subjects which go beyond conservative ideas by combining different branches of knowledge into interdisciplinary fields. We should focus on value studies using theoretical and academic supports and systematic analysis while giving precedence to the values of achieving, caring and having power over others, and so on.

Keyword: Thai Value, and Policy

Not conflict but education: experience in peace building of Ban Nua village (Southern Thailand)

Laemane, Warjjo

Universitas Sumatera Utara (USU)

South/Islam, Session 4

EA403

Wed 23rd 10:30-12:00

This paper aims to clarify the role of education in building peace in southern Thailand. The conflict in southern Thailand, a part of the story and the relationship between minority ethnic Malay and kingdom of Thailand that continues to this day. The problem in Southern Thailand not just about freedom authority but equality justice for minority ethnic Malay. Result of this conflict, many casualties from both sides. Various efforts are being made by various parties to the conflict can be terminated immediately. Southern Thailand are key point of conflict seems to be the idea that conflict will continue to take place. Not many people know that close to the conflict area, precisely in the Hat Nyai, Songkla, there is a village called Ban Nua village which shows precisely harmonized relations between minority ethnic Malay and Thai Kingdom. Ban Nua village, inhabited by 99 percent ethnic Malay Muslims. With a population of only about 2000 people, the village of Ban Nua managed to establish peace with the Buddhist Thailand. What is interesting from Ban Nua village, as long as I made a research in the village is that people are taught peace education approach to Islam. Education process is done by priest mosque Ban Nua who hold a Ph.D, Dr. Tabrani. For Dr. Tabrani not easy to build community and provide supplies Ban Nua socially and economically. In under mosque management, Ban Nua Village has schools, excellent meetings rooms, library with wifi, education scheduled program for adults and children. My research conclusion Ban Nua Village is successfully

Remaking the national border in cross-border resource development and transnational activism: the case of Nu-Salween River development at the Thai-Burma border

Lamb, Vanessa
York University

Environment/NRM, Session 3
EA121
Wed 23rd 15:00-16:30

Dam development in the borderlands of Southeast Asia is connected to agrarian expansion; it aims to re-organize and re-orientate agrarian livelihoods. In many cases in Southeast Asia, this reorganization has set the stage for other large-scale developments and re-organization of resources (of land, water and labor) and indeed, is part of establishing new authorities of governance. In this paper, I will examine the role of dam development on the Nu-Salween River, the less well-known “sister river” of the Mekong. At present there are four large dams proposed on the Nu-Salween River where it forms the Thai-Burma border, out of 16 dams proposed on the Nu-Salween in total. The World Wildlife Fund has recently named the Salween as one of the world’s 10 rivers “at risk” because of the potential impacts of these proposed dams on the Salween’s ecology and impacts to lives and livelihoods of the more than 6 million people who depend on the river in China, Burma and Thailand. Related to these development plans there has been a push for knowing more about the Salween River from activists, local residents, developers, scientists and governments. I draw on twelve months of research particularly focused on the planning and unfolding of one project called Hatgyi, one of the first projects expected to go ahead of the 16 proposed.

In the context of cross-border dam development at the Nu-Salween River where it forms the Thai-Burma border, I address how an increasing number of non-state actors, including environmental consultants and local villagers in Thailand, are investing in maintaining and reinforcing the political border. I identify how notions of the border in this context tend to naturalize and fix the political border, which can have problematic material implications, particularly in terms of how both the river as a cross-border resource becomes defined as national territory. I argue that this, in turn, has material implications for those living at the border and illustrates how dam development in this context is very much related to how state territories and sovereignties are produced.

Journey for Islamic Higher Education in Thailand: A Case of Chinese Muslim Students in Thai Universities

Langputeh, Sukree
Jinan University

South/Islam, Session 2
EA403
Tue 22nd 13:00-14:30

In recent years Thailand has become one of the main destinations of transnational migrations of Chinese students seeking betterment of their lives in many parts of the globe. In this paper, the focus is on Chinese Muslim students who have chosen Thailand, especially southern Thailand, to be their destination for their higher education rather than universities in Muslim countries. There are several internal and external factors generating this movement to Thailand, ranging from the historical sentiment of the glory of the past in the case of choosing the commercial port of Patani to the very recent ASEAN+3 economic communities development.

The purposes of the study are of threefold: 1) to investigate the factors determining Chinese Muslim students' choice of Thailand for their Islamic education -what push and pull factors are at work?, 2) to explore their new way of life in Thailand - what are the challenges and opportunities and how do students cope them with?, 3) to further survey their lives after returning home - how do they meet with personal and societal expectations and realities? The study uses a Qualitative Descriptive Research method in using several tools to acquire information such as 1) visits (legwork) to places they enroll in academic institutions, 2) questionnaires will be distributed and analyzed in a basic surveys of personal information on backgrounds and basic needs, and In-depth and Group Interviews will be conducted in order to cross-check information, and 3) Focus Group meetings will also be managed for information clarification and confirmation.

The researcher hopes that this study will be useful and meaningful not only in the academic realm but also for policy makers of both nations, i.e. Thailand and People's Republic of China.

The real lives of Thai ancient ancestors in historical epic biopics and nationalism since 1997

Lasuka, Pasoot

The Australian National University

Cinema, Session 1

EA312

Tue 22nd 15:30-17:30

In this presentation, I discuss part of what I have been studying in my thesis about the political aspect of the adaptations of the lives of the historical figures believed by many Thais to be their real ancient ancestors. The films used as case studies in this discussion are *The Village Warriors* (Bang Rajan, Tanit Jitnukul, 2000) and *The Unsung Hero* (Khun Rong Palad Chu, Surasawadi Chuachad, 2011) as the two share the same characteristic of being the story of great ancient heroes who fight until their last breaths to protect their home country but sadly are abandoned by their capital. In previous studies, many scholars have assumed that the emergence of each of the two historical epics was an expression in part of nationalist sentiment in the midst of the social crises. *The Village Warriors* has often been linked to a political movement against foreign financial power after the 1997 crisis, while *The Unsung Hero* is thought to have related to the political crisis after the 2006 coup d'état. From a critical examination of the way the lives of the historical figures are adapted in the films and the artistic arrangement of the overall plot narratives, however, it can be seen that these two historical biopics made use of the biographies of the ancient Thai ancestors to deliver the political ideologies related to the social crises in today's Thailand, rather than the past crises. In this presentation, I will be showing the important scenes in the two films that can be read to reflect such ideologies as well as attempting to conceptualise Thai biopic as an ideological apparatus.

Red shirts and the making of rural democracy

Laungaramsri, Pinkaew

Department of Sociology and Anthropology

Faculty of Social Sciences, Chiang Mai University

Politics, Session 4

EA311

Tue 22nd 15:30-17:30

This paper investigates the development of political ideology among the red shirt activists from various sectors in Chiang Mai province. By taking an ethnographic approach towards politics, the paper departs from the Bangkok-centric view regarding political crisis and the rise of the red shirt movement in Thailand. Central to the argument is the assumption that red shirt movement represents an effort to seek democratic redress by the rural populace. The paper examines the social and political conditions that have influenced the participation of people in the movement and the complex processes of identity construction. Diverse positions and conflicting ideologies among the red shirts in Chiang Mai will also be explored. Narratives of violent experiences and social memories of the May 2010 suppression among the Chiang Mai red shirts will be analyzed in order to understand their changing worldview towards Thai politics and state-citizen relations within the Thai society.

Multiculturalism from below: the network of indigenous peoples and ethnic groups in Thailand

Leepreecha, Prasit

Department of Social Science and Development
Faculty of Social Sciences, Chiang Mai University

Ethnic minorities/ ethnicity, Session 1

EA116

Wed 23rd 13:00-14:30

Though Thailand is a pluralist society of diverse ethnic and cultural groups, the Thai government has never had any official policy to classify and recognize the existence of ethnic and cultural groups throughout the country. From time to time, in general, the state's policies and operations toward them have been aimed at both control and integration. Such policies and implementations could be seen in the treatment of the Chinese and Vietnamese during the Cold War period, the hill tribes during the past half-century, and Southernmost Muslims in the present day; in each case policies reflected the national security concern of the state. National formation had for long conditioned ethnic and cultural identities, including those of regional Tai and Lao speaking groups.

Due to the powerful force of national formation, ethnic and local cultural groups had awoken, formed networks, and struggled for recognition and basic rights. Among those network groups, the network of highland ethnic minorities, previously referred to as hill tribes, plays very important roles in uniting ethnic groups throughout the country, expressing their identities, and claiming their rights. It is my argument that the movement of the Network of Indigenous Peoples and Ethnic Groups in Thailand is a grass-roots movement for accomplishing multiculturalism in Thailand. Such a national network exists in the contexts of globalization and of international indigenous movements which have reached and been accepted at the United Nations level. This article focuses on the movement of indigenous peoples and ethnic groups in Thailand by taking the concept of a community of practice to analyze the contemporary social phenomenon of the movement.

Keywords: national formation, ethnic people, indigenous peoples, multiculturalism

From fixed to mobile: multi-sited and traveling ethnography in south Shan State, Burma, and the Thailand borderland

Lertchalitsakul, Busarin
AISSR, University of Amsterdam, the Netherlands

Borders, Session 1
EA 116
Tue 22nd 11:00-12:30

This paper illustrates the fieldwork I carried out, and associated methodologies I used, when undertaking research around the border between southern Shan State in Burma and Thailand over a nine month period in 2012 and 2013. Employing multi-sited ethnography to understand the contemporary migration and commodity flows of the Shan, I, as a Thai female researcher who can speak basic Shan, used a number of ways to understand the illicit activities carried out by different groups of actors. As a matter of practicality, I also applied a conventional ethnographic approach, situating myself in a village to become acquainted with border people and to study their lives and situations through participant observation. My presence and 'positionality' in the research area also challenged power relations among different actors against each other, and provoked gossip and the vilification of the visitor. Meanwhile, as a circumstantial activist (Marcus 1995: 113), I followed people and things, crossing the border from Thailand to the Shan State as a traveler, hiding my Thai identity and acting as much as possible like a Shan while traveling around the Shan State's restricted zones. During this period my self-identification shifted in light of the changing circumstances I faced. Moreover, the political situation in the area is complex, as it is not only home to the two nation-states, but also to the powerful Wa family and its militias (inside Shan State), and the Shan State Army-South or SSA-S, which is seeking autonomy from the Burmese government. I adopted several fieldwork methods: being fixed by living within communities; being mobile to trace the routes used by the migrants and traders; and being a travelling ethnographer accessing Southern Shan State. This created challenges and ethical dilemmas in doing multi-sited ethnography in the borderland studies.

The investment from the Thailand's ethnic Chinese capital to Chinese mainland since its reform and opening policy

Li, Tao

Institute of Southeast Asian Studies, Yunnan
University, China

Political Economy, Session 2

EA406

Thu 24th 10:30-12:00

With the development of economic globalization, international circulating capital has been transforming rapidly and the scale of the investment has become larger and larger, bringing win-win to both the investing country and the host one. Southeast Asian ethnic Chinese Capital, as a new investing power, being different from the western, is affecting the flow of the world's investment. Since the reform and opening policy beginning in 1979, mainland China has achieved an enormous growth in its economic power, in comprehensive national power; and it has promoted its investment environment, which has attracted the whole world's investing capital. Thailand's Ethnic Chinese businessmen, being the first to invest to Chinese mainland, have constituted the leading power to promote the construction of Chinese economy. Thailand's Ethnic Chinese Capital (TECC) is the most appropriate symbol of the overseas Chinese in the investment in mainland China, because their enterprises have the advantage of their scale and quantity. This paper, choosing the TECCs investment in the mainland China as the object of its study, combining the case of Thailand's famous Ethnic Chinese enterprises, using the most detailed Chinese and foreign data, analyzes the formation, development, and features of TECC and the motivation of 's investment in mainland China, which will help us understand better the progress of the development of the TECC and the relationship between mainland China and Thailand.

Ya Dtan Roke AIDS: local discourse of antiretrovirals and lived experience amongst women living with HIV in Thailand

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School of Public Health & Human Biosciences, Faculty of Health Sciences,
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Health, Session 1

EA310

Wed 23rd 10:30-12:00

Antiretrovirals (ARVs) have been seen as life-saving for many people living with HIV/AIDS (PLWHA). ARVs have changed HIV/AIDS from being a deadly disease to being a chronic illness which can be well managed by many people. They have improved the quality of life for many HIV-positive people, as they enable PLWHA to live healthier and longer lives. However, ARVs have “a darker side”. Apart from their significant side effects, ARVs have a low tolerance for missing a dose. There are “harsh rules” regarding medication-taking. ARVs require a lifelong, complicated and unforgiving adherence. Since 2000, many HIV-positive people in Thailand have received ARV treatments. But the meaning of ARVs and practices of medication-taking among PLWHA have not yet been examined. In this paper, I examine local discourses employed by women living with HIV/AIDS. Additionally, I look at health work performed by the women in their attempt to adhere to ARVs. I particularly wish to know why women in my study exceptionally accept ARVs. The findings of this study contribute to theoretical understanding about the meanings of ARVs and medication-taking practices from one low income location. As Thailand continues to expand its ARVs programs, it is essential to examine factors associated with medication-taking practices and ARV adherence so that future implementation attempts can be successful. A better understanding of matters that are meaningful to the women may assist health care providers to offer appropriate ARV services and allow policy-makers to write policy that meets the needs of women living with HIV/AIDS in Thailand.

'Chinese religion' with non-Chinese believers: practices and network of female believers of I-Kuan Tao in Thailand

Lin, Yu-Sheng

Graduate School of Asian and African Area Studies, Kyoto University

Culture – general, Session 1

EA115

Tue 22nd 15:30-17:30

I-Kuan Tao (Thai: Anuttaratham) is one folk Chinese religious sect born in China in the beginning of the 20th century. In the 1950s, it was prohibited by the Chinese communist government, and mostly moved to Taiwan and grew gradually there. From the 1970s, it began to disseminate outside Taiwan, especially to Southeast Asian areas. In Taiwan, Malaysia, and Singapore, scholars show that the function of I-Kuan Tao in a Chinese cultural revival played an important role in its growth there. However, in Thailand, unlike those countries, most of I-Kuan Tao believers are not ethnic Chinese. In this case, we should pay more attention to the sect's religious practices.

The similarity with Buddhism is often taken by its Thai believers as the reason for I-Kuan Tao's growth in Thailand. However, I argue that we should also pay attention to its discontinuity with Thai Buddhism, in comparison with other Thai reformist Buddhism. In this study, I will take I-Kuan Tao Thai women believers as an example to show this discontinuity.

In Thai Theravada Buddhism, women are prohibited from ordaining as nuns, and their mobility (moving freely and frequently) is often criticized. In contrast to this, I-Kuan Tao, which is not within the frame of Theravada Buddhism, offers a space of religious practice for Thai women. On the one hand, ordination is criticized as old-fashioned religious practice. On the other hand, Thai women believers use the network established by the I-Kuan Tao to support their mobility in the modern Thai setting.

Subnational joint cooperation in marine environmental protection: politics of scale in the institutional arrangements between Trat province of Thailand and Koh Kong province of Cambodia

Lin, Shaun

Australian National Centre for Ocean Resources and Security (ANCORS)

University of Wollongong

Environment/NRM, Session 3

EA121

Wed 23rd 15:00-16:30

The Gulf of Thailand faces transnational and transboundary challenges to its marine environment that require joint cooperation among the littoral States in addressing the environmental problems. This article examines a previous marine environmental protection project under the United Nations Global Environment Facility (GEF), entitled “Reversing environmental degradation trends in the South China Sea and Gulf of Thailand” (UNEP/GEF SCS Project) that was started in 2002 and concluded in December 2008. The paper particularly focuses on the subnational joint cooperation between Trat province of Thailand and Koh Kong province of Cambodia. In examining cooperation at the subnational scale, the article seeks to unpack the politics of scale among the different actors (local villagers, government officials and independent technical experts, and the UNEP personnel) that influenced the strengthening of institutional arrangements for the management of natural resources and the marine environment. In doing so, the paper hopes to provide an informed scalar narrative analysis of how a common platform could be reached to carry out effective cooperation in the management of transboundary coastal ecosystems in the Gulf of Thailand and other marine sites.

Teacher attitudes, knowledge and perception of autism: an international perspective

Little, Cathy
University of Sydney

Education, Session 2
EA121
Tue 22nd 13:30-15:00

The concept of full inclusion is that students with special education needs can and should be educated in the same settings as their typically developing peers with appropriate support services, rather than being placed in special education classrooms or schools (Mesibov & Shea, 1996). One of the factors critical to the creation of an inclusive ethos within the educational setting is the attitude of teachers. Research highlights how teacher attitudes directly influence students' attitudes and behaviour, and the subsequent success of a program encompassing the principles of inclusion (e.g., Avramidis, Bayliss & Burden, 2000; Burke & Sutherland, 2004; Wilkins & Nietfeld, 2004). Positive teacher attitude equates to more successful outcomes for students. This presentation will present results from a small-scale comparative study currently being undertaken as part of an Australia/Thailand Institute Research Grant Project.

Utilising a specifically developed questionnaire designed to investigate attitude, knowledge and perception of autism the study identifies the role of teacher attitude in the successful inclusion of students with autism into regular classrooms. Five hundred participants in this study were teachers from NSW public schools and schools in metropolitan Thailand. Comparisons between the teachers' cohorts are made in relation to attitudes, knowledge and perception of autism. Conclusions drawn address differences and similarities in attitudes between teacher cohorts, and as well the impact of efforts by education authorities in both countries to uphold the intent of international conventions to provide quality education programs for school-aged children and youth with autism.

The social remittances of Thai migrant workers in Taiwan: A preliminary study

Liu, Jung-Hsiu
National Chi Nan University

Thai Diaspora, Session 1
EA404
Wed 23rd 13:00-14:30

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

It can be seen from several studies that Filipino and Filipina migrant workers, wherever they are, send part of their salaries as remittances back to home. Thus, their home country treats them as Migrant Heroes. Most Indonesian migrant workers in Taiwan are female and they are doing caretaker work. They also send their money back to their homes. On the other hand, a large proportion of Thai migrant workers in Taiwan are males and they are not doing domestic work or caretaker works but are working in factories; and these kinds of jobs need some technical skills.

Peggy Levitt (1998) has defined social remittances as ‘the ideas, behaviors, identities, and social capital’ that returning migrant workers transfer to their home communities. This paper attempts to explore the social remittances of Thai migrant workers in Taiwan.

Participant observation and semi-structured interviews are used in this exploration.

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

Coming back to be back: Thai diaspora in UK

Lochan, Amarjiva
University of Delhi

Thai Diaspora, Session 1
EA404
Wed 23rd 13:00-14:30

A Thai diaspora has grown tremendously in the last three decades in UK which has now the third largest Thai population overseas (after USA and Australia). This 50,000 strong Thai population in the UK makes a Thai presence felt in all walks of public life. Though the early regular migration happened in the post-Cold War period (it saw the establishment of the Thai Buddhist monastery at Wimbledon in 1965), Thai have shown solidarity in connecting with each other not only on socializing occasions at the Thai Buddhist temples in UK but also in contributing to the incoming Thai migrants and students both socially and financially. Marriage with locals (mostly a Thai woman going for a 'Phua Farang' -Western husband) may lead to socio-religious crisis here in the life under Farang sky; but such cross-cultural marriages are often seen bringing in a status of social acceptability and thus of becoming a way to avoid social stigma back home where the women are generally branded as pursuing the career of comfort workers. The women who marry Farang keep regular touch with their native places to instill Thai-ness in their offspring who are brought to their ancestral village. They do want to bask in glory of being British back home, but the Thai laws keep them typecast as the others which force them to return to the foreign place(UK). This paper looks at this diasporic crisis where a Thai diaspora struggles in this inter-culture web where to be British is important but the retaining the fervor of his/her Thai culture is also rooted deeply in the psyche.

Mae Sot love lasts 10 minutes: intimate safeguards and affective politics of the precariat

Lyttleton, Chris
Macquarie University

Borders, Session 4
EA116
Wed 23rd 10:30-12:00

Hundreds of thousands of migrants from throughout the Greater Mekong Sub-region are drawn to worksites flanking Thai borders. They are part of what is increasingly described as a 'precariat' in the sense of being unstable, surplus and subject to the whims of market and/or policy with little in the way of social or economic capital providing physical or emotional security. One of the measures often used to define precariat life is a lack of 'connections'. But while social and material suffering is indeed commonplace, we should be careful not to further marginalise those living precarious lives by portraying them as somehow having less meaningful connections. In border zones, migrants have multiple relations at numerous levels, ranging from supportive and affectionate through to damaging and detrimental. Such connections are always full of meaning. This paper will show that affective economies create circuits of value that impact frontier life and its relations in profound and sometimes unexpected ways for those living and working in Mae Sot. In this context, intimate engagements become a means to secure forms of emotional and material well-being, even as relations begun in the attempt to buttress life create additional problems for migrant health.

The Pahang rebellion and Siamese-Malayan border-making from the 1880s

Malhi, Amrita

University of South Australia

Borders, Session 3

EA116

Tue 22nd 15:30-17:30

The drive to delineate Siam from Malaya was realised in 1909, when a border between Siam and Britain was finally mapped and formalised. Britain first staked its imperial claim on the Malay Peninsula in the 1780s, by leasing Penang from the Sultan of Kedah. Soon afterwards, it began its peninsular expansion. Yet it was only a hundred years later that it began to press for a permanent border, behind which it could enclose its Malay dependencies and ensure their neat contiguity with Siam's. So why did border-making only emerge as important to Britain in the 1880s? This paper argues that Britain's new sense of urgency was not only informed by the risk of imperial encroachment by other European powers. Indeed, it was also fuelled by the risk British officials articulated of generalised Malay rebellion in the peninsula's unenclosed Siamese tributaries. This narrative of risk from rebellion appeared in British arguments for a border from the 1890s, when an uprising began in Pahang, then a new British territory.

The shades of Red and Yellow: evidence from survey data

Manachotphong, Wanwiphang

Faculty of Economics, Thammasat University

Politics, Session 4

EA311

Tue 22nd 15:30-17:30

The political conflict during the past decade had led to a political polarization in Thailand. In most contexts, this polarization is generalized as being between the red-shirt and the yellow-shirt. Despite such a clear depiction of the conflict, a conclusion cannot that the supporters of each color group simply share the same political attitudes and goals should not be reached too hastily. This research seeks to gain a better understanding of the variations in political attitudes within each political group. It also examines whether the red-shirt supporters and the yellow-shirt supporters are different in terms of their socio-economic status and social preferences. The findings suggest that there are some variations in political attitudes and goals within each color group, e.g. it can be argued there are at least 3 shades red-shirt and 4 shades of yellow-shirt. Results from an additional econometrics analysis suggest that the key determinants of political polarization are occupation, education and social preferences--but not income. This implies that the root of the current political conflict in Thailand is more complex than the frequently claimed income inequality.

Measuring development and human wellbeing in developing countries: the case of Lao PDR

Manolom, Thantavanh
Khon Kaen University

Society, Session 1

EA120

Tue 22nd 15:30-17:30

'Wellbeing' has been growing in prominence in development literatures since the past decade. It has become a promising concept for the developing world in particular, because it is suggested that development and wellbeing can be achieved even though material resources are limited. It has been argued that wellbeing is essentially a social and cultural construct. Measurement of 'wellbeing' must therefore take social and cultural context into account. This paper explores the notion of wellbeing in Laos by constructing a measure of wellbeing through the development indicators which have been promoted by the Lao government; and seeks ways to incorporate social and cultural components in the wellbeing measure. It adopts a qualitative method involving related documents reviews, in-depth interviews with 15 key informants, and focus group discussion with 35 households' representatives. The data were collected during 2011-12. The content analysis used the triangular technique.

This paper argues that in such a diversity of cultural settings, to develop a standard measure of wellbeing is challenging. The result shows that even where the set of indicators includes social considerations, they contribute little to developing a social and cultural construct of wellbeing. This paper suggests adding non-material indicators of wellbeing to the set of development indicators which has been used by Lao government in order to improve the vibrancy and quality of the measure. The possible non-material indicators include freedom of participation, warmth of family, good mind, integrity, mutual understanding, and having pride.

Understanding transnationalized Isan border from a case of land use changes

Manorom, Kanokwan

Faculty of Liberal Arts, Ubon Ratchthani University

Borders, Session 6

EA116

Wed 23rd 15:00-16:30

This paper presents a preliminary study of land use pattern in transnational areas of the Isan region of Thailand. The concept of land use pattern used to analyze data is developed by Borrás and Franco (2010). Research areas cover key border checkpoints including Chong Mek, Chong Sa Ngam, Chong Jom and border towns of Ubon Ratchathani Province. Data was collected by in-depth interview, field observation and secondary data review. Main results show that land use patterns at the Isan border have been complicatedly and flexibly used, controlled, grabbed and changed due chiefly to a combination of the promotion of an economic liberalization at cross border zones and national security. Based on a preliminary study, four main land use pattern have been found. In the first pattern of land use, land has been converted from growing subsistence crops to growing commercial or cash/fuel crops. Land used to produce rice, bananas, home gardens (fruit or leafy vegetables for home consumption) has been largely replaced by cash crops such as high-value fruits, rubber, cassava and eucalyptus. Second, agricultural land has been replaced by commercial or service areas. Land nearby overland crossing or checkpoints are clearly used for commercial and service activities such as shops, auto repair shops, bus terminals, weekly markets, wholesale and retail shops, fresh markets, restaurants, accommodations, gasoline shops, permanent markets, small vender shops, coffee shops, and so on. People owning this type of land are local and from beyond the local areas, including people from neighboring countries such as Cambodia and Laos. The third land use pattern is a conversion from government land to trading area with the acceptance by and agreement of some relevant government agencies and is based on flexible agreement and flexible tenure. Finally, wetlands as common pool resources located near border provinces and at the border been drained for commercial uses. Both local and national businessmen have grabbed these areas to develop real estate and commercial centers.

Keywords: Isan border, transnationalism and land use pattern

My veil, my world: Muslim women in Thai

Marddent, Amporn

Walailak University

South/Islam, Session 1

EA403

Tue 22nd 11:00-12:30

This paper explores the relationship between the central Thai government and the Malay Muslims in southernmost border provinces which has been marked by a chronic conflict at the boundaries of the nation-state. One prominent feature of Islamic revivalism on the part of women in Thailand is Muslim women's active participation in the debate about veiling. There have been demonstrations calling for the right to wear the hijab (women's veil) – a campaign initiated by young Muslim activists in Yala, the southernmost province of the country, in 1987/88. This incident was a result of a greater self-awareness in the Muslim community. The demonstrators demanded that the Thai authorities grant Muslim women the right to wear the veil at college and were eventually successful. This spawned a hijab movement in Thailand, where various styles of veiling had already become fashionable among Muslim women in the course of the preceding decade. In the wake of the hijab movement, groups of Muslim women have cooperated with other organizations and Muslim politicians. They strive to achieve consensus between the Thai state authorities and the Muslim community with regard to a bill. Malay Muslims in Thailand view themselves differently in ethno-religious terms. The hijab movement, moreover, increased pan-Islamic sentiments. Muslim women's identity on the national level broke out in the particularly antagonistic setting of the Deep South. The hijab crisis made Muslim identity visible in a society where the majority of people are Buddhists, and where Buddhist rhetoric and symbolism are used extensively by the Thai state.

Creation of uneven vulnerabilities: 2011 Bangkok floods

Marks, Danny
University of Sydney

Environment/NRM, Session 5
EA121
Thu 24th 13:00-14:30

My paper will argue that the unequal vulnerabilities produced during the 2011 floods in Bangkok were due to state and market institutions facilitating the development of flood protection for the elite while failing to protect marginalized groups of society. The paper draws on Harvey's work on the Marxist concept of the "social surplus" Harvey states that expenditures on fixed capital and the consumption fund are two ways of distributing the surplus. Both sorts of expenditure can reduce physical exposure to flood hazards - investments such as flood protection structures and designation of public floodways, and investments in social infrastructures, such as land-use controls, flood insurance, and aid, can reduce social vulnerability to flooding. Normally the state, rather than the private sector, has undertaken these investments in flood risk reduction. Consequently, the state is a crucial arena of contestation over public expenditures. In the contemporary "neoliberal" landscape, the capitalist elite living in central Bangkok has been able to accumulate surpluses whereas less powerful groups, including not only the poor but also the so-called middle class living in suburban and peri-urban areas, have become marginalized. This uneven contestation produced uneven vulnerabilities to the flooding.

I will test the hypothesis by looking at the urban ecological space economy in Bangkok, including infrastructure investment patterns, decisions where to open sluice gates, aid distribution policies, and future water management plans. For example, Bangkok's administrators erected large concrete dykes to protect the inner city, subjecting peri-urban areas outside the dykes to more severe flooding. Politicians also favor building large-scale water infrastructure, rather than investing in non-structural measures, because these projects often benefit themselves and their clients and are short-term opportunities.

By studying these patterns, I will show power has been and is currently being circulated in Bangkok, and how they are linked to larger geographies of uneven socio-ecological development.

The cultural practice of Sky Lantern festival in Mekong Delta with special reference to Thailand

Marma, Ankaching

Mahachulalongkornrajavidyalaya University

Culture – general, Session 1

EA115

Tue 22nd 15:30-17:30

Sky lantern festival is celebrated once in a year commonly along the Mekong and elsewhere in countries of Asia. There are many legends regarding its origin, some related to the supernatural and others to politics. Originally it was an ancestor ritual of Chinese tradition that has been practiced until now in China. Later the peoples of the Mekong Delta were influenced by this Chinese festival and also Buddhist practice of worshiping the hair relics of the Buddha. From the findings of research, it might have arrived on the Mekong through human migration and the exchange of cultures. Since then the practice has been followed strongly despite the other alien challenges in the countries of the Mekong sub-region. Thailand like other countries celebrates this event in grand manner. To the Thais, it is not just a festival but an expression of mental culture and merit-making. The sky lantern festival is the common characteristic that countries of the Mekong sub-region share and in each country a prominent feature is that of worshipping of a lock of hairs and a tooth relic of the Buddha in the Tavatimsa heaven. The commonality of the festival helps to strengthen relationships between these countries in economics, politics, religion, etc.

The interpretation in the Tai diaspora folktale

Maswanna, Sudaratana

Literature and folklore, Session 2

EA310

Thu 24th 10:30-12:00

The main purpose of this study is the interpretation of culture and the diaspora in the folklore of Nyo and Phuthai. It was discovered that the interpretation of culture and diaspora were: 1) the agricultural culture, 2) the relationship of ethnic groups, 3) the cultural settlement, 4) the religious tradition and belief, and 5) the identity. Both of the Nyo and Phuthai folklore have interpretive negotiating of identities and constructed the new meaning.

Perception of tones in infants

Mattock, Karen
University of Western Sydney

Language, Session 3
EA310
Tue 22nd 15:30-17:30

The auditory system is one of the first to mature such that infants hear sounds in the womb during the last three months of pregnancy. The main speech input is the mother's voice, but due to the nature of the womb infants hear just the low-pitched rhythm and intonation aspects of the mother's voice. Infants also remember what they have heard and so are born with preferences for their mother's voice and their native language, and these are based on the rhythm of the voice. In addition, infants are particularly attentive to infant-directed speech, the high pitched speech caretakers adopt when talking to babies. Additionally at birth, infants perceive and differentiate all possible sounds of all human languages. Then, around 4 months, perceptual re-organisation begins; on the basis of the sounds that they hear around them, infants begin to pay greater attention to sounds occurring in the language they hear around them and filter out non-native irrelevant sounds. This re-organisation occurs first for tones, then vowels and finally for consonants, with perceptual re-organisation being complete 12 months. So, for example, while 3-month Thai- and English-language babies differentiate the 5 Thai tones, by around 6-8 months only Thai babies do so. We believe re-organisation occurs first for tones because it is important for infants to differentiate pitch variations on words (that will later come to signal meaning for Thai-, but not English-language babies) from the pitch variations across sentences (especially in infant-directed speech), variations that are more associated with emotional expression.

Telling tales: freedom of expression trials in Thai public life

McCargo, Duncan
School of Politics and International Studies
University of Leeds

Conflict, Session 1
EA119
Thu 24th 10:30 - 12:00

This paper focuses on the intersections between law and politics seen in a number of high-profile freedom of expression cases heard in Bangkok's criminal courts since 2010. Based primarily on participant observation research conducted during lèse-majesté and computer crime trials in 2012, the paper sets out to unpack the dynamics of these cases, focusing on the stances adopted by the defence, by the prosecution and by the bench, among other actors. Taking as read the familiar critiques of these laws, the paper seeks to explore what the actors involved in these trials are seeking to achieve, with a particular focus on the strengths and weaknesses of the defence lawyers, and the self-presentations of the defendants. Following the arguments of Robert Ferguson, the paper suggests that major criminal trials can function as stages on which the great contemporary issues of concern in public life are acted out. In order to win a case, he argues, the prosecution and the defence must craft stories that resonate with what judges have already heard, and expect to hear again. What kinds of narratives are recounted and recognised in Thai courtrooms? And what do recent freedom of expression cases tell us about the state of society and politics in Thailand?

A casino, a tiger and visions of prosperity: the role of the private sector in regional integration in the Greater Mekong Subregion (GMS)

McDonnell, Sunsune
University of Melbourne

Borders, Session 4

EA116

Wed 23rd 10:30-12:00

Thailand and its Southeast Asian neighbors, through ASEAN and various economic and diplomatic relationships, are moving towards a more integrated community. A key player in the development of the region is the increasingly outward looking China. According to the Asian Development Bank, the GMS, consisting of Thailand, Myanmar, Lao PDR, Vietnam and Cambodia as well as Yunnan and Guangxi in China is emerging as a key hub of economic potential. A focus on regional connectivity and development has resulted in a reinvigorated effort to transform border regions from “battlefields to market-places.

This paper presents a case study of the Golden Triangle Special Economic Zone in Bokeo Province, Lao PDR, emphasizing the Thai private sector’s role in regional integration, particularly as it seeks opportunities through Chinese connections. Located at the center of the infamous Golden Triangle, where the Mekong River divides Thailand, Laos and Myanmar, the appearance of a gaudy Casino on the foreshore appears incongruent to the surrounding countryside. An ambitious investment by a Chinese business elite has seen an area of 827 hectares leased from the Lao PDR government with the aim to develop it into a tourism and business zone.

The presentation will follow a group of Thai businesspeople on a visit organized by the Chinese owned Kings Roman Group and the Northern Thai Chamber of Commerce to encourage investment in the scheme. I tie this in with analysis of how the private sector, particularly in Northern Thailand, and individual entrepreneurs are responding to regional connectivity and the developing relationship between China and Thailand. In addition the effects on locals and ambitions of the Lao government will also be discussed.

The observation of the factors determining the writing of Thai tonal marks

Menyam, Somchai

Language, Session 2

EA310

Tue 22nd 13:30-15:00

The purpose of this paper is to find explanations of Thai tone conjugation -- reading and writing Thai words with and without tone marks--which is of advantage to foreign learners of the Thai language. The tone conjugation can be the most problematic part of learning Thai because each of the four tone marks does not always occupy its tone utterance and in some occasions a word can be pronounced with a tone but without any tone mark. This study employs Thai tonemics and conventional phonetic and phonological study of word-initials, vowels and word-finals and focuses on tone utterances of these three linguistic factors which play important roles in Thai tone conjugation. By using Thai tonemics, articulatory phonetics and phonology, it has been found that there are only two kinds of word-initials, mid-tone and high-tone; three kinds of vowels, mid-tone, low-tone and rising-tone; and two kinds of word-finals, mid-tone and low-tone. This paper also finds that not only is the principle of economy applicable to understanding Thai language, but also tone assimilation, word-pushing, and substitute phonemes as word-finals, which I opine, inherently underpin the explanation of Thai tone conjugation.

Hegemonic preservation strategies in Thailand

Merieau, Eugenie

INALCO Paris

Politics, Session 3

EA311

Tue 22nd 13:30-15:00

This paper explores hegemonic preservation strategies in action in Thailand in the context of a deep regime crisis. It aims at analyzing strengths, weaknesses, resilience and innovation of these strategies in the Thai context. It focuses on the detailed study of Thai public and private law as both an expression of dominant values and a coercive instrument of value preservation.

This study relies on concepts of hegemonic preservation through Constitutionalism (Ran Hirschl 2004), Ideology and Ideological State Apparatuses (Althusser 1970), as well as Michel Foucault's theory on power/knowledge.

Constructing Thainess through otherness: the representation of foreigners in films funded by Thai government

Metaveevinij, Veluree

Department of the Languages and Cultures of South East Asia
SOAS, University of London and Thammasat Universtiy

Art and design, Session 3

EA406

Tue 22nd 15:30-17:30

'Thainess' is a national identity that has been socially constructed by Thai elites in order to support the ideology of political groups that hold power within the nation-state (Thongchai 1994; Saichon 2002, 2007). It is relatively centralised in that it includes only mainstream notions of Thainess defined by the Thai state as 'truly Thai,' while excluding other notions deviations from the space of public discourse.

In order to construct Thainess, it was also necessary to construct its 'others', especially foreigners, in order to emphasize the national bond among Thais. In this way, the construction of these 'others' defines how Thais should react to foreigners (Saichon 2002). Thai films, as one type of cultural product, have also represented Thainess through otherness. Therefore, the images of foreigners in Thai films are usually created to compare and contrast with Thai characters to give meaning of 'being Thai' in many ways.

This study investigates foreign characters that appeared in Thai films that were funded by Thai government through the Thai Khem Khaeng policy during 2010-2012. The main questions are: why were certain images of foreigners dominant in these films? How did these representations help to construct notions of Thainess? And, did the Thai state dominate the construction of representations of foreigners in government-funded films? The case studies include, for example, Japanese characters in *Yamada: the Samurai of Ayothaya* (2010), Western characters in *White Buffalo* (2011) and *Headshot* (2011). The findings of this study can reveal the development of contemporary Thainess amidst global flows.

Thai music on 78 rpm and the 'golden age of Thai song'

Mitchell, James

Khon Kaen University/Monash University

Music, Session 1

EA406

Wed 23rd 10:30-12:00

The disorganisation experienced by the international recording industry since the year 2000 can be traced to multiplatform technological developments. This disorganisation has led to a significant decrease in profits for the major companies who are the major stakeholders in the industry. This recent global phenomenon finds an interesting parallel in the Thai popular music industry during the 1950s and 1960s, usually remembered as the most glorious period of Thai popular music. This paper proposes that a significant, but as yet unacknowledged, factor in the golden age of Thai song was the disorganisation caused by the overlap between 78 rpm technology and 45 and 33 rpm technology. When major companies abandoned the 78 rpm format singer/songwriters and small publishing companies were able to gain a foothold in the industry leading to fragmentation and increased creativity. This paper illustrates the evolution of Thai 78 rpm recording and explores the historical and social ramifications of the extended era of 78 rpm production. The potential of this first major study of the history of Thai record businesses and labels to contribute to the area of popular music studies and to broaden the scope of Thai social studies is also discussed.

Oscillation and conflict between the mainstream and a Niche: Thai sexual bodies in Western pornography

Mitchells-Urwin, Art
SOAS, University of London

Sexuality, Session 2
EA312
Tue 22nd 13:30-15:30

As Western pornography featuring the Thai body continues to proliferate, such representations of the Thai body appear to have become trapped between being brought into the mainstream pornographic paradigm and also requiring a necessary process of Othering. How this process manifests itself within both the parameters of the pornographic screen, as well as in sex tourism and the sex-shows of Thailand, is questioned in this paper. The paper identifies contemporary shifts in relations between the Western body and the Thai body, and examines how each respective “body”, whether corporeally or geo-politically, responds. The paper argues that ultimately, the Thai body is undergoing a rapid shift in how it is appropriated by the Western gaze, as well as a transformation in how it reacts to these movements.

Readjusting the Thai Trans and Queer Body to “Liberation” and Expectation Whilst in Diaspora

Mitchells-Urwin, Art
SOAS, University of London

Sexuality, Session 3
EA312
Wed 23rd 10.30-12.00

If, as Peter Jackson has argued, non-normative sexualities and genders within Thailand are tolerated but not accepted (1999), what happens when such bodies are transposed, in diaspora, to other social contexts external of Thailand? How does the queer and trans Thai body readjust to divergent societal responses, and does this constitute a liberation for the Thai body, or merely a subjugation into a different context? Furthermore, in light of the trans, and queer, Thai body occupying a tenacious image within stereotyping Western imaginaries, namely, that of the Orientalist trope of exoticism, how do such bodies respond when coming into contact with such expectations? The specific diasporic community discussed in this paper concerns Thais living, studying and/or working in the United Kingdom. This paper presents a theoretical analysis of both queer diaspora studies, as well as interviews with such self-identified Thais, to argue that the Thai body shifts and readjusts in multiple and divergent ways when in diaspora.

Issues of communication between medical providers and foreign patients in Thailand

Miyamoto, Setsuko
Sagami Women's University

Health, Session 2
EA310
Wed 23rd 13:00-14:30

Due to large-scale capital investment initiated by major private hospitals since 1997, Thailand has established itself as Asia's most popular medical hub with approximately 1.2 million foreign patients receiving treatment in 2011. The keener the international competition among Asian countries to attract medical tourists becomes, the greater the diversity of patients' cultural backgrounds. However, only a few studies have investigated the experiences and obstacles faced by medical providers in the context of medical tourism in meeting the demands of foreign customers who are willing to pay. This paper examines the issues that arise in intercultural circumstances, focusing on two groups of medical service providers: physicians and medical interpreters. The material for this study consists of in-depth interviews conducted individually with ten Thai physicians in August 2012 and with seven interpreters in August 2013 respectively. The content analysis of the interview transcripts illustrates that while the physicians highly value the role of medical interpreters as communication facilitators, they share experience of related difficulties that are derived from patients' diverse cultural backgrounds. Factors such as patient's health literacy and their cultural bias affect the process of trust-building between physicians and patients, which could not be mediated with the aid of interpreters. These non-language aspects can also limit the ability of interpreters in working on behalf of their customers.

Discourse on “peace” among NGOs in the deep South of Thailand— inclusivity or reaffirmation of political ideologies and divisions?

Molnar, Andrea Katalin
Northern Illinois University

Politics, Session 5
EA311
Wed 23rd 13:00-14:30

Since 2004 there has been a proliferation of a range of civil society organization, which may be loosely referred to as NGOs, that focus on peace and conflict issues in the Deep South of Thailand. My research in the region since 2007 has primarily focused on Muslim women's political engagement through such newly emerged NGOs. What were initially loosely structured and scattered women's networks over the years became more formally organized and these women's NGOs are thoroughly networked with larger local and national NGOs. Over the past seven years there has been also an increasing presence and engagement of International Organizations with these local Southern NGOs. Peace building efforts and activities have rapidly grown at the same time and have become the focus among most of the NGOs of the Deep South. This paper will examine the discourse on 'peace' and 'peace building' among these civil society actors in the on-going peace building efforts. I will address to what degree such discourse may be actually a reaffirmation of ethnic-religious divisions and political ideologies and to what degree such discourse crosses boundaries and encourages inclusivity. The paper will also consider the impact of discourse and therein embedded ideologies on peace building from foreign international agencies and the peace building NGOs of Southern Thailand.

Is "vote selling" a politics of the governed?: historical, political and cultural dimensions of elections in Thailand

Mukdawijitra, Yukti
Faculty of Sociology and Anthropology,
Thammasat University

Politics, Session 4
EA311
Tue 22nd 15:30-17:30

The term "vote buying" is commonly employed as a brand of Thai electoral politics. Its connotation is twofold. Firstly, the term is used for denouncing politicians: it amounts to the claim that they simply spend money to buy votes. Hence, after elected, the politicians will be corrupted. Secondly, vote buying discourse looks down on majority voters: it implies that they are not educated enough and too poor to understand democracy and are not ready for it and that, thus, they are easily solicited by money to sell their votes.

Drawn from my ethnographic research in 2010-2012 and historical research and based on "anthropology of democracy" (Julia Paley 2002) and "the politics of the governed" (Partha Chatterjee 2006) frameworks, I argue that the majority of Thai voters identify voting as a cultural system. Instead of their being bought, Thai voters "sell" their vote in many forms. I shall describe nuances of vote selling practices that show how the people manage to control politics both locally and nationally. Additionally, historically the value of people's votes varies through different periods of democracy in Thailand. In the 1970s-80s, when political participation was limited, voting meant merely perhaps a pair of sandals. However, since the 1990s onward, when people's votes turns into policies that serve them, people protect their right to vote and fight for representative democracy.

Wages and an integrated ASEAN community: A tale of two classes

Mullins, Steve

School of Humanities, University of New England

ASEAN, Session 1

EA405

Wed 23rd 10:30-12:00

Southeast Asia is embarking on a significant regional economic and socio-cultural transformation. This transformation to an ASEAN “community” is set to be realised by 2015 and is being promoted as the beginning of a new era of prosperity for ASEAN member states. Against this backdrop is a region that is widely known for its low cost, exploitable, flexible and mobile labour. It has a massive labour force of approximately 285 million. Wages and working conditions have been low historically, particularly for low/unskilled workers. Numerous non-binding commitments to improve labour standards have been made by ASEAN in the lead up to 2015 but, given the region’s chequered labour history, the neoliberal agenda embraced by the region and the deep social ramifications of the development of capitalism in the region, questions arise as to the strength of these commitments.

This paper provides a political economy analysis of an integrated ASEAN community to draw some conclusions about the likely impact on wages in the region. Despite commitments to improve working conditions and promote ‘Decent Work’, I argue that with the codification of a regional neoliberal capital accumulation strategy in the ASEAN Economic Community’s (AEC) Blueprint, wages will be driven more than ever before by various powerful social forces of capital within countries and throughout the region and that this will result in a continuing trend under the neoliberal form of capitalism towards increased wealth and income inequality. While the AEC Blueprint is the enabling mechanism for big capital, recent minimum wage increases in the region show that wage fixing exists in a contested space and that economic models are only part of a broader political process involving social conflict, fractured alliances and power struggles, a subject for further research.

Keywords: Wages, Neoliberalism, ASEAN, Decent Work

No more dirty jokes in Mo Lam! we are Buddhist

Mulsarn, Arthit

Research Institute for Languages and Cultures of Asia

Mahidol University

Buddhism, Session 3

EA119

Tue 22nd 15:30-17:30

Mo Lam is a cultural artifact of the Lao who linguistically speak the Lao language that dominates both the left and the right banks of the Mekong River, in the northeastern part of Thailand and the people in the Democratic Republic of Laos. Mo Lam is a performance art that uses this Lao language. It is dynamic because of the impact of culture, economics, and political change. Mo Lam had never been recognized by the Thai state until the Thai state installed the national-laureate artist for this sort of performance art in 1986. However, the award and the change are juxtaposed with the rise of economic development and globalization. With the emergence of national-laureate artists, the content of the songs as sung by the national artists differs more and more from the songs of the local artists. The songs that are sung by national artist are so sanitized and full of moralistic overtones, and are dominated by Buddhist morality as never before. Whereas in the local Mo Lam, the songs are full of local jokes concerning the mundane activities of the monks and the people, particularly on the issue of sex. In other words, there has been an embourgeoisement of Mo Lam by the projection onto it of the Bangkokian middle-class morality. Moreover, before the modern distinction, Mo Lam songs made no distinction between the sacred and the profane.

Mo Lam has become an instrument of the Thai nation-state for the process of sanitization and didacticization of Thai people particularly in the rural area, so that they can be integrated through adherence to the Thai bourgeois mode of morality into the Thai Buddhist state. As this process of em-bourgeoisment proceeds, modern Mo Lam come to reflect the characteristics of the Thai state.

Heroes, villains and cultural hybridization: necromancers in Thai cinema since 1997

Na Nongkhai, Krittaya
Kasetsart University

Cinema, Session 1
EA312
Tue 22nd 15:30-17:30

This article seeks to study creations of the necromancers in Thai action adventure films made during the period 1997-2013. It is found that the necromancers in Thai films were created through the combination of different religious beliefs in Thai society: Buddhism, Brahmanism, Animism, and magical power, along with the superhero archetype imported from the West. These mixed cultural ingredients led to hybrid Thai superheroes: 1) necromancer heroes and 2) shamans or demonic villains. The hybrid characters convey messages about “right vs might” and Karma rules according to Buddhist doctrine. The characters also represent Buddhist folktales, particularly concerning magic and the talisman. One of the interpretations of the emergence and growing popularity of these hybrid characters during the period 1997-2013 may have to do with the changing context of Thai society and the way of life that has accompanied modernisation. It can be assumed that the cultural hybridization found in Thai filmic superhero characters also reflects the modern Thai ways of living in which the local beliefs often intersect with and are transformed through modern technology. Despite living in materialistic and modernised surroundings, Thai people are still seeking spiritual security from supernatural forces to which they used to be faithful. In conclusion, magical beliefs still exist in mainstream Buddhism and have influenced the world of fantasy films.

Using the CIPPA model with the Thai teacher T.V. program on the learning management ability of English teachers

Naphathalung, Noppakkao
Thaksin University

Education, Session 1

EA121

Tue 22nd 11:00-12:30

The purpose of this research was to study the impact, using the CIPPA Model, of the Thai Teacher T.V. Program on the Learning Management Ability of English Teachers. Five English teachers were the subject of this study. Instruments used were: 1) a training course on English learning management, specifically two days of training; 2) an assessment criteria form used to assess teachers learning management ability; and 3) a questionnaire gauging the teachers' satisfaction with the training course. To summarize the results, the study found that 1) the five teachers' learning management ability was at a very high level and 2) the teachers' satisfaction with the training course was at a high level.

The use of social media in time of politicalc: understanding a new political movements in Thailand

Naprathansuk, Non
SAS, Maejo University

Politics, Session 8
Lecture Theatre
Thu 24th 13:00-14:30

Social media has been able to sustain new political movements as distince from traditional movements, especially in the case of Thailand where political unrest and conflict have divided people into two major groups known as “yellow” and “red” shirts. This paper aims to; (1) analyse how the social media revolutionize the way that people share their opinions, come together, and mobilize other people to achieve their goals. In recent times in Thailand social media have played an important role for both factions. Ever since the general elections in 2011, both factions have continued to use social media as a tool to communicate and to create activities.

An analysis of Thai mentality concerning the phenomena of “creative folklore” in present day Thailand

Nathalang, Siraporn
Department of Thai and Thai Studies Center
Faculty of Arts, Chulalongkorn University

Literature and folklore, Session 1

EA120

Wed 23rd 15:00-16:30

In the context of globalization, creative economy and tourism, it is observable that traditional Thai folklore, whether folk narratives, beliefs, rituals or tradition, has been dynamically reproduced. For example, characters in folktales are made sacred and presented as amulet figures in today's context of commercial Buddhism; folk narratives are re-interpreted to add value to certain OTOP local products in the context of the creative economy; various traditions are applied, modified and constructed in the context of tourism, etc.

Based on research findings from the sub-projects in the research program, “Creative Folklore”: Dynamism and Application of Folklore in the contemporary Thai Society,” this paper will present an analysis on Thai mentality in the reproduction of folklore in the contemporary Thai socio-cultural context.

The analysis suggests that the phenomena of “creative folklore” reflect various ways of “Thai thinking” in the reproduction of folklore in contemporary Thai society. These ways of thinking concern the following strategies: reproducing, applying or reviving traditional folklore; borrowing traditions from one region to present them in another region; combining certain rituals and presenting them in new contexts; combining certain folklore genres resulting in new forms of tradition - hybrid folklore; and inventing new traditions by making reference to old and traditional belief. Examples of each strategy will be supported by the field data from the sub projects in the research program. The analysis of the strategies will lead to a greater understanding of Thai mentality in the application of traditional folklore in contemporary Thai society.

The curse of ambiguity: enforced disappearance as innovative political violence in Thailand

Neelapaijit, Pratubjit

The Institution of Human Rights and Peace Study

Mahidol University

Conflict, Session 2

EA119

Thu 24th 13:00 - 14:30

The research examines how ambiguity relates to the dynamic of state violence such as enforced disappearance in Thailand since 1940s – 2000s, and what conditions determine the relationship both theoretically and empirically. Drawing primarily upon qualitative evidence including primary documents and in-depth interviews with stakeholders, the findings show that ambiguity is embedded in enforced disappearances through the unclear definition of this crime. Thailand has a decades-long history of state violence such as enforced disappearance. At the beginning, this technique had been used as tool to manage political conflict or to silence targeted political opponents. However, more recently, enforced disappearance had been used more widely. This technique have been used in the war on insurgency and the war on narcotics. The reason behind the continuation of enforced disappearance in Thailand is the unclear definition of this crime. Moreover, “ambiguous loss” discourages the Thai public from finding out the facts about the problem.

Dynamics of electoral politics and its impacts on the patronage system

Nethipo, Viengrat

Faculty of Political Sciences, Chulalongkorn University

Politics, Session 4

EA311

Tue 22nd 15:30-17:30

How the local political landscape has been shaped by the electoral reform and decentralization process that has taken place since the adoption of the 1997 constitution is the main question of this study. This paper surveys the change of power relations between different levels of political actors: political parties and local politicians, national and local politicians, politicians and their vote canvassers, as well as those actors with voters. The qualitative research conducted in three provinces of different regions demonstrates that the relations between politicians at different levels tend to remain static with inadequate change, while the relations between local politicians and their voters have been transformed tremendously, especially in city politics. This transformation created the notion of citizenship and democratic awareness among the voters. However this tendency was interrupted by the shift of national power after the 2006 coup that made the future slightly unpredictable. The national political dispute also effects the voters' decisions at the level of local politics to some extent.

Are they obedient people?: resilience and vulnerability of the Mlabri in Northern Thailand

Nimonjiya, Shu

Tokyo Metropolitan University

Ethnic minorities/ ethnicity, Session 3

EA405

Thursday 24th 13.00-14.30

This paper explores and analyzes the current circumstance of the Mlabri under the Thai state administration. The Mlabri, also known as phi tong luang (spirits of the yellow leaves), lived in the forest as nomadic hunter-gatherers for many years, but from the mid 1980s, the government started to pay attention to them. As a result, they live a settled ('sedentary') life today. The authorities directed development and welfare projects toward the Mlabri through 'sedentarization'. Most of Thai officers judge the projects are working well, and indeed their own evaluation seems to be right. However, in my own fieldwork, I have found that what Thai officers regard as the result of the development projects is in fact just as much a consequence of the socio-cultural features of the Mlabri themselves. In other words, the outcomes which the officers judge to be the result of their efforts are paradoxically unintended consequences of what the Mlabri do. Although their current circumstances have been changed by the projects, their traditional way of life as hunter-gatherers is also maintained. However, in maintaining their traditions in the face of what Thai government officers think, they are both resilient and vulnerable at times. In other words, there are fundamentally different modes of thought between the state administration and the Mlabri. This paper explores how the current complicated circumstances came about, and analyzes the resilience and vulnerability of the Mlabri to assess whether the projects really can bring a brighter tomorrow to the Mlabri or not.

Christian minority in non-Christian states: the protestant Lahu in Thailand and China

Nishimoto, Yoichi
Kanazawa University

Ethnic minorities/ ethnicity, Session 2

EA405

Thu 24th 10:30 - 12:00

It is not a happy thing for a group of people if their religion is different from the one that is dominant in the country they live in. Protestant Lahu in Thailand and China are a case in point. Based on anthropological fieldwork, this paper will report on the lives of Protestant Lahu in north Thailand and Yunnan, China.

The Lahu is a highland-dwelling ethnic minority living in the mountainous area that includes southwest China, eastern Shan State of Myanmar, and north Thailand. Their original home is Yunnan, China, but they have been moving and spreading southwards due to incessant wars and the need to find new land for swidden cultivation. In Thailand where Buddhism is de-facto the national religion, Protestant Lahu find themselves as an ethnic and religious minority. In China, Protestant Lahu find themselves as marginal because the atheistic government shows hostile attitudes to Christianity as it regards Christianity as the servant of Western imperialism that disturbs China's national unity.

Both in Thailand and China, religion is thus not only a matter of belief but is also related to ethnicity and nation building. By reporting the present lives of Protestant Lahu in Thailand and China, this paper considers the relationships between the case of the Lahu and problems of ethnicity and national integration.

A comparative study on the politics of representation at Wat Benchama Bophit and Wat Phra Sri Mahathat, Bangkok

Noobanjong, Koompong

King Mongkut's Institute of Technology, Ladkrabang (KMITL)

Art and design, Session 1

EA406

Tue 22nd 11.00-12.30

Although there have been previous investigations into the history of the built environment in Siam/Thailand, academic interest in this area has not been as strong as in major conventional fields of studies. More recently, there has been a growing number of works in the history of architecture and urban space presented at recent ICTS meetings. These have combined traditional interests in architecture, urban space, landscape, and planning with critical theories and cultural studies of space, geography, and visual culture. These new researches undertaken by young scholars offer exciting ideas and methodologies that could enrich Thai studies as a whole.

In continuing such a momentum, this article introduces a critical inquiry into the politics of representation at Wat Benchama Bophit during King Rama V's absolutist reign and Wat Phra Sri Mahathat, Bangkok, after the 1932-democratic revolution. The paper argues that despite the decline of theocratic regimes in the modern age, the use of sacred-cum-secular architecture had continued to serve the state as a grand symbolic device.

Via discourse and iconographical analyses, both religious structures are examined for their roles in: 1) providing a means of power meditation for the authorities; 2) representing a material embodiment for the creations of national and cultural identities known as Thainess or khwampenthai; and 3) expressing the ideological views of the ruling elites on Thai nationhood. By utilizing Thainess as a mode of problematization, the following comparative discussions evolve around the themes of the formations and transformations of architectural meanings of the temples.

The dynamics of the civil society movement from the case study of two villages in Northeast Thailand

Noriyuki, Suzuki

University of the Ryukyus

Political economy, Session 1

EA406

Wed 23rd 15:00-16:30

This paper is a study of village civil society (prachakhom) as the basis for the emergence of civil society and development in Thailand's northeastern region. The research was supported by a Grant-in-Aid for Scientific Research by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) of Japan from 2008 to 2010. It is also a related outcome of the research described in "Civil Society Movement and Development in Northeast Thailand" (Suzuki and Somsak (eds.), Khon Kaen University, 2008.)

In the twenty-first century, a discussion of the idea of civil society (prachasangkhom) and people's participation began to develop in Thailand. In many forums, Thai scholars proposed a range of ideas and opinions that directly link development with civil society. Furthermore, there has been a variety of research on development and possibilities for shaping the civil society movement.

In our previous projects, we concluded that prachakhom was the foundation of the process of formation of Civil Society. Prachakhom as a gathering of people has been an integral part of Thai society, while the civil society movement is a new idea derived from the West. The principal focus of the study of the civil society movement in Thailand therefore lies with the study of prachakhom. In this paper, I intend to analyze two types of prachakhom (both a grassroots type and a top-down type in response to government policies) using the case study of two villages in Northeast Thailand.

Health governance politics in contemporary Thailand: bringing the political party back in or kicking the political party back out?

Nuangjamnong, Nithi
Naresuan University

Politics, Session 1
EA121
Tue 22nd 15:30-17:30

This paper examines how Thai political parties have gravitated toward public policies using the case of health care policy. Generally, the area of health policy is an ideal place for credible professionals like health bureaucrats or physicians to enjoy predominant roles over other actors. In democratic countries, the roles of physicians can be balanced by elected officials and political parties who have institutionally built-in authority to set the direction of the health policy. In contrast, Thailand has developed a distinct health governance model comprising a dense network of semi-autonomous organizations such as the Health System Research Institute, Thai Health Promotion Foundation and a deliberative policy platform of the National Health Assembly that operates within the framework of representative institutions. As such, this paper examines the dynamism of Thailand's increasingly-democratic health governance politics by looking into the role of political parties in relation to other actors over the past two decades. The main contention of this paper is that the Thai health governance model offers a longstanding view among reform-minded health bureaucrats that politicians cannot be trusted. Nonetheless, given that the 1997 constitution restored the power of political parties in the health policy arena, it is much more difficult to kick the political party out even under the 2007 constitution that aims to return to the pre-1997 party system.

Key words: Thailand, health governance, health politics, Rural Doctor Foundation, political party

Baan Park Yam Village at Songkram Basin

Cultural Ecology: Dynamic of Managing Plant Resources at Pha Bung Pha Tham Seasonally Flooded Forest.

Onlao, Sasithorn

Rajabhat Mahasarakham University

Environment/NRM, Session 5

EA121

Thu 24th 13:00-14:30

This paper presents the diversity of the wetland of Baan Park Yam Village at Songkram Basin, Samphong, Srisongkram district, Nakhon Phanom Province. The wetland is the Pha Bung Pha Tham Seasonally Flooded Forest. The paper presents a study of the management (or lack of it) of the wetland – its plant resources and its fauna, within the framework of Cultural Ecology: The study considers the history of development of the area, having regard to broad social and economic forces and to the society and culture of the village. The study's method includes collecting data by observing, deep interview, group discussion, and the study of related documents.

The wetland's ecology is unusually diverse. Pha Bung Pha Tham is also a nursery ground of a lot of aquatic and land animals. Plants in the wetland can adjust themselves to many kinds of environments, from flood to drought. The dominant feature of the plants is their thorn brush that can be shelters of animals. These plants can absorb minerals from the water current to enrich soil. The villagers usually grow rice and gathering food from the forest.

At first this area was an abundant forest with huge perennial plants and dense bushes. Pha Bung Pha Tham was public land for villagers to find aquatic animals. When capitalism came, the subsistence economic system was changed. Trade was opened with other parts of the region. The wetland's fish population was exploited and its reproduction damaged. Many hard woods were cut to sell in sawmills and trees were pulled down to make charcoal, with deforestation as a consequence. The original ecology was destroyed and with it the way of life of the villagers was changed.

The challenge is to manage the wetland in a way that regenerates it, restores livelihoods to the villagers, and otherwise sustains the local community.

REDD+ initiatives and community forest rights in Thailand: opportunities and risks

Onprom, Surin

Faculty of Forestry, Kasetsart University

Environment/NRM, Session 2

EA121

Wed 23rd 13:00-14:30

My paper seeks to investigate the linkages between community forest rights and REDD+ policy. It specifically looks at the opportunities for and risks of this international financial mechanism to the forest communities. In Thailand, conflicts over forest resource access between state and forest-dwelling communities have occurred for centuries. Forest communities have no legal rights to access forest land and resources located near their villages. At present, confrontation between the actors is rare since local communities and stakeholders have been concerned to play a key role in forest resource management by state forest officers, despite the lack of legal rights. The Royal Forest Department has proudly promoted the so called 'state-led community forest' throughout the country. Some technical and financial support has been allocated to targeted forest communities. However, the situation of forest resource tenure remains the same. The rights of local people to resources in the forests are still limited as there is no legal recognition of community rights to forest resources. More recently, the forest sector has planned to introduce an international mechanism, REDD+.. This plan has been supported, technically and financially, by the World Bank and the first phase of it is expected to be launched in 2014. Of course, the implementation of REDD+ will involve forest communities who, on the one hand, have been seen as one of the drivers of forest degradation and deforestation, although this is disputed. On the other hand, the participation of local stakeholders is seen as critical to achieve the goal of REDD+ policy. In this paper, I argue that the benefits of the REDD+ initiative to forest communities are likely to be limited. The findings of my paper are based on document research and case study.

Overview of (i) first and second language acquisition and (ii) the nature of Thai tones

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Burnham, Denis

The MARCS Institute, University of Western Sydney

Language, Session 3

EA310

Tue 22nd 15:30-17:30

First and Second Language Learning: First language learning is initially evident in speech perception; initially infants are able to distinguish all of the sounds of the world's languages, but then become biased towards hearing just those sounds that occur in the language they hear around them every day, perhaps especially due to the special infant-directed speech caretakers automatically adopt. Learning and remembering particular words in that language follows and then speaking, and reading and writing. On the other hand, second language learners must first overcome the perceptual biases set up by learning their first language before learning new vocabulary and syntax.

The Nature of Thai Tones: The Nature of Thai Tones: All languages use consonants and vowels to distinguish word meaning. For example, in English the different meanings of 'bee' and 'pea' are signaled by changing a single consonant sound, and the same is the case for two similar sounding words in Thai, 'pii'(year) vs 'phii' ('fat'). In addition some, but not all, languages distinguish meaning using pitch differences, or tone, e.g., central Thai has 5 tones so 'phii' with falling tone means 'older sibling' whereas 'phii' with rising tone means 'ghost'. Over 70% of the world's languages are tone languages and more than 50% of the world's population speaks a tone language, so the issue of tone in first and second language learning is not inconsequential.

In this panel we will consider issues regarding first and second learning of a tone language, and what happens to tone perception when the listener has a hearing impairment.

Production and perception of Thai lexical tone and intonation in children

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Language, Session 3

EA310

Tue 22nd 15:30-17:30

Previous developmental studies suggested that, in tonal languages, both lexical tone and intonation are mastered very early in children. Unlike intonation which generally signals the speaker's attitudes and emotions, lexical tone distinguishes words. Focusing on fundamental frequency (F_0) and pitch as main acoustic and perceptual cues, this work explores Thai children's production and perception of 5 lexical tones (Experiments 1 and 2) and those of affective utterances (Experiments 3 and 4). Experiment 1 investigates the production of 5 lexical tones by comparing F_0 measures and contours taken from recordings of 15 Thai children aged 2–3;11, 4–5;11 and 6–7;11. In Experiment 2, lexical tone identification of 75 Thai young children aged 2–3;11, 4–5;11 and 6–7;11 is compared using a 2-choice picture identification task. Preliminary findings suggest that by age 3–4, Thai children are able to differentiate the 5 lexical tones, but in terms of production, they do not achieve mastery of these contrasts until the later age. In Experiment 3, Thai children's production of affective utterances (happy–sad and interested–bored) is examined. F_0 , intensity, and duration measures are taken from recordings of 12 Thai children aged 5–7;11 and 8–10;11. Moreover, in Experiment 4, sensitivity to the affective intonations in 40 children aged 5;0–7;11 and 8;0–10;11 is investigated with a 2-choice picture identification task. Preliminary findings suggest that Thai children's ability to produce and their sensitivity to affective intonations have developed and been mastered before the age of 5.

The modern sports and the constructed identities under the King Rama V's era

Panarut, Charn
The University of Sydney

Art and Design, Session 3
EA406
Tue 22nd 15:30-17:30

After King Rama V took over full power from the regent, he dismantled the power of his opponents by abolishing the slavery system and constructing individual people's identities. The King tried to construct his new modernized and civilized subjects through modern education and sports. In the new and modern Siam, nation, class, and disciplined identities would be constructed through the way the King, his civil servants, and pupils expressed their embodied cultural knowledge.

The new standard for people's identities -of fair play, unity, and self-discipline under the absolutist rule - was applied in educating students to make them control their own brutal behavior through football and lining-up drill. Practically, football could generate the desired identities within the elite's schools. Class mobility, therefore, could occur through access to limited educational capital. This had been previously debarred by the patron-client relationship. Choey Sunthornpipit, a son of gardeners, had played football violently and without any rules at a temple school. After he had been adhered to (patronized by) the crown prince to study at the elite's school, he learned how to tackle and play football fairly.

The new identity could be seen through invented sports events, assigning duties and status among the subjects. The 1897 celebration after the king's tour of Europe, the 1900 football competition between the civil servants and the foreigners, and the 1901 football competition between state schools all served to legitimize the modernizer role of the King toward his people. The King remarked, in his opening speech on his civilizing roles, on western rewards for the sports winners, his experience in Europe, his dress and the tea party. Students came to embody civilized manners on the sports field and in sporting events in general.

A good child does what s/he's taught": a critical discourse analysis of Thai primary-school history textbooks

Panpothong, Natthaporn

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Education, Session 1

EA121

Tue 22nd 11:00-12:30

The Thai public school system has been criticized for stressing unquestioned obedience and not promoting critical thinking. Recently, then Education Minister, Pongthep Thepkanjana, has admitted that the education system in Thailand is unsatisfactory and behind other countries in the ASEAN region. Textbooks censored and approved by the ministry of education have also been questioned since they have played a crucial role in the school system. That is, teachers in every school have relied on them to organize lessons. The present study aims at examining the Thai history textbooks that have been used nationwide since 2008. The analytical framework adopted is Critical Discourse Analysis (CDA) proposed by Fairclough (1995, 2003) and van Dijk (2008).

The analysis reveals that the textbooks use covert strategies of persuasion and indoctrination including the illusion of dialogue, using the acts of commissives (Searle 1976), and using the pronoun /raw/ 'we'. The devices give the impression that voices of children are included in the texts. The obligations and duties are also represented as children's desires. Messages repeatedly transmitted by these linguistic devices are: 1. being a good child is being obedient, diligent, and proud to be Thai; 2. modernization and changes are causes of social problems and threats to Thai culture. It is strongly suggested that Thai children have an important duty to preserve Thai culture and wisdom. Note that creativity and critical thinking are seldom presented as desirable characteristics of Thai children.

Khruba in exile: restoring Buddhist place, remaking home

Panyagaew, Wasan

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Buddhism, Session 2

EA119

Tue 22nd 13:30-15:00

During the Cultural Revolution in China many Lue and Buddhist monks in 'Sipsong Panna' had to take refuge from the communist suppression in the neighboring countries. In particular, during those years monks and novices were defrocked and Theravada traditions were prohibited. Subsequently, along with members of the Lue laity, the leading monks, called Khruba, left their country for religious freedom, making a journey to find new destinies in northern Laos and eastern Shan State of Burma. Later, some of these resettled in Mae Sai - Tachilek border towns. Based on ethnographic research conducted since 2011, this paper explores a life story of one of these charismatic Lue monks, Khruba Saeng Lha, who now resides in Tachilek border town. It will demonstrate the leading roles of this Khruba in restoring Buddhist place, both in (new) hometown and his motherland. Situated as they are in the context of transnationalism, the social meanings of Khruba will also be examined. Several scholars' works argue and portray ton bun, a source of merit, as a form of religious revivalism. However, in this paper I will show that in the contexts of regional development in the upper Mekong borderlands, Khruba, an avatar of the ton bun, is not simply a form of religious revivalism, but is a remembered person, a transporter of meaning, and is a reflection of mnemonic practice among the Lue Diaspora.

Challenges in tracing "illicit" cross-Mekong rice trade: a confession from an outsider

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Borders, Session 2
EA116
Tue 22nd 13:30-14:50:00

This paper reflects methodological and ethical dilemmas during my fieldwork in the Thai-Lao borderland in tracing the route of the at-the-time well-known "illicit" Cross-Mekong rice trade between Thai and Lao borderlanders. I, as an insider want-to-be in the areas covered by the study, gained acquaintance with borderland villagers through getting involved in their everyday life practices and conducting informal interviews. I also applied multi-sited ethnography to illustrate the development of the trade, which reflected local and national contexts in the research.

I discovered that the rice trade has been conditioned differently over time as a result of the dynamics of negotiation in border activities. The rice trade was discontinued due to contingent social, economic and political factors, particularly on the Thai side. However, as a researcher of "illicit" activity in borderlands, I have been challenged by the ideas of "outsider" and "insider" among borderlanders and related actors. During the fieldwork, I have met with villagers who are for and against the activity, as are the authorized officials who are responsible for border regulation. Therefore, I have always had to—sometimes willingly and sometimes unwillingly—shift the way I situate myself during the fieldwork.

Values and goals and subjective wellbeing of people in the Northeast of Thailand

Parnkham, Pornpen
Khonkaen University

Rural issues, Session 2

EA404

Thu 24th 13:00 - 14:30

Values and goals were shaped by, and reshaped, our social cultural environment; and they influence all domains of social and individual life. In a context of rapid change, values and goals are dynamic. Previously, Buddhism was seen as an important determinant of social values, whereas at present social values are being increasingly oriented towards global materialistic consumerism. This paper examines the values and goals of people in the Northeast of Thailand and their links to subjective wellbeing of individuals. Empirical evidence is drawn from a survey covering 624 individuals from KhonKaen, Roi-et, Mukdaharn, Udonthani, Nakhonpanom and Surin Provinces of the Northeast of Thailand. Values and goals are measured by the scale developed by the Research Group on Wellbeing in Developing Countries, whereas subjective wellbeing is indicated by the Global Happiness Scale that has been widely used. Descriptive and bivariate statistics are employed for analyzing the data. This study found that the key features of values and goals of people in the Northeast of Thailand are comprised of 9 domains; occupation, ownership of assets, family, community relationships, the spiritual, education, environment, health and politics. These domains, however, are essentially centered on the values of family. This study also found that subjective wellbeing of individuals is associated with occupation, family, and education.

Isan Kathoeyes in Mor Lam spaces: relationships between transgenders and men

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Sexuality, Session 4

EA312

Wed 23rd 13.00-14.30

When one mentions the word "kathoey" in the context of Thai culture, most people in Thailand understand the term to mean men who have the mind of a woman. However, the actual sense of the term "kathoey" in Thailand today needs to be understood in terms of its significance in social communication. This study seeks to understand Isan kathoeyes in Mor Lam performance spaces. The purpose of the study is to determine the meaning and significance of Mor Lam concerts in rural settings for kathoeyes in Northeast Thailand. A qualitative methodological approach was used, with six kathoey informants being interviewed ranging in age from 21 to 40 years old. Four young "men", identified as phu-bao in the Northeastern language, aged 18 to 21-years-old who have had sexual experiences with kathoeyes in the context of Mor Lam concerts were also interviewed. Data was collected from December 2011 to May 2012. The results were that Isan kathoeyes regard Mor Lam concerts as fun opportunities to meet "men". They "over-dress" in hyper-feminine styles when they go to Mor Lam concerts to accentuate their distinctive physical appearance as kathoeyes. It is concluded that Mor Lam concerts are a special space within which everyday notions of sexual propriety do not hold and in which sexual relations between kathoeyes and "men" are an expected norm.

Excavating Thailand's prehistory in the Cold War

Peleggi, Maurizio

National University of Singapore

Archaeology, Session 1

EA403

Wed 23rd 15.00-16.30

The discovery of the Bronze Age culture of Ban Chiang in the late 1960s was a major breakthrough in Southeast Asian archaeology leading to a reassessment of the region's importance in world history as a civilizational centre independent from the civilizations of India and China. This reconceptualization of the prehistoric past as well as the actual excavations at Ban Chiang, undertaken by a joint University of Pennsylvania - Fine Arts Department mission, must however be understood in the political and cultural context of the Cold War, and in particular of Thailand's condition of dependence on the USA, whose academics produced in the 1960s and 1970s what to all intents represents 'neocolonial' knowledge on the kingdom that was informed by then dominant modernist paradigms. The rejection of the historical knowledge produced by French colonial scholars in the early 20th century, and the assertion of Southeast Asia's cultural autonomy, takes in the context of the Indochina Wars a significance that is discussed in my paper.

Do you know how to live a desirable life?: a critical discourse analysis of the “guidance for life” self-help books in Thai

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Society, Session 1

EA120

Tue 22nd 15:30-17:30

Spiritual self-help books known in Thai society as “How-to” or “guidance for life” books have become increasingly popular. They are among the bestselling books in the Thai market. At first glance, it seems that these books just provide “practical” advice to enable readers to dramatically improve their lives. However, a preliminary study reveals that they also represent ideological concepts of a “desirable” life which may have an unfavorable impact upon some readers. The present study aims at investigating the Thai spiritual self-help books in order to see the relationship between language and ideological concepts presented therein. Critical Discourse Analysis (CDA) is adopted in order to see how the concepts of living a desirable life are linguistically represented.

The analysis reveals that these books attempt to define the meaning of a desirable life by adopting several linguistic strategies including lexical selection, using metaphors, presupposition manipulation, using an authoritative voice, claiming certain action as common, citing other texts, using rhetorical questions, and using a casual style. Accordingly, to live a desirable life means to live an ego-centric life with a definite goal of achieving happiness and success. In order to achieve her/his goal(s), an individual should not rely on others or destiny but rather on her/his own self. Further, it is the authors of these books that will enable an individual to achieve her/his goal(s) by revealing the secrets of life improvement. Consequently, a “self-reliant” individual who should be determined to take control of her/his life has ironically to subject her/himself to the control of this discourse.

Thainess: indexicality of the returning Thai diaspora

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Thai Diaspora, Session 1

EA404

Wed 23rd 13:00-14:30

The Thai Diaspora in Myanmar was attached to the territory after the modern Thai-Myanmar boundary demarcation was settled in 1868. The members of this community have since moved over the border into Thailand. They identify themselves as Thai, but the Thai government treats them as 'the other'. This paper focuses on interactions between the returning Thai diaspora and Thai society. The research method used was to interview the returning members of the Thai diaspora on how to construct a vision of reality in Thai society. 'Thainess' is problem when it is applied to defuse relationships with the Thai nation-state and to discriminate against different people as the other. It has become a stereotype and is embedded in the consciousness of the people and is difficult to deconstruct. In this sense, Thainess is a social structure that shapes Thai society. But the returning Thai diaspora can take advantage of 'Thainess' or the 'structure' that crushed them as indexicality and make their choices as reflexivity that can give them more legitimacy than other minority groups have in negotiating the restoring of their Thai citizenship. They continued to maintain 'Thainess' although they had lived in what was original Thai territory that now belongs to Myanmar for a long time. Their Thainess enables them to earn political capital and more power in Thai society.

Effects of economic and social development on traditional music in Northeast Thailand (Isan)

Pikulsri, Chalerm Sak
Khon Kaen University

Music, Session 2
EA406
Wed 23rd 13:00-14:30

The great array of traditional music in Northeastern Thailand has been affected by almost 50 years of constant economic development. Some genres have almost disappeared whereas in others the effects have been more subtle, benign or beneficial. This paper surveys the changes that have come about in traditional Isan music genres. The major case study for this paper is of the Phinphat Music Ensemble of Khmer-Thai Ethnic Group in Northeastern Thailand. Buriram is one of Thailand's most culturally diverse provinces. Located in the Northeast (Isan) near the border with Cambodia, the population includes Khmer, Lao, Central Thai and tribal language speakers. The traditional music ensemble of the Khmer-Thai community in Buriram is the Phinphat. There have been significant changes in the phinphat over the past 50 years that reflect socio-economic developments in 'deep Isan'. Traditionally musical instruments have been made by local musicians in their communities resulting in variations in appearance and performance from village to village. Increasingly, however, musical instruments are being manufactured in Bangkok-based factories. This is leading to the homogenization of traditional ensemble music, not just in Buriram but throughout Thailand. The gradually reducing social role of the wat ('temple') in Buriram society has greatly affected the format and repertoire of the Phinphat ensemble.

The Thai way of corporate social responsibility

Pimpa, Nattavud
RMIT University

Environment/NRM, Session 5
EA121
Thu 24th 13:00-14:30

Corporate social responsibility (CSR) is no longer a business strategy of multinational corporations (MNCs) alone. A number of local business organisations have been working on and implementing plans and actions for CSR in host countries. Thailand is home to MNCs and small and medium enterprises (SMEs) that adopt the concept of CSR. However, the approaches and nature of CSR philosophy and activities pursued by business organisations in Thailand are unclear. This paper looks at contemporary Thai business organisations and the influence of traditional and modern Thai belief in Boon (merit), Bab (sin) and kwam rab pid chob (responsibility) on the part of business organisations in Thailand. The researcher collected primary data by means of interviews with managers and staff members from MNCs and SMEs said to be practicing CSR in Thailand. Secondary data from corporate reports, financial reports and media release were also collected and analysed in this study. The results confirm links between modern Thai corporate culture, traditional Buddhism beliefs and modern management education when it comes to CSR practices in contemporary Thailand. The study also identifies new roles (and behavioural traits) of leaders in modern business organisations in Thailand.

Crisis of transnational families and restoration of a medium's marriage life in Northeast Thailand

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Buddhism, Session 4
EA119
Wed 23rd 10:30-12:00

This essay intends to explore a female medium's marital tension in line with social changes in northeast Thailand and the transnational economy. In the medium's locality, villagers from almost every household have engaged in labor migration to Taiwan. Husband, wife and children are separated for years. This transformation brings about socio-economic issues: adultery, children's use of drugs and liquor, shortage of domestic labor, etc. Regarding my informant's life experience, I would like to highlight practice of being a medium as a rehabilitating operation that enables her to negotiate her marital crisis. The analysis is based on ethnographic study in a village of Chaiyaphum province in northeast Thailand.

Keywords: mediumship, women, life experiences, marital crisis, transnational families

Co-chairing ASEAN-plus negotiations: evidence from Thailand

Pitakdumrongkit, Kaewkamol

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ASEAN, Session 3

EA405

Wed 23rd 15:00-16:30

ASEAN is increasingly engaging its Dialogue Partners to foster multilateral cooperation in several areas such as security, trade, finance, and science and technology. In the so-called "ASEAN-Plus". In negotiating meetings, a practice of co-chairing involving one ASEAN state and its Dialogue Partner is prevalent. Examples include ASEAN Defense Ministers' Meetings-Plus, ASEAN+3 Finance Ministers' Meetings and ASEAN-EU Ministerial Meetings. The dynamics of having two co-chairs complicate negotiation processes and the shaping of final agreement details, and the details are likely to be different from those coming out of talks chaired by one party. Although previous research has scrutinized chairs' influence in negotiations, empirical studies comparing co-chairs' effectiveness are lacking. "Effectiveness" is defined as the ability to shape agreement details in one's direction. My study attempts to fill this literature lacuna by assessing the effectiveness of the Thai co-chairs vis-a-vis the ASEAN Dialogue Partner co-chairs. I argue that that chairs' effectiveness is not a function of resource possession per se. Rather, the effectiveness of the chair is rooted in his (her) resource management, specifically the ability to convert the existing resources into his (her) bargaining influence. To validate my argument, I analyze the ASEAN-Plus meetings which Thailand co-chaired, such as the Chiang Mai Initiative Multilateralization (CMIM) negotiations. My study provides better understanding of a chair's influence in negotiations as well as of bargaining dynamics between ASEAN and its Dialogue Partners. My research also provides insights into how to increase Thailand's and ASEAN's influence in regional and global governance.

The hidden scripts of community development: understanding the persistence of the gap between the expectations and the reality of community development in Thailand

Pitidol, Thorn
Thammasat University

Rural issues, Session 2
EA404
Thu 24th 13:00 - 14:30

This paper explains why development actors tend to use their agency in a way that sustains the distortions and inefficiencies that constrain the promotion of community development from attaining its expected benefits. The explanation is formed through an examination of a community development programme in Thailand called the Council of Community Organisation programme (Sapa-Ongkorn Chumchon).

The paper applies the 'actor-oriented approach' to explore ways in which development actors, including community leaders and development workers, engage with constraints and opportunities in the CCO programme. The focus is on unveiling strategies that these actors adopt to secure advantages from their roles. The paper observes how the actors maneuver to gain benefits from their task as development brokers, linking resources to the target beneficiaries. It also sheds light on how they function as development translators, interpreting the local realities of the programme into representations of success. The paper explains how it is that the strategies they employ also underpin the persistence of the inability of the programme to achieve empowerment and local participation.

Building on its findings, the paper proposes an alternative depiction of the way community development actually works, especially in the context of Thailand. This is done through elucidating the hidden scripts of community development. The scripts indicate how the approach's planning process and the evaluation of success are driven rather by the valuation of community participation as a normative vision, and how the approach's implementation is dictated by the effort of the community leaders to gain advantage from their involvements in allocating resources.

Joyful sanctuaries – Buddhism, gender and migration in Sweden

Plank, Katarina
University of Gothenburg

Thai Diaspora, Session 2
EA404
Wed 23rd 15:00-16:30

The transnationalization of Thai Buddhism has emerged out of three global cultural junctures: the growth of Thai migrant communities outside Thailand, together with missionary activities supported by the Sangha and the Thai government, and an interest in Buddhist meditation and monasticism in Western countries (Kitiarsa 2010). In Sweden, diasporic Thai Buddhism has in the last couple of years expanded rapidly from north to south in both urban and rural areas. This development is largely initiated from a grass root perspective, by the religious need of diaspora Thai Buddhists. The creation of new Buddhist temples and the import of religious specialists are therefore largely dependent on this development.

Like other immigrant groups, Asian migrants use their religious congregations to support newcomers, maintain ties with others from the same ethnic group and to communicate their cultural heritage to their children. The temples can therefore be described as joyful sanctuaries. However, the demography of the Thai community in Sweden distinguishes itself from other Asian Buddhist diaspora groups based on family migration: nearly 80 percent of the approximately 31 000 Thais living in Sweden are women (Plank 2004, Hübinette 2009). Most of them seem to have come through marriage migration (Niedomysl et al 2010, Östh et al 2010). However, since Sweden adopted more liberal rules for labor migration in 2008, Thais constitute the largest group of immigrant workers (Migrationsverket 2008, 2009, 2010).

In order to understand the everyday experiences of Asian migrants, it is necessary to study their religious experience and their religious institutions as these contribute to how groups adapt socially and culturally (Min & Kim 2005). By focusing on the religious practice of Thai women the current research project aims at deepening the understanding of their lifeworlds and exploring their changing gender roles: women may become more involved in religious activities after migration, or empowered (Gibb & Rosenberg 2000); and women's roles may grow even in strongly patriarchal congregations (Kim & Kim 2001, Lee 2000).

The paper will present new empirical data regarding this under-researched diasporic group, collected from an ongoing post-doctoral project financed by the Swedish Research Council. By drawing on fieldwork based on participant observation and interviews with Thai women and monks, the paper will focus on religion as a trans-national source of identification and the role of gender in negotiating local integration through religion.

One Buddha can hide another

Polkinghorne, Martin
The University of Sydney

Pottier, Christophe
French School of Asian Studies

Fischer, Christian
University of California, Los Angeles

Archaeology, Session 1
EA403
Wed 23rd 15.00-16.30

In 1933 Georges Trouve of the Ecole Francaise d'Extreme-Orient excavated an enormous image of the Buddha seated on a naga from a pit in the central tower of the Bayon. This image was celebrated as the central image of Jayavarman VII's Angkor Thom and apparently met its demise at the hands of iconoclasts sometime after that great king's rule. Little attention was paid to the head of another Buddha image found below the Bayon Buddha. This small image however, reveals much about the relationship between Angkor and Ayutthaya. 1431 / 1432 CE is often cited as the date at which Angkor was invaded by the Thai and abandoned, but our knowledge of this event is based on fragmentary chronicular evidence that has been little understood. The recognition of the small Buddha head as early Ayutthayan, identification of over forty other images of this type, and other unconsidered architectural remains are the first material evidence of the 12 to 15 year Ayutthayan occupation at Angkor at this time.

“Uneducated mother” or “modern mother”: the construction of religious education women’s role in public space in the three border provinces of Thailand

Pollachom, Taweeluck
Walailak University

South/Islam, Session 2
EA403
Tue 22nd 13:00-14:30

In the past, education for women in the three most southern border provinces of Thailand left them with a choice between the religious and secular systems. The integrated curriculum provided by some Islamic private schools was not established in this area. Muslim women who intended to follow the route provided by religious education attended the pondoks, the traditional Islamic educational institutions in the border provinces. In the early 1960s, the government converted the pondoks to Islamic private schools. The new educational system in the Islamic schools provided the opportunity for some Muslim women to achieve higher education abroad, so they absorbed ideas from neighboring countries. After completing their education, they came back with the knowledge and potential to develop and adapt Islamic education within the modern society that was evolving in this area. The first generation of Muslim women in the three border provinces of Thailand went to the Islamic Institute in Kelantan, Malaysia to be given a religious education. When they came back they initially set up the network of Muslim women to create their own social space and construct social roles. Through established orphan centers and Da’wah women groups they give a religious education to housewives in rural areas. They confirm the traditional role of women and the responsibility of women to their family. As good mothers of their children and good wives of husbands, they believe they need to have Islamic knowledge to shape their way of life. This knowledge specifies for Muslim women that Muslim men often avoid clear explanations. Therefore, they create space in which women may talk and share their feeling and knowledge. Only women may participate in these groups. The existence of the groups demonstrates the belief that men and women are equal but different. Women's groups are led by educated women who have religious knowledge and are good Muslim mothers and wives. These Muslim women perform their traditional women’s roles as mothers and wives to create social space for themselves and build upon their modern role in Islamic knowledge as educated mothers who raise and instruct their children in morality. This allows them to be recognized; and their role has been

accepted as part of the social education of the three southern border provinces by the menfolk.

The Ecology and Space of Edged People along the Mekong River: The Movement of Local Communities against Lower Mekong Dams

Pomun, Teerapong

Living River Siam Association, Chiang Mai

Environment/NRM, Session 3

EA121

Wed 23rd 15:00-16:30

To Mekong local communities, a riverine ecosystem is different from the way it is defined in environmental science. Their definition and classification are based on local knowledge. For example, in Chiang Rai province, they divide the riverine ecosystem into eleven sub-ecosystems which are similar to the classification of Mun River riverine communities. Moreover, the river is not only a habitat of fish and aquatic animals but of also spirits such as Naga. Spirits are everywhere along the river especially at the main estuaries, rapids, and deep pools. Although the belief about Naga is everywhere evident in Thailand and neighboring countries, it is more so along the Mekong River, the edges of society. To the Mekong edge-dwellers, the health of the Mekong River is the health of their communities. The changes of the river can be seen easily by the communities. During the past ten years the river has been uncommonly changed, many of the Mekong local communities have concluded this is the result of Upper Mekong dams in China. While the impact of those dams have not been properly understood, the dams in the Lower Mekong are being constructed and planned. Many communities have worked together to protect themselves and the river. They have undertaken many activities based on local knowledge and culture to protect the river; such as Tai Baan (villager) Research, Green Walk for the Mekong, campaigning in local traditions, and using Naga as their symbol. Although they are working closely with NGOs, there are still some gaps. The local knowledge and culture-based approaches are more cooperative and integrated. They apply across the borders of different social and political systems. While we are facing various and different changes and transition stages, we need a new paradigm and cooperation. Situated and integrated knowledge is needed. The local communities need to be included in the decision-making.

Keywords: Mekong River, local ecology, space making

The Inter-cultural relation of ancient Khmer and Dvaravati: new perspectives from the ancient settlement of Dong Mae Nang Muang, Nakornsawan province, Thailand

Pongkasetkan, Pimchanok
Independent Archaeologist

Archaeology, Session 1
EA403
Wed 23rd 15.00-16.30

The Dong Mae Nang Muang inscription has been well-known evidence for a long time since it was discovered in 1966. It was written in the Khmer character in Khmer and Sanskrit language inscription. The inscription described the land, religious life, the boundary of Thanya Pura and most of all, it also mentioned the name of the local king which is quite outstanding. However, in the main the text in the inscription was still vague and unclear about whether the Thanyapura was a real independent state beyond the overwhelmingly Khmer or Dvaravati kingdom.

In 2008-2009, the excavation program was carried out in the ancient settlement of Dong Mae Nang Muang. The archaeological evidence revealed many new aspects of human habitation as well as the connection with the Khmer Kingdom. (Pongkasetkan and Murphy, 2009) Therefore the Dong Mae Nang Muang inscription needs to be considered again to compare the archaeological evidence and the text in order to expand knowledge about the society during 9th-11th centuries A.D.

“Queering” sexualities and Thai bodies in Phee Mak Phra Khanong

Pongphanit, Atit
Naresuan University

Sexuality, Session 1
EA312
Tue 22nd 11:00-12:30

Phee Mak Phra Khanong (2013), directed by Banjong Pisunthanakun, is the highest-grossing film in the history of the Thai film industry. The narrative is based on a famous Thai legend of Mae Nak, a haunting love tale of Mr. Mak and Mrs. Nak, set about 100 years ago in a village called Phra Khanong on the outskirts of Bangkok. While Mak has to go to war, his pregnant wife, Nak, dies during childbirth, and without the knowledge of his wife's death, Mak returns to live with his ghost wife. A monk eventually shows up and gets rid of her spirit by trapping it in a terracotta pot.

This well-known legend has been told and retold during the past decades in every Thai medium possible, from television series, films, stage play, comic books, animated cartoon, to 3D motion picture. What distinguishes this latest version from all the earlier versions is that the film shifts the narration that usually focuses on Nak's point of view to the male protagonist Mak's. The film makes it more significantly interesting by ignoring the traditional ending which promotes the idea that “unnatural love” between the living and the dead is impossible and can be suppressed by the power of religion. In this version, Mak and Nak clearly question, challenge, and resist the norms of sexuality and the power of religion. The film, therefore, “queers” the contemporary standard and politics of Thai sexuality with a hint of critique of the current political situation in Thailand. It also brings down the charisma of the so-called Thai Buddhist belief and practices, suggesting a revision for the essence, the core, of religious teaching in Thai society.

Women and the Rise of Literacy in Modern Siam 1925-1932

Posrithong, Natanaree
Australian National University

History/historiography, Session 3
EA115
Thu 24th 10:30-12:00

By exploring the women's print media in in the period between 1925 and 1932, this paper aims to discover the voices of the literate women of modern Siam. Six women's magazines: Sattri-thai (1925), Nari-nithet (1926), Nari-khasem (1926), Suphab-nari (1930), Nari-nat (1930), and Net-nari (1932) serve as the core materials for the writing of this paper. The rise of the literacy rate among women and the conflicts that result from this during the pre-revolutionary years are the focus of this study. The conflicts include the Thai-Farang (Westerners) rivalry, and the elite-urban middle-class strife. These will be explored in parallel with the rise of women in education and in print media during the years of Siam's political transition. The early feminist movement, observed in this era will also be explored through the lenses of the women in the print industry.

Constructing a Buddhist mega-church and the development of Buddhist fantasy art: the case of Wat Phra Dhammakaya

Potjanalawan, Pinyapan

Faculty of Humanities and Social Sciences, Lampang Rajabhat University

Buddhism, Session 3

EA119

Tue 22nd 15:30-17:30

Buddhist monasteries in Thailand have long recognized the superiority of monks to laypeople and as a result, Buddhist arts have a marked tendency to conservatism, relying largely on traditional compositional elements. During the 1980s, there was a short-lived experiment with more innovative temple designs led by forest monks within the Thammayut Nikaya sect but this movement was not systematically established on firm foundations. Moreover, the sect's teachings emphasized individual responsibility and Dhamma practice and this did not reflect the people's needs, adding to the movement's lack of influence.

Wat Pra Dhammayaka was founded in the 1970s during a period of tumult in Thai society. In addition to the political changes emanating from the killings of 14th October 1973, reformist monks such as Buddhadasa Bhikkhu and Phra Bodhirak, along with the Santi Asoke movement were also increasingly influential. With teachings which differed notably from those generally prevalent in Thai society, this new temple was able to attract enormous numbers of followers. However, its internal politics, its opulence and its highly distinctive architectural style have all attracted heavy criticism, often framed in condescending terms. In one regard, Wat Pra Dhammayaka has been excluded from mainstream middle-class Thailand but in another regard, Wat Pra Dhammayaka has been able to construct a place for itself in Thai society, surrounded now by enormous numbers of devoted followers. It has done this through its unique cosmology, its teachings, its events (broadcast to laypeople outside the temple), and its use of modern marketing techniques.

This article concentrates on the most significant of the developments spearheaded by the temple: giving space to laypeople.

Rethinking Tamnan Phutthachedi Siam: the rising of new methodology and plot within Thai art history

Prakitnonthakan, Chatri

Faculty of Architecture, Silpakorn University

Art and design, Session 2

EA406

Tue 22nd 13.30-15.00

Tamnan Phutthachedi Siam [A History of Buddhist Monuments in Siam], first published in 1926 by Prince Dumrongrajanubhab, is one of the best cases to show the rise of a new methodology, Formal Analysis, in the writings of Thai art history. Furthermore, this book is also the first case to show the chronicle of Thai art history. In other words, the book constructs the plot of Thai art history that has had a major influence on the development of Thai Art History until now. This paper aims to reconsider Tamnan Phutthachedi Siam in relation to the social and political contexts within Thai society. The paper suggests that the plot constructions in Tamnan Phutthachedi Siam were influenced by the transformation of the Thai state, from traditional absolute monarchy to the constitutional monarchy in the mid 20th century, and, for that reason, represents the changing power relations in Thai society. The paper further argues that “Formal Analysis” is not just a neutral tool for studying art history, but was also used as a tool for separating Thai art from its others, thereby constructing Thai identities of art. “Formal Analysis” developed new perspectives on art history, giving Thai elites a tool for thinking about ruins, and allowing them to discover a new value and meaning in ruins for constructing the nation-state and mainstream conceptions of “Thainess”.

A matter of distribution: design and politics in 1960s Thailand

Power, Nigel

King Mongkut's University of Technology Thonburi

Art and design, Session 1

EA406

Tue 22nd 11.00-12.30

Working into and out from a set of 1960s newspaper spreads we speculate on points of contact between design and society in Thailand. Often called the 'American era', the 1960s is characterized by rapid and profound socio-cultural and economic change. It is also the time in which design emerges as a profession in response to an increasingly urbanized and consumption orientated society. Above all, the period is driven by attempts to reconcile deep social contradictions resulting from the troubled coexistence of competing conceptions of the world: liberal economics and social authoritarianism, the desire for progress and modernity and the fear of cultural dilution. By examining newspaper spreads against this shifting social backdrop, we explore ways in which the selection and distribution of visual representations at the level of the page might reflect the broader re-distribution of social subjects, roles and rewards happening at this time. We proceed from a recent theoretical move made by the philosopher Jacques Ranciere. In the short essay *The Surface of Design*, Ranciere argues that, "by assembling words or forms, people define not merely various forms of art, but certain configurations of what can be seen and what can be thought, certain forms of inhabiting the material world." We demonstrate that this theoretical apparatus has the potential to cut across traditionally discrete disciplinary boundaries and suggest new forms of investigation. In so doing, we establish the important -though usually overlooked - role of design in society politics and culture.

Attitudes and perceptions towards democracy and local governance in the Northeast of Thailand: the urban and rural divide?

Promphakping, Buapun
Dheeravisit, Apisak
Khon Kaen University

Politics, Session 2
EA311
Tue 22nd 11:00-12:30

The latest coup d'états in Thailand in 2006 saw the mount of political participation, and the growing divide of views towards democracy among citizen. This paper examines attitudes and perceptions of people in the Northeast of Thailand towards democracy and governance. The research adopted quantitative methodology and a questionnaire was employed for gathering the data. The population of this study is comprised of people aged above 18, of 1,340 people residing inside and outside municipality administrative boundary, of Khon Kaen, Mahasarakham and Kalasin Province. This study found that people residing in rural areas have a more positive attitudes towards democracy than people in urban areas. Whereas the people who have higher incomes have positive attitudes towards democracy than people of lower incomes. This finding has echoed much of the current political conflicts which are partly rooted in the urban-rural divide. Meanwhile the finding that people of high income have a positive attitude towards democracy more than people of lower income seems to add dispute over 'ruralness'. People living in rural areas might not as marginalized or as poor as that was suggested by previous study.

Colonial remnants and subjects in Khamsing Srinawk's "dust underfoot"

Prasansak, Ram
Ubon Ratchathani University

History/ historiography, Session 3
EA115
Thu 24th 10:30-12:00

Khamsing Srinawk's "Dust Underfoot" (1958) presents a conflict between a Bangkokian minor royal and a Khmu mahout in the teak forests of northern Thailand. Through a postcolonial lens, this paper argues that this conflict which is economically and racially marked exposes the deep-seated hierarchy between the Thai royal elite and the commoner class long shaped by Siam's "semi-colonial" experience at the turn of the nineteenth century. Siam's racial and economic self-fashioning to circumvent European colonization reverberates throughout the short story. The princely character's repeated remarks on the Khmu's "wild" body is a reproduction of ethnographic discourse constructed by the fin de siècle Siamese elite who, in internalizing Europe's colonial racialist thinking, viewed themselves as "civilized" and hill tribe people of the north as "savage." Tracing Siam's political economy from the late nineteenth to the early twentieth century, this paper also shows that the Khmu were quintessential working-class subjects that served the economic interest of both the Siamese monarchy and the British Empire. As cheap labor in the teak trade in northern Siam that was under the control of British firms, the Khmu not only created British capital but also Siamese as the Siamese state benefited from teak leases granted to British companies. "Dust Underfoot" reveals the Khmu's century-long subordination to the Siamese royal elite by presenting the Khmu character, his elephant, and lumbermen as commodity-labor. Their labor, however, is not appropriated by a British firm but a Thai one owned by the princely character's uncle who, I argue, represents the nascent Thai royal-bureaucratic capitalist.

Communist: symbolic capital for the construction of social space by the Thai nation co-developers of Phu-tai ethnics

Promphakping, Ninlawadee

Research Group on Wellbeing and Sustainable Development (WeSD)

Faculty of Humanities and Social Sciences, Konkaen University

Ethnic minorities/ ethnicity, Session 2

EA405

Thu 24th 10:30 - 12:00

This paper analyzes the role of symbolic capital in the construction of social space of the Thai National Co-developers of Phu-tai ethnic group. This group was stigmatized as the 'communists' who supported socialism and joined the insurgency. The government deployed military forces heavily to suppress the movement. However, after the Order of Office of Prime Minister no. 66/2523, the people who joined the movement obtained a new status as the Thai National Co-developers. This policy removed from them the stigma of 'being a communist or terrorist' and characterized them as development cooperators, an act that allowed them to maintain normal everyday life. However, more recently this group of people has returned to identifying themselves as communist again. This paper argues that the status of communist that is currently claimed has a new meaning, and this meaning supports their actions in a number of ways. These include the demand for compensation (as was promised by the state to convince the group to give up fighting against the state), the creation of village history, the production of goods with communist symbols, and the inscription of social memory. These actions are permitted and made possible within the social space created through deployment of symbolic capital.

Monks as sacred men: the characteristics of Phra Kechi Achan (monks with miraculous power in central)

Puriwanchana, Saipan
Independent Researcher

Buddhism, Session 6
EA119
Wed 23rd 15:00-16:30

This paper aims at characterizing the central Thai "Phra Kechi Achan" according to the kinds of miracles mentioned in their life histories. We found not only conventional Buddhist Miracles (e.g.the all-seeing eyes or "Divya Cakkhu, the power of recalling previous lives), but "Thai-styled miracles" like making sacred utterances or possessing supernatural power derived from Thai indigenous belief. Unlike Traditional Buddhists, central Thai Phra Kechi Achan mostly became "sacred men" who transmitted their miraculous power to any sacred objects they made. The Phra Kechi Achan's narratives, thus, have been regarded as "sacred narratives" for recounting the "sacred characters".

Thailand vs Thailand

Rajchagool, Chaiyan

Monarchy, Session 1

EA405

Tue 22nd 11:00-12:30

The significance of the political movement known as the Red-Shirts Movement has shaken the assumptions about the traditional explanation of Thai society and the nature of politics in Thailand to the core. The Patron-Client model, the Bureaucratic Polity, the political apathy of the masses common among the developing countries, the 'Two Cities' dichotomy, etc can no longer hold water. At the same time, the emergence and development of the movement itself challenges our explanatory mode of analysis. Most research works on the topic have a tendency to theoretically equip themselves either in the economic or political realm of enquiry. Distancing itself from these conceptual frames, this paper adopts a phenomenological approach to offer a new angle in explanation. The materials for analysis are both historical studies and fieldwork, particularly in Chiang Mai and Ubon Ratchathani. It looks at the changes of people's minds, and their making sense of the changes in politics and socio-economic transformation in the last two decades or so. Hopefully, it can give (i) a different way of explanation to this movement - a mass movement in the real sense of the term, as its focus is in the cultural realm; (ii) if plausible, this 'folk verstand' and the phenomena, so significant in historical and political terms, will in turn suggest a theoretical perspective to look at Thai society, and thereby put those conventional and long-standing pictures of Thai society and politics on trial.

A political funeral: on the role of funerals for the survival of political families

Rangsivek, Katja
Copenhagen University

Politics, Session 8
Lecture Theatre
Thu 24th 13:00-14:30

The funeral and cremation of the Thai elite, both nobility and royalty, were traditionally set apart from those of commoners. Today elite funeral customs have been extended to privy councilors, prime ministers, ministers, heads of organizations manifested in the constitution and people who have been decorated with high medals of honor. This presentation will explore the functions of these customs by using the funeral of a member of a political family as a case study. I will show that, despite Bourdieu's (1986: 48) claims that symbolic capital is lost with the biological capacity of its owner; symbolic capital can be transferred to the next generation. It will also be argued that the funerals of high-ranking people, like politicians, are accompanied by the ostentation of symbolic capital which gives the survivors the ability to claim it as their own. Further, the transfer of social capital is facilitated by the numerous networking activities that accompany funerals. It will be concluded that the funeral and cremation are the main tools that can ensure the transfer of capital from one generation to the next. The success of the transfer depends on how well the next generation manages to claim the deceased's capital. The bereaved have to organize the funeral in a way that is conducive to the transfer of capital. This ultimately secures the survival of a political family and its influence in the political arena.

Conflict resolution in South Thailand: roles of religious leaders

Rimon, Barua

Mahachulalongkornjavidyalaya University

South/Islam, Session 4

EA403

Wed 23rd 10:30-12:00

This paper is an effort to understand the undividable relationship between religion and politics especially in terms of national security from a Buddhist perspective. Religious misunderstandings are mentioned in order to understand one of root causes of mistrust in the communities. What are the concrete ways to use spiritual values and practices of religion especially in Buddhism to heal social suffering in Southern Thailand? The examples of Beginning Anew to heal previous suffering from a Buddhist perspective will be introduced. Moreover, the heritages of Buddhadasa Bhikkhu, are proposed here. Furthermore, the proper attitudes based on religious belief in dealing with other traditions in a multi-ethnic and multi-religious context are clarified, including a concept of deep democracy which is based on spiritual development and peace education. Finally, it is suggested briefly that the dialogue methods would be appropriate in the training of members of religious/spiritual communities in order to engage them in listening to any social suffering and conflict in this region.

Keywords: Conflict Resolution, Buddhadasa Bhikkhu, Southern Thailand, Deep Democracy.

Democracy in Thailand: a toquevillian analytic approach

Quinn, Rapin

Australian Catholic University (ACU)

Politics, Session 7

Lecture Theatre

Thu 24th 10:30-12:00

The call for democracy is an unstoppable social phenomenon across the globe including Thailand. It has often been portrayed in a dichotomic term such as the "mass" or ordinary people against the established or those in authority, modernity against tradition and democracy against aristocracy and monarchy. Nothing moderate seems to have emerged in between. Worse still, its path seems to have been filled unavoidably with hatred, anger and gruesome violence. Is this the nature of democracy and its path, to which we are looking forward?

This paper will use a Tocquevillian analytic approach to examine the nature of democracy with an application to Thailand. It will discuss his ideas, especially the equality of conditions, liberty, individuality and civil society, as well as his moderate approach, to understand the nature of democracy with a view to providing an alternative view to current theoretical debates on democracy and its path to progress in Thailand.

Examining Thai NGOs' rhetoric and practices of "self-reliant community"

Rakyutidham, Atchara
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Thai value, Session 1
EA115
Wed 23rd 10.30-12.00

The mobilizing and networking of grassroots movements aiming at challenging global economic and political forces may be conceptualized, to use Appadurai's terminology, as "grassroots globalization." However, such a conceptualization is contestable especially when it comes to grassroots movements in Thailand which were supported by NGOs that strive to build "autonomous and self-reliant communities" vis-à-vis state power and capitalism. In terms of natural resources management, many NGOs in Thailand advocate communal property particularly the "community title deed" as an alternative to private property. In terms of economy, they promote sustainable agriculture comprising non-chemical farming, subsistence and collective production, community culture, self-reliance, and "sufficiency economy" to enable "local communities" to be independent of highly competitive economic globalization. In terms of politics, they no longer trust the formal political system, claiming that it is unable to tackle problems the grassroots are facing, and instead advocate what they call a "popular movement" and "decentralization." This paper examines how such rhetoric and practices of a "self-reliant community" reflect how certain NGOs in Thailand understand the relationships between "local communities" and global economic and political dynamics. It also examines the extent to which NGO-supported grassroots networks or "grassroots globalization" can challenge national and global economic and political forces.

Livelihoods, conservation and community forestry in a landscape with multiple communities: the case of Doi Mae Salong

Rattanasorn, Tawatchai

IUCN The International Union for Conservation of Nature,
Asia Regional Office, Bangkok

Fisher, Robert J

School of Geosciences, University of Sydney

Environment/NRM, Session 2

EA121

Wed 23rd 13:00-14:30

In Thailand there are many people living in Protected Areas of various types without any clear legal status. In this context livelihood options are restricted by regulations imposed in the name of conservation. In the case of Protected Areas consisting of forest, there is an increasing recognition globally that a narrow conservation approach focusing on preserving or restoring natural forest vegetation is not very effective in achieving forest conservation and certainly has negative impacts on livelihoods. A more dynamic “landscape” approach combining livelihood diversification through mixed land uses, including agroforestry is proposed as a better strategy.

In Thailand much of the debate about forest conservation and livelihoods has revolved around the potential of community forestry. In practice the discussion has tended to be focused on relatively stable populations with fairly long connections with a forest. The case of Doi Mae Salong in Chiang Rai Province does not fit that concept at all. Doi Mae Salong has a very complex population mix, including long-resident “hill tribes”, remnants of Kuomintang forces and their families resident since the 1970s, and refugees from Myanmar. It is unusual in that the landscape was, until recently, controlled by the Royal Thai Armed Forces. The more common CF model needs to be rethought to fit a more complex social landscape. This presentation explores experiences in trialling a landscape approach in Doi Mae Salong. Although formal land and resource tenure was not possible in the context of existing forest law, the pilot activities focused on tenure as negotiated resource access and the development of multi-stakeholder governance arrangements. In effect there was an experiment in implementing community forestry as an element of varied land use practices, in a complex social and physical landscape, in some ways similar to many other protected areas.

An underlying theme of the paper is the capacity of various actors to negotiate resource governance arrangements, however imperfect, in the absence of an enabling legal framework.

Pra Wiharn or Preah Vihear: what the Thai-Cambodia temple dispute tells us about Thailand's place in the world

Raymond, Greg
La Trobe University

Borders, Session 8
EA116
Thu 24th 13:00-14:30

Using my current PhD research, this paper will examine the Preah Vihear - Phra Viharn Thai- Cambodia Temple Conflict through the lens of Thailand's strategic culture. In doing so, the paper will argue that while recent domestic politics in Thailand raised the temperature of the dispute, a domestic political explanation is insufficient to fully understand why this foreign policy matter has so engaged the Thai public's passions.

The paper will argue that this dispute intersects with a key narrative of Thai strategic culture, the Chulalongkorn narrative. The Chulalongkorn narrative is a Thai narrative of Thai history that contextualises more recent events in a longer-term struggle dating back to the colonial era. It carries with it imperatives about how Thailand should ensure its security in a dangerous world, by drawing on the lessons of its avoidance of colonisation. The paper will also show how the complexity and depth of the Phra Viharn – Preah Vihear issue, which covers both questions of international law and historical fact stretching back over many decades to the late nineteenth century, has provided ample material for Thai nationalists to draw on in constructing revisionist views of the case. The paper will also show how the case has become difficult for the Thai military, which, having led the charge for Thailand's claim, is now being forced to be accountable on the issue to a more assertive and more demanding Thai public.

Time's arrow and the burden of the past: a primer on the Thai Un-state

Raynolds, Craig J.

Australian National Univerfsity

Conflict, Session 2

EA119

Thu 24th 13:00 - 14:30

The spectacles through which we view the Thai state need a new prescription. At the moment things are out of focus and what we see is blurred. Most observers – academics, including Thai academics, journalists, and security analysts – see Thailand as following a clear democratic path even if it strays and back-tracks all too frequently. The language in the political science literature used to chart this path is couched in such terms as democratization, political reform, transformation, liberalization. But what if time's arrow for Thailand is not democracy-in-progress, but another thing entirely? With a nod to Clifford Shearing and Jennifer Wood on nodal governance, this concept paper, produced by a small team of contributors, proposes that the Thai state is most usefully understood as an entity with many centres of power that sometimes do what they want autonomously and with impunity. The Thai state is an entangled mass of interlocking relationships, alliances, and struggles between and among many centres of power often in competition with one another. Even with elections, autocratic rule is the norm, not the exception. The collective's paper was published in *Sensate: A Journal for Experiments in Critical Media Practice*, and its provocative ideas deserve a second hearing.

Civil society organisations, national human rights institutions and the evolving human rights regime in Southeast Asia.

Renshaw, Catherine Shanahan
University of Sydney

Border, Session 7
EA116
Thu 24th 10:30-12:00

It is common for states transitioning to democracy to establish a 'national human rights institution' (NHRI) as a symbol of the state's post-authoritarian orientation towards transparency, rights-consciousness and accountability to the people. In Southeast Asia, NHRIs have been established in the Philippines (1987), Indonesia (1996), Malaysia (1999), Thailand (2001) and Timor Leste (2004). In 2011, Myanmar's President Thein Sein announced the establishment of the Myanmar National Human Rights Commission (MNHRC).

The mandate of these institutions is complex: it is to work with governments in order to achieve the realisation of rights; but it is also to scrutinise government action and critically measure it against a set of international human rights norms and standards. NHRIs are also required, under 'the Principles Relating to the Status of National Institutions' (the United Nation's 'Paris Principles') to engage with civil society.

This paper examines the dynamics of engagement between NHRIs and civil society organizations (CSOs) in Thailand and Myanmar. From a comparative perspective, it sets out to explore:

- the role of CSOs in the establishment of NHRIs;
- the evolution of networks of CSOs and their impact on NHRIs;
- the potential for CSOs to utilize the evolving processes of the ASEAN Intergovernmental Commission for Human Rights to strengthen states' commitments to human rights.

In its conclusion, this paper argues that the history of CSO / NHRI engagement is essential to understanding the variegated experience of NHRIs within different states in Southeast Asia.

Early buddhist practices in Thailand before the advent of the T(h)ais

Revire, Nicolas

Thammasat University

Archaeology, Session 1

EA403

Wed 23rd 15.00-16.30

Little is known about the histories, political organisations, or geographical extent of the different polities scattered over the area of present-day Thailand prior to the emergence of the Tais and their rise to power in Sukhothai, Chiang Mai, and Ayutthaya (ca 13th-15th c.). What we do know about these ancient polities derives mainly from a vast assemblage of religious sites such as stupa or caitya foundations, stone and bronze sculptures, clay or stucco artefacts, and a few inscriptions. Based on this epigraphic and archaeological evidence, we know that this large area was mainly populated by people of Mon and Khmer ethnicity and was strongly shaped by Buddhism from the late 6th or the early 7th centuries CE onwards, although Brahmanism and local beliefs were also common. However, precisely what kinds of Buddhist practices were observed in this region by these people before the advent of the Tais in the 13th century? The aim of this paper is to review some of the evidence to reconstruct these Buddhist activities in pre-modern Thailand.

Oligarchy in Thailand

Rhoden, Thomas

Northern Illinois University

Political economy, Session 1

EA406

Wed 23rd 15:00-16:30

This paper asks whether a system of oligarchy pervades contemporary Thai liberal democracy. Utilizing a material of power index and empirical research on Thailand's recent political upheavals, an argument can be made that an oligarchic theory may be more useful than past elite theories for understanding Thailand's political landscape. Despite a daunting array of factors that influence political outcomes within Thailand, an examination of oligarchic wealth defense may be a better predictor than past ideation, particularly any argument that does not analytically separate issues of power from issues of wealth. Though money and power are often thought of as one in the same thing, the case of Thailand argues that the fantastically wealthy do not always share the same goals of those individuals who have attained power via a position within, or an identification with, the civil bureaucracy, the military, or royalty. The Thai political case reminds us that extreme wealth and extreme power are fundamentally different species with different predictive power.

Professionals and soldiers: measuring professionalism in the Thai military

Ricks, Jacob

Singapore Management University

Sirivunnabood, Punchada

Mahidol University

Military, Society, Session 1

EA120

Tue 22nd 15:30-17:30

Thailand's military holds an important place in the political sphere and has done so since the fall of the absolute monarchy in 1932. Events in recent years demonstrate that, after over a decade of declining political influence, the military has reclaimed its role as one of the major pillars of Thai politics. This raises questions as to how military officers see themselves and how they envision the military's role in Thailand. Utilizing data from a new survey of over 500 military officers, we evaluate the attitudes of Thai soldiers. Pairing these findings with interviews, we furnish a robust picture of how members of the military view their organization as well as its relationship to Thai society.

Practices of power and the politicization everyday Life: kachin on the Thai/Burma Border

Rickson, Joseph

Department of Anthropology, Macquarie University

Borders, Session 4

EA116

Wed 23rd 10:30-12:00

The specific historical trajectories of movement and the genealogies of power in border regions of Thailand/Burma illustrate how particular historical and contemporary manifestations of power assume different meanings and cultural interpretations, and how historical processes of marginalization are represented in contemporary state discourses of sovereignty. Practices of crossing international borders have important implications for understanding spatial and historical organization of power structures, underlining the argument that the analysis of social relations of border populations cannot be confined within the boundaries of a single nation-state. Centering analysis on the Kachin (Jinghpaw) historical movement into northern Thailand this paper highlights the processes and interactions between national sovereignty over geographical domains and cross-border movement of ethnic minorities. The contemporary situation of Kachin in Thailand, and more specifically those who are connected with the Kachin village illustrates a dynamic situation where intersections of regional security, sovereignty, territory, law and place can be investigated to construct a clearer picture of the dynamics and networks sustaining the village and narratives of the state. Using the work of Agamben this paper analyses the movement and settlement of Kachin in northern Thailand and the historical creation and reproduction of 'zones of exception'. Such an analysis highlights the specific mechanisms of power that exist at specific historical periods within the larger social, cultural, political and economic framework of the state.

Moken and Moklen: environment, identity and change

Robinson, Daniel

School of Biological Earth and Environmental Sciences, UNSW

Drozdowski, Danielle

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Environment/NRM, Session 1

EA121

Wed 23rd 10:30-12:00

This paper reflects on changing descriptions and indeed changing identities of the Moken people on the Andaman coast of Thailand. Based on two field trips to various villages and communities on the Andaman coast of Thailand who self-identified as either Moken or Moklen, we discuss how environmental, social and governmental factors have seen rapid changes to their lives. However, rather than seeing the Moken as strictly vulnerable or as 'victims', we focus on their agency and resilience in responding to changing circumstance. Indeed we note many tensions as they seek to maintain distinct cultural and livelihoods identities, whilst also seeking to attain a range of benefits available upon grant of Thai citizenship, and while undergoing a number of livelihoods transitions. Connection to nature/environment features as an important discourse in popular and academic depictions of the Moken. This paper posits this depiction/connection to environment against a range of other influencing factors, using discourse analysis and based on field interviews.

Thailand decentralization movements: from people participation to civic engagement

Roengtam, Sataporn

Public Administration Program

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Politics, Session 2

EA311

Tue 22nd 11:00-12:30

Thailand decentralization movements have been initially fostered by the central government, and can be characterized by three phases: before the bureaucratic reform in the era of King Rama 5: from the reform of King Rama 5 to before the 1997 Constitution Law; and thirdly after the 1997 Constitution Law. It has been argued that although efforts were made to decentralize, administrative power continues to be held by central government officials and central government. This paper examines a new emerging and innovative movement towards further decentralization called "Provincial Self-Governance". It argues that participation is insufficient, and that often participation has enhanced central control rather decentralization. This paper proposes to support civic engagement in the Provincial Self-Governance movement. That is, we need to move beyond mobilizing people to 'participate', to recognize and promote the right of people to define 'public goods'. In so doing, people are actively and meaningfully participating in decision making and developing the sense of personal responsibility individuals should feel in order that they uphold their obligations.

Music, dance, and theater in an Era of Islamic Dakwah: how have Thailand's Andaman coast performance traditions fared?

Ross, Lawrence
University of Malaya

South/Islam, Session 1
EA403
Tue 22nd 11:00-12:30

This paper examines how folk entertainment in Southwest Thailand expresses changing relationships between religious ideology and society at-large, following increased Islamic missionary activity in that region since the 1970s. Through a comparison of past and present practices and discourses, it focuses upon texts, music, dances, and settings of two interrelated local performance traditions — rong ngeng social dance, and likay pa folk theater — which thrived in the decades immediately following the Second World War, but later saw their popularity decline. Locals attribute that decline to several factors. In addition to changing public tastes, and the arrival of new, commercial and state-sponsored media, a sea change in religious consciousness took place among Andaman Coast Muslims, which coincided with inroads to the region by the transnational Tablighi Jemaat missionary group (known locally as dakwah 'preach') founded in India during the 1920s. Following more than four decades of Tablighi propagation of a doctrinaire interpretation of Islam, and their pressure upon local communities to eschew indigenous folk practices on the pretext of being syirik 'idolatrous,' rong ngeng and likay pa performers have accommodated new notions of Islamic "correctness." Many have either abandoned or modified their practices, or found ways to justify ritualistic customs by reinterpreting symbolic meanings. Whereas those who have not kept pace with ideological changes have, in certain respects, become marginalized.

The translation of sexual innuendo in King Vajiravudh's *Romeo and Juliet*: a transition from performance to literary studies

Ruenbanthoeng, Thongrob
Faculty of Humanities
Kasetsart University

Language, Session 2
EA310
Tue 22nd 13:30-15:00

King Vajiravudh translated Shakespeare's *Romeo and Juliet* into Thai and first published it in 1922. One of the most interesting points is his translation of Shakespeare's sexual innuendo. It is very difficult for a translator to retain the sense of humor, vulgarity, or compassion connoted in the original text. Sexual innuendo is a kind of pun which is a complex and diverse phenomenon. The study finds that, in his translation process, King Vajiravudh, tried to keep the original meaning, and his choice of Thai terms to equate to the intended English meaning is excellent. However, the degree of severity of translated bawdy words is sharply lessened, and he occasionally chose not to translate the sexual puns due to the cultural differences between the source language and the target language, the untranslatability of complex double entendres or their inappropriateness for the royal court. Moreover, borrowed words were frequently used to explain sexual innuendos with full explanation in the glossary. It can be assumed that the intended effect of double entendres in Shakespeare's famous play is lost in translation. It can be concluded that, nonetheless, the translated *Romeo and Juliet* by King Vajiravudh is a significant revolution of literary studies in Thailand that was chiefly influenced by the western literary tradition because a play is used not only for performance, but also for literary criticism.

Beyond the generation logic: Thai transnational children in Germany

Ruenkaew, Pataya

Thai Diaspora, Session 1

EA404

Wed 23rd 13:00-14:30

The migration of Thai women to Germany started in the early 1970s and has continued through until today. One of the outcomes of this long process is the migration of Thai children. Mothers and children migrate at different points in time. Mothers migrate initially, then their children follow them, sometimes several years later. Children thus constitute a part of chain migration. The term “second generation” does not fit these children, because they were not born in the destination country. The label of “first generation” is also rarely applied to children migrating to join their parents. The crucial issue in their case is not in which country their socialization takes place, which is what the generation logic is about, but, rather, in which parental constellation their socialization happens. The paper will discuss the connection between multiple changes of a family’s composition as well as the disruption of interpersonal attachment, on one hand, and the failure of children’s adaptation in a new environment, on the other.

Conducting fieldwork in the northeastern Thai-Lao borderlands: contexts and practices

Rungmanee, Soimart
University of Sydney, Australia

Borders, Session 2

EA116

Tue 22nd 13:30-15:00

This paper illustrates the methodological challenges I encountered in my research on agrarian transformation in the northeastern Thai-Lao borderlands. I detail how I gained access to the communities in Northeast Thailand and Laos with particular focus on the site selection and positionality in the fieldwork. Finally, I highlight challenges that arose in the context of borderlands, including uncertain legal and security conditions and mobile research targets. These led to my consideration of applying multi-sited ethnography to understand the nature of transnationalisation, mobility, and diffusion of the borderlands.

Non-linear de-agrarianisation in the northeastern Thai-Lao borderlands

Rungmanee, Soimart
University of Sydney, Australia

Rural studies, Session 1
EA404
Thu 24th 10:30 - 12:00

De-agrarianisation has been a prominent theme in the studies of rural transformation in Southeast Asia. The term is generally understood to refer to the processes through which society becomes less rural and rural livelihoods become de-linked from agriculture. This paper challenges the contention that rural-urban migration necessarily involves an irreversible shift from farm to off-farm job opportunities resulting in agricultural labour shortage and de-agrarianisation. Drawing on a case study in the border village in Mukdahan Province, Thailand, it highlights the employment of Lao migrants in the Thai farmlands, and the persistence of agriculture as still a desirable alternative for people. However, the interaction between people and agriculture is determined by different family contexts such as land ownership, education, gender, and generation. Finally, the paper reveals how borderland location has shaped the ways in which agriculture and social relations develop.

Human rights is contingent: human rights discourse and political conflict in Thailand

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Mahidol University

Thai Value, Session 1
EA115
Wed 23rd 10.30-12.00

This paper discusses the contingent use of human rights discourse in political conflicts before and after the 2006 coup in Thailand. It examines the Thai human rights community's reaction, or inaction, towards human rights violations related to various conflicts, in particular the violent suppression of the Red-Shirt protestors in 2010. Instead of demonstrating adherence to universal human rights values they have long promoted, the responses of many established human rights activists and organizations were contingent, and reflected particular values they placed on different political movements. This paper first traces the tense relationship between the Thaksin regime and the human rights community to provide a background for understanding the current situation. It reviews the politics of human rights during the conflict and the debates among actors in the human rights community about legitimizing or delegitimizing the political activities of different parties in the 2010 conflict. The paper concludes by analyzing the implication of the contingency of human rights for ongoing human rights discourse and practice in Thailand.

Spatial politics and ethnic identity: citizenship registration as subject formation of highland ethnic minorities in Thailand

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Department of Social Science and Development
Faculty of Social Science, Chiang Mai University

Ethnic minorities/ ethnicity, Session 1

EA116

Wed 23rd 13:00-14:30

Highland ethnic minorities in Northern Thailand have been subjected to a multitude of state interventions in the name of development for over five decades. Authorities in the past held their 'remote' location in the highlands along with their opium cultivation and swiddening as posing a grave threat to national security. Similarly their current residence in the forest reserves and their alleged involvement in the trafficking of illicit drugs are held to be threats. Accordingly, state authorities have employed an array of strategies politically, economically, socially and culturally in order to 'develop' and 'transform' these "hilltribe" subjects into productive and loyal national citizens. This paper analyzes the process of subject formation among "hilltribe" villagers in Northern Thailand through an investigation of the state's implementation of key apparatuses of citizenship. I then analyze and conclude that the rhetoric of nationhood which emphasizes the central role of ethnic "Thai" identity and culture while restraining full recognition of ethnic, religious and cultural diversity has strategically prevented members of the highland ethnic minorities from meaningful participation in a national life.

From local to global: the state of independent cinema in Thailand

Sakulwattana, Jiratorn
Thammasat University

Cinema, Session 1
EA312
Tue 22nd 15:30-17:30

This paper focuses on postmodernity in Thai contemporary cinema. Serving as an ideological apparatus since its early days in Thailand in the late nineteenth century, cinema in Thailand, with the influence of globalization, become a commodity in the 1990s, functioning as an advertising strategy applied to develop the country's economy. Moreover, Thai cinema is still deployed to impose certain political agendas on the local people. Nevertheless, relating features of postmodern to Thai cinematic practice of the late 1990s is still contentious, in so far as the involvement of these features in Thai films released during this period is deployed as an instrument which reinforces the ideological manipulation of the dominant instead of removing the boundaries between the dominant and the marginalized. This particular relation of Thai contemporary cinema to postmodernity is the major focus of the research. The analysis begins with certain relevant features of postmodernism in relation to Asian and Thai cinema. The second part presents fundamental information regarding Thai cinema in terms of its changes throughout history. Thereafter, there is discussion of three stages of cinematic development in Thailand from the late nineteenth century onwards, together with discussion of certain socio-cultural, economic and political factors that affected the formation of the postmodern characteristics in contemporary Thai cinema. To demonstrate these ideas, three Thai films released between 2000 and 2002 will be analyzed. They are *Tears of the Black Tiger* (2000), *Monrak Transistor* (2001), and *Blissfully Yours* (2002).

Nationalism and the Thai-Cambodian conflict (2008-2011)

Samakkeenit, Jutamanee
University of New South Wales

Borders, Session 8
EA116
Thu 24th 13:00-14:30

Nationalism is a powerful political weapon that can be used by political leaders and social movements to manipulate public opinion and to guide the presentation of policies in a way that will enhance their legitimacy and acceptance by the public. Accordingly, when a legitimacy crisis occurs and the government loses its credibility, politicians tend to divert public attention from domestic problems to external rivalries by fuelling the flame of nationalism. In other words, nationalism is often used as a means to unify the nation's popular opinion and justify the government's policy, which in turn serve to enhance domestic legitimacy of the government and to protect the regime from being probed and questioned by the public. This paper argues that the influence of nationalism has been a significant political force in Thai-Cambodian relations. The border tension between Thailand and Cambodia (2008-2011) was an example of the negative impact of nationalism on Thailand's foreign policy. The claims over the land surrounding Preah Vihear were used by Thai political leaders to stir up a sense of nationalism with an attempt to legitimise their political position.

A community named desire: everyday political culture in local politics and development

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Chulalongkorn University

Politics, Session 4

EA311

Tue 22nd 15:30-17:30

This research examines the existing studies and trends in the studies of Thailand's rural politics. Employing ethnographic cases from a rural community in the Northeast, it argues for the need to examine "everyday politics" in order to understand political agencies, ideologies and praxes of rural villagers beyond the analyses of electoral politics and social movement studies. The author claims that the recent changes in socio-economic conditions and relations among rural villagers and with their counterparts from outside have led to transformations in the perceptions and aspirations of rural villagers. The villagers of Northeast Thailand today are looking forward to the betterment of their livelihoods and are aiming beyond subsistence ideology and the traditional-style of patron-client relations. The villagers studied have actively engaged in multi-sectoral and networked politics on an everyday basis, with broadening connections and a realization of their rights as offered by the liberal society. In order to understand such emerging rural aspirations and political agencies of the people in rural society, the paper calls for an integration of both moral and political economy approaches to depict rural villagers' political ambitions, praxis and the will to improve their livelihoods and their communities' search for development.

Becoming Kul-la Sa-tri (a decent woman) becoming a moral subject: the portrayal of women in Thai literature khun Chang Khun Phaen

Sangangamsakun, Thirayut
Chiang Mai University

Women's studies, Session 2

EA405

Tue 22nd 15:30-17:30

Kul-la Sa-tri (a decent woman) is the term depicting a desirable woman who is well-behaved and possessed of unsurpassed beauty and all shining good qualities. She inherits not only decent manners, but she is also mentally and spiritually purified with all her great merit. Kul-la Sa-tri is thus believed to be and is held as an ideal figure for Thai women that goes beyond social class, status, and hierarchy. Women can achieve the state of Kul-la Sa-tri through the process of socialization and purification, which strongly relies on Buddhism. Thus, seeking to express the quality of Kul-la Sa-tri can be understood as the process of becoming, which is not only becoming a woman in general, but rather a decent woman who fulfills and is subject to the prescribed cultural desire and moral expectations. In this study, I explore how the concepts of a decent woman and morality were fictionalized in Thai literature Khun Chang Khun Phaen. I then read the story as fantasy, memory and cultural imaginary which reflects reality and belief held by Siamese people. Hence, I explore the inward turn where self-consciousness, subjective position and desire are at play. Khun Chang Khun Phaen is a story based on real personalities. The origin of the story is believed to be a folk tale transmitted orally and later written and re-told in a type of poetry called Sepha or song recital. The fragments of Sepha were later compiled into the complete version in the time of early Siam. The Sepha Khun Chang Khun Phaen was praised as an outstanding piece of literary work in Thailand in respect of both poetic quality and subject matter. However, the collection of the fragmented stories can be seen as a process of selection and censorship. Following all the female characters in the story, I can read how they were subjected to belief and moral expectation, including the cultural desire of becoming Kul-la Sa-tri that was dominant the Siamese society. At the same time, some of them also struggled to negotiate their own desire and tried to make sense of their own existences. In the story, women are portrayed in a paradoxical sense as the subject of their own desire while they are also subjected to the prescribed moral values and expectations. In the case that those women violate the moral expectations themselves, certain moral lessons and punishments were given. The lessons are applicable in reality.

Keywords: Literature, Morality, Subjectivity, Gender, Women Studies

The evolution and quality of sound recording technology in Siam/Thailand

Sapaso, Pongpitthaya

Khon Kaen University

Music, Session 1

EA406

Wed 23rd 10:30-12:00

This paper summarises the development of sound recording in Thailand and measures and analyses the quality of the various technologies. The history of sound recording in Thailand (or at that time Siam) began in 1894 when a singer known as “Mae-In” was recorded onto the Thomas Edison - devised wax cylinder. Recording of public events such as funerals was possible using this technology, which had the capability of instant playback and multiple re-recording. When Boosra Mahin, who was the first Thai (Siamese) to visit Germany with an ensemble to perform Siamese music, performed at the Berlin Zoo in 1900, he was recorded on Edison wax cylinders, which were then imported back to Siam. The competing disc-shaped gramophone record system became the dominant commercial audio medium from the 1910s using the 78 rpm speed. Microgroove records entered the Thai market in 45 and 33 rpm formats during the 1950s with T. Ngekchuan, owner of the most famous Thai record brand, Kratai, producing 10 inch and 7 inch 33 rpm records during the 1960s. CDs entered the Thai market in parallel with the West but DVD never became as popular as VCD (video compact disc), which was used to package music for karaoke.

For the purposes of comparison I have chosen morlam klorn because the simple arrangement of vocals and khaen will provide uniformity between performances allowing sound quality to be the prime measurement. Furthermore recordings of morlam can be found covering over 100 years. Sound quality will be measured using spectrum analysis.

Religious minority, education and separatism in South Thailand

Sarkar, Diptendu

University of Calcutta

South/Islam, Session 4

EA403

Wed 23rd 10:30-12:00

I want to discuss the Islamic education system in general, along with the government-run education system which prevails also in southern Thailand. The second part deals with the structure of the Islamic - based educational curriculum, the different kind of school operating in the five Muslim - majority areas of Thailand. In the later part of the paper through pedagogies and the text I try to discuss the teaching methods used in the southern Thai schools. Thai government officials often mention that Islamic schools are somehow spawning militants and perpetuating endemic violence. So the Thai central government took various measures to upgrade the Pondok - based education system in South Thailand. However, the Malay Muslims attach a great deal of importance to the Jawai language, to Islam and to Malay culture as the basis of a separate identity. They view the different endeavor of the Buddhist central government as a manifestation of intrastate colonialism and on onslaught on their religion and ethnic identity.

They have not hesitated to revolt through insurgence against Bangkok. I want to show here that the imprudent minority separatist movement never can achieve their cherished goal of autonomy without co-operation with the Thai central Government. On the other hand, use of force by the central Thai government never will bring peace in that region and will also jeopardize the effort of assimilation. Peaceful negotiation is perhaps the final resort to solve the conflict between Thai and the Malay Muslim people to build a united Thailand.

Lay gurus in contemporary Thai Buddhism

Satasut, Prakirati

University of Wisconsin- Medison

Buddhism, Session 4

EA119

Wed 23rd 10:30-12:00

Through the pages of life-coaching and self-help bestsellers to meditation retreats, talk shows and podcasts, lay “dharma experts” have asserted their presence as cultural icons of authority in contemporary Thai Buddhism. Central to the growth of mass meditation, religious media enterprises and lay activism, these gurus represent a new class of spiritual leaders, whose capacity as writers, meditation instructors and dharma teachers challenges the traditional role of monastic professionals in regulating religious knowledge. Through the skillful use of personal narrative of transformation, pop psychology, modern management knowledge and social media in their endeavor, lay gurus make available creative interpretations of what it means to be modern, prosperous and Buddhist, while facilitating a renewed interest in the rational application of Buddhist ethics to worldly concerns among the urban and educated. Looking closely at such a development, this paper seeks to examine the role and location of these new religious experts through profiling the visions and practices of three prominent lay gurus: Thitinant Na Pattalung, a renowned author and spiritual coach; Dungtrin, an author of multiple self-help hits and meditation teacher; and Danai Chanchaochai, a marketing expert, writer and owner of a prominent publishing house that prints and widely distributes dharma books as well as hosts a regular meditation session. In doing so, I hope to show how these figures exemplify a new expression of Thai Buddhism. Their emergence reveals insights into processes of commodification, ideological formation, mass mediation, globalization and religious change.

Pathans in Thailand: business, philanthropy and religion

Sathian, Mala Rajo
University of Malaya

South/Islam, Session 1
EA403
Tue 22nd 11:00-12:30

The paper examines the Pathan diaspora in Thailand focusing on their business and religious networks. The Pathans are known for their trading skills; textiles and cattle being their niches in the economy. Through trade, the Pathan community in Thailand has maintained relations with the Muslim world of South/Southeast Asia, connecting Malaysia-Thailand-Burma-Bangladesh and Pakistan. This transnational trade network also served as a conduit for religious and kinship networks to operate, intimately connecting religious movements such as the Tabligh and clan-based business groups of Southeast Asia with South Asia. Specifically, the paper will focus on the Thai Pathan/Pakistan Chambers of Commerce and Friendship Association that serve as a vital node for this community to extend business, and kinship-religious-philanthropic networks as well as to connect Thailand to the Muslim world.

The politics of social security policy in Thailand since 1990s

Satidporn, Wichuda
Srinakarinwirot University

Political Economy, Session 2
EA406
Thu 24th 10:30-12:00

This paper examines the history of social security policies in the past 30 years, seeking to explain the changing patterns of state involvement in this policy. It asks three questions. (1) Why has social security expanded quickly since the 1990s? (2) Why have some social security policies been promoted by some governments and not others? (3) Why have some governments continued some social security policies that have been used by prior governments? The method of examination used in this study is qualitative analysis, using official documents obtained from several organizations working on social security issues, and in-depth interviews, firstly of individuals who work in social security decision-making processes and, secondly those who are responsible in one way or another for the outcome of the policies (such as politicians, bureaucrats, business groups, civil society organizations and academics as the main sources of information). This paper finds that during the past three decades, the Thai state has played a crucial role in capitalist development. It would be naive to ignore the roles of the Thai state in opening up the Thai economy to investment and trade, and its creation of infrastructure supportive of global forces that allowed globalization to occur. However, these roles of the Thai state have changed over time as capitalism has evolved and developed. Moreover, these changing roles are the subject of conflict between competing interests among groups in Thai society. To explain the changing goals and aspirations of the state in Thailand, this paper argues that an investigation is required of the nature of such conflicts, what kinds of interests, actors, and groups have been involved, and why some interests have ultimately prevailed over others.

The reflexivity of Buddhist cultural exchange in Thailand

Schedneck, Brooke

Long Island University

Buddhism, Session 4

EA119

Wed 23rd 10:30-12:00

Buddhist travel and spiritual vacations has become a significant portion of the tourism industry in Thailand, as evidenced by the variety and diversity of programs offered to travelers. These programs are designed for targeted groups of international travelers, such as those seeking to volunteer, become ordained, or learn the basics of Buddhist teachings. Using the rapidly developing Buddhist travel opportunities available to international travelers as a case study, I interrogate the presentation of Buddhism for this audience.

Buddhist cultural exchange programs in Thailand are designed to expose the international visitor to the culture of this region and the Buddhist tradition. These cultural experiences are considered educational opportunities, where one can learn about Buddhism as part of a larger pluralist effort of mutual understanding. For international visitors, experiencing the culture of temple life is the main attraction, while participation in religious practice becomes an elective bonus. In this way, religion becomes one option among many with which to experiment if an interest is present, while culture is viewed as part of an experience that anyone can enjoy without clarification. Case studies for this project include three sites in Central and Northern Thailand: Wat Sri Boen Ruang and Wat Doi Saket in Chiangmai and Wat Luang Por Sot in Ratburi. This paper considers the intersection of religion and globalization in Thailand in distinct ways, illustrating how international travelers receive Buddhist teachings, and how Buddhist religious leaders reframe their tradition for foreign audiences.

The politics of care and universal health coverage in Thailand

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Department of Anthropology,
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Health, Session 3

EA310

Wed 23rd 15:00-16:30=

Since its launch in 2001, universal health coverage (commonly known as the 30 baht scheme) has coincided with the volatile political climate in Thailand: passing through seven governments and one coup in its first ten years, the universal coverage has remained as one of most popular social policies in Thailand. Meanwhile, the successful health care reform in Thailand is seen as a model for other middle income countries that aim to provide affordable health services for everyone. Drawing on ethnographic materials from a government hospital in Chiang Mai, this paper examines the potential and pitfalls of universal health coverage as a political project. How are the ideals of the right to health and civic universalism reinterpreted and transformed within the popular understanding of sovereign power in Thailand? How do the legacy of Thaksin's populism and the long-standing kingly virtue of charity play out in the public hospital space? How can we discern the sharp contrast between the promise of "30 baht will treat every disease" and the despair of "30 baht will kill everyone"? Answering these questions, I argue that the manifestation of giving care becomes a crucial component in constituting the legitimacy of power and in gaining a sense of relationality between the state and its subjects. Anthropological understanding of public health in Thailand also provides new insights into the changing forms of populism, paternalism, and biopolitics.

An Ethnography of the Rohingya in the Thai-Asian Socio-Politico-Cultural Context: Tolerance and Acceptance Among Thailand's Muslims

Sidasathian, Chutima
Walailak University

South/Islam, Session 3
EA403
Tue 22nd 15:30-17:30

This paper is part of a dissertation entitled "An Ethnography of the Rohingya in the Thai-Asian Socio-Politico-Cultural Context," that will analyze the attitude of the local Islamic community in Phuket to the Rohingya and changing attitudes along the Andaman coast. The preliminary results suggest that Muslims on Phuket and around the region support the Rohingya as much as they can. Phuket is striking as a centre not only for tourism but also for tolerance, and this is particularly evident among the Muslim community on the international holiday island. Most tourists do not see it, but this popular holiday destination actually has some other remarkable features. With more than 50 mosques, the resident Phuket population is reckoned by me to be about one-third Muslim. These Muslims live close to beaches where tourists go topless, where alcohol is freely available in local bars, and where women can be bought for sex. Yet Phuket's Muslims remain steadfast in their faith and their children receive a well-rounded education with Islam at its core. Phuket's Muslims are clearly moderates, caught by geography in a coastal stretch that extends up Thailand's peninsula between the violence of the Deep South and the repression on the Muslim minorities across the border in Burma. Muslims and Buddhists have lived at peace as long as people can remember along Thailand's Andaman coast, where Phuket is the most obvious landmark for growing internationalisation. This is, to put it mildly, a place of extreme contrasts, where the rich of the world come to play yet where poverty and persecution are also represented. One of the boatloads of Rohingya that flee ethnic cleansing in Burma came ashore recently at a beach alongside a five-star resort. When the Royal Thai Navy apprehend Rohingya, they have often been placed out in rows as unwilling sunbakers at one end of a beach while international tourists continue their fun at the other end of the beach. On Phuket, it is not unusual for a villa worth millions of dollars to be on a headland overlooking a panoramic view of the sea while nearby, a poor group of illegal Burmese workers bunker down in shacks. What would be unusual is for the rich occupants of the villa to notice, or to care. The arrival of Rohingya along the Andaman coast of Thailand in greater numbers has brought growing sympathy from the local Muslim community. Muslim fishing villages where the menfolk were once recruited by the Thai military to become part of a

paramilitary network designed to repel the Rohingya have, over time, developed sympathy for their fellow Muslims, forced to flee oppression in Burma. While they remain good Thai citizens, there are times when they wonder whether the decisions their government is making on their behalf are really the right decisions. The doubts of the Muslim fisherfolk along the Andaman coast are a sign that Thailand's policy on the Rohingya should be carefully re-thought.

Museums, the politics of space and Thai national identity

Singhalampong, Eksuda

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Art and design, Session 2

EA406

Tue 22nd 13.30-15.00

Nitasrattanakosin (Rattanakosin Exhibition), at the Queen Sirikit Museum of Textiles, and Sin Phaen Din (Art of the Kingdom) at Ananta Samakhom Throne Hall are recent exhibitions that display respectively the history of the Chakri Dynasty as Bangkok's history, and the invention of formal Thai national costume as well as the traditional art and crafts of Thailand. This study of these exhibitions focuses on the analysis of the visualisation of Thai national identity or 'Thainess' through the collective memories of Thai history, sartorial reform and works of art. More importantly, all displays strongly indicate the development of Thailand in socio-cultural and political contexts, achieved by means of the Chakri kings' and queens' abilities. Therefore, through the potent manifestation of royalist ideology throughout all of these exhibitions, the dominance of the official history of Thailand is demonstrated.

Interestingly, with the exception of the Nitasrattanakosin building, these museums and exhibitions were initially constructed on the commission of King Chulalongkorn (King Rama V), an absolutist monarch and the embodiment of the notion of the 'Populist King' in Thailand's official history. King Chulalongkorn also built Ratchadamnoen Avenue, where these buildings are located. Once used as part of the propaganda associated with Thailand's Westernisation scheme during the reign of King Rama V, the Civiliser King, over the past few decades, Ratchadamnoen Avenue has been frequently used in political rallies. As a consequence, these spaces are extremely significant both historically and politically. Their significance has been intensified by recent political controversy between the ultra royalists and their opponents, the Red-Shirt group. As the monarchy's popularity and esteem begins to fade, the existence of these exhibitions in these specific locations acts as an attempt to rebuild their status, not only in Thailand, but also on the world stage.

Analysis of Social Media Activities on the Thai Protests

Sinpeng, Aim
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Politics, Session 8
Lecture Theatre
Thu 24th 13:00-14:30

Abstract: The 2013-2014 protests in Thailand are arguably among the most wired. Social media have been used as a key tool for mobilization for both the supporters and opposition to the Yingluck Shinawatra's government. This paper seeks to provide preliminary results on the analysis of Facebook and Twitter data relating to protest activities between December 2013 - March 2014. It argues that political engagement through social media during this period largely originates from urban centers, particular the Bangkok Metropolitan area. However, the discussion on these social media platform show a variation in individual's political orientations, misspelling the notion that "most Bangkokians" support the anti-government protests. I will also discuss the issue of "digital inequality".

Weaving the Tai social world: translocality and ethnic identities along the Yunnan-Burma border

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Tai, Session 2

EA404

Tue 22nd 15:30-17:30

This article explores cross-border trade carried out by the Tai spread across the border area between Shan State in Myanmar and Dehong Prefecture in Yunnan province in China. The Tai who live in this border region belong to a linguistic group that has long shared cultural and linguistic traits with the Thai in Thailand and other Tai-speaking groups in Vietnam, Laos and other parts of Southeast Asia. This work focuses on the Tai peddlers who conduct transborder trade between Shan state and China in ethnic commodities such as Thai and Tai traditional clothing and entertainment VCDs featuring Shan and Thai songs.

This paper contends that the influence of translocal goods flowing over the Burma-Yunnan border, seen as a cultural practice and as a context, have created a 'blurred zone' in which each state's power and national desire (particularly Myanmar and China) has been compromised. Since the Burma-Yunnan border was opened by the Chinese Economic Reform of 1978 onward, the Shan Tai and Dehong Tai peddlers along the border have been involved with transborder trade and exploring border economic opportunities resulting from the translocal flows. Within this flow context, the Thai peddlers have taken an advantage to not only better their livelihoods but to attempt to weave into their Tai social world practices involving translocal Thai and Tai commodities which express their old culture and ethnicity.

Changing the guard: political party change and shifts in electoral geography in Thailand

Smith, Mark J

POLIS & CCIG, The Open University, UK

Politics, Session 7

Lecture Theatre

Thu 24th 10:30-12:00

The emergence of Thai Rak Thai and its continued electoral success in new institutional forms such as Peau Thai, indicates that the electoral coalition of support devised by Thaksin has longevity. Shifts in economic activity, particularly the growth of the electorate in the Northern Provinces, and especially as the emergence of Isan as the power house of Thailand development since the international economic crisis, are reinforcing this electoral coalition. The long game being played by the Yingluck administration, including constructing a broad based Coalition Government despite having an absolute majority also impedes the emergence of a two party system. The implications are profound for the Democrats as they continue to fail to connect with voters in a way that can result in a multiparty coalition government or in the longer even a single party majority. Recent decisions to seek to return through street politics are a symptom of their failure to recognize that a more populist approach, perhaps a change of leadership to a younger generation, is necessary to counter Peau Thai and has so far proved fruitless in the face of the Media savvy political machine of the current administration. This paper highlights what needs to be transformed in the party political system, the respective electoral campaign strategies and political positioning prior to the next election.

Regional integration, the environment and borderlands in the South East Asian mainland

Smith, Mark J

POLIS & CCIG, The Open University, UK

ASEAN, Session 2

EA405

Wed 23rd 13:00-14:30

Rapid modernization and development in the region have had a transformative effect on the role of borders in the SEA mainland. Borders which were already porous with resources and people flowing into Thailand while investment and environmental degradation were entering neighboring countries (Smith and Pangsapa, 2008; Pangsapa and Smith, 2008), recent flows and mobilities have become much more complex. In addition, these economic, demographic and culturally specific processes are transforming the relations between the regions of Thailand, with important political and environmental consequences. Using case studies on the North East, This paper will examine the emergence of new economic networks and the impacts of infrastructural investments initiated by states as well as through bilateral agreements and, as part of ASEAN, multilateral agreements. this research is designed to shed light on how the forces driving development in Thailand and neighbouring societies as well as through trade with China. Case studies will include environmental impacts of these networks and regional corporate activities as well as how emergence of new hubs of economic activity are transforming community livelihood. A central question will be whether these new forms of rapid development and regional integration are remedying or exacerbating social and environmental injustices

Excuse for Heroes: bias of forgiveness and vengeance through love and hate in Thai literature, soap opera and political conflict

Sompiboon, Sukanya
Chulalongkorn University

Literature and folklore, Session 2

EA310

Thu 24th 10:30-12:00

This paper examines Thai attitudes towards justice, revenge and heroes in Thai literature, soap operas and Thai politics. It will be argued that, despite the influence and practice of Buddhism in Thailand, specifically in a dominant discourse of good and bad and revenge and forgiveness, there exist double standards in the way in which heroes and villains are presented and received in Thai popular culture. This paper will demonstrate that there is a similarity of bias between how villains in literature, soap opera and political opponents are presented and received, a bias which contradicts Buddhist beliefs and establishes a problematic dichotomy. This paper will argue that through the contradiction and/or rejection of traditional Buddhist beliefs, and the presentation of soap opera's stereotypical characters and of political figures as villains or heroes, Thai culture engages with a discourse of prejudice and revenge for those perceived to be villainous and emotionally puts aside, ignores, and excuses the foibles of those perceived as heroic.

By comparing the presentation and reception of heroes and villains in Thai literatures, soap operas and Thai politics, this paper will explore the plot structure, binary characterization, and manner in which discourses of excusing and forgiveness are attributed to the behaviour of the heroic. An examination will also be provided of how notions of vengeance are linked to the behaviour of villains. This paper will demonstrate how attitudes towards forgiveness and vengeance by Thai soap opera audiences are mirrored in attitudes towards politics, in particular the division of mass demonstrations in Thailand's political conflict. It will be shown that this synthesis of ideas and attitudes creates a dilemma within the Thai socio-political milieu.

Karmic friendships: study on relations between Burmese migrants and Thai people in Thai buddhist

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Borders, Session 9
EA116
Thu 24th 13:00-14:30

There are a number of Burmese migrants working into higher rates in Thailand. Thai people also view them as a dangerous and deadly disease, and brutal act of violence. Burmese migrants try to adapt to the variety of living, nutrition, housing, work, spend time together as a community with the local community. Most important one of activities they have participated in the activities with Thai people is religious ritual in the Thai Buddhist temples.

In the border town like Ranong Province, Thailand, there are many Buddhist temples nearby Burmese migrant communities. Burmese migrants and Thai people are making religious and cultural spaces in Thailand where they widely shared in the rituals relating with daily life. The karmic friendships between Burmese migrants and Thai people are consequence of the various activities related to Buddhism.

By so doing, this paper focuses on the religious rituals of the Burmese migrants and Thai people, with the particular elements of daily life and social spatial in Ranong Province. My paper looks into the karmic friendships relation between Burmese migrants and Thai people which erect Thai Buddhist temples as their making of places where they can practice their own religious rituals.

Keywords: Karmic friends, Burmese migrant workers, Religious Rituals, Friendship, Buddhist temple.

Constructing new cosmopolitan arena: a short history of the Chiang Mai social installation

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Art and design, Session 3

EA406

Tue 22nd 15:30-17:30

Since the late 1980s, alongside the development of contemporary art within the white walls of the museum and gallery spaces across Southeast Asia, a kind of counter practice has proliferated that has taken art to the streets, public spaces or different institutional grounds. Consider how art spilled onto city walls, into the cemetery, the monastery, the disused jail, or even high-rise rooftops. The desire to situate art in places where it could intervene, reflect, or create a new way of understanding a particular site generated discursive possibilities in thinking about art just as it also sought to engender a new public for art.

This paper will explore the texture and facets of the Chiang Mai Social Installation - charting its emergence following the Phruetsapha Thamin or Savage May uprising and crackdown in Bangkok in 1992, its contribution to position Chiangmai as an alternative artistic nexus to Bangkok through its successive incarnations, to its eventual decline. This will be compared to a number of other artists-collective/event-based happenings across Southeast Asia that might help frame a particular regional historical context to the desire of artists to create new arenas for exchange and encounter.

This comparative and context-centred approach, I argue, will help us identify some of the structural and conceptual gaps that medium-centred narratives such as Claire Bishop's critique of participatory art or Grant Kester's dialogical aesthetics cannot fully address. This is, that its negotiation and configuration of the overlapping local and global spaces is one that generates significant questions, which reflect the desire to remap local cultural geographical knowledge away from one that draws on the conventional sea-ward metaphor, which equates internationalism as having coastal/littoral access, to one that remakes the inland site, often thought to be peripheral to a national geo-body, into a cosmopolitan centre.

How local poor Isan become the transborder gamblers: a case of Savan Vegas Casino, Lao PDR

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Borders, Session 6
EA116
Wed 23rd 15:00-16:30

Since the Vegas Casino and Entertainment Complex opened in 2009, there has been a number of Thai people crossing 2nd Thai-Laos Friendship Bridge. They are not only professional gamblers, but also normal Isan poor people entering the border area to seek a fortune at the border casino every day. This paper tries to explain how do these people cross the border, why they decide to gamble at the casino, what are their motivations and experiences and why they continue going to gamble at the border?

This paper presents three issues. First, the Gambler Tour using good available transportation was a key factor facilitating a mobilization of people from everywhere, especially Isan People, to gamble at the borders of neighboring countries in which casinos are legal. The Tour offered gamblers a 50-100 Baht per day incentive, with free cross border management service. The Casino provides free transportation and lunch. Second, the paper describes a decision to practice border gambling. It was found that some people decide to gamble for the first time in their lives at the border casino despite never having known about casino gambling. Friends and casino staff become their mentors. Third, the paper highlights how local people perceive border casinos. A border casino is seen as representative of freedom because casinos are illegal in Thailand. More interestingly, casinos are thought of as privileged and entertaining places rewarding visitors, where the poor can easily access a good wage and free meal compared with facing unemployment. Hence, a border casino was regarded as a place of hope of the fortune seekers.

Structural constraints and individual choices in accessing health services among Burmese migrant workers

Sugunnasil, Kamalat Salee
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Ethnic minorities/ethnicity, Session 3

EA405

Thursday 24th 13.00-14.30

How do Burmese migrants experience and respond to policies designed to affect their migration and health needs in Chiang Mai? Various studies have been conducted on these migrants' access and barriers to health services, focusing on their health behaviors. This paper adopts a combination of behavioral and structural approaches in order to develop a more effective framework for analyzing migrants' access to health services. It is argued that an attempt to understand migrants' health problems and needs must also take into account the structural conditions confronted by migrants and their families. These conditions include state policies for the regulation of immigration and legalization measures, both of which have become increasingly complicated and costly for migrants. Drawing on a structured survey and in-depth interviews with authorized and unauthorized migrants, health and immigration officials, and NGO workers in Chiang Mai, the author finds that a mix of national and local policies and measures affect the daily lives, options and access to health services of our sample migrant workers. They appear to be confronted with multiple obstacles to access to healthcare, many of which are linked to their migration status and its impact on living conditions and quality of life. In most cases, state immigration policies and legalization measures have rendered migrants more invisible and vulnerable, thus constraining their efforts to deal with health needs and limiting their access to health services.

Democracy in Northern Thailand: perception, ambiguity and contradiction

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Politics, Session 2

EA311

Tue 22nd 11:00-12:30

After a military coup in 2006 and the nearly six years of the worst political strife and conflicts in its modern political history, Thailand returned to electing the national government in 2011. However, the continued political polarization raised the issue of the prospect of democratization in Thailand. In assessing Thailand's process of democratization, this paper emphasizes the importance of understanding how ordinary Thai citizens view these changes and whether or not they are satisfied with the present level of democracy, as well as whether they are willing to demand the protection of democracy. Based on a public opinion survey of 400 households in the two Northern provinces, Chiang Mai and Lamphun, in 2011, the paper indicates a solid base of pro-democracy sentiment in the areas believed to be a strong-hold of the Pheu Thai Party, the winning party in the general election of 2011. However, while the support for democracy is very high, nearly three-quarters of sample respondents are willing to consider alternative means of selecting political leaders or a non-democratic form of government if that could bring peace and prosperity to the country. Further evidence from in-depth interviews suggests that the country's political polarization has played a key role in the respondents' evaluations of democracy and dissatisfaction with the political crisis is probably among the most important factors affecting these contradictory views among local people.

I am white therefore I am loved: vagina whitening and the docile bodies in modern Thai society

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Women's studies, Session 2

EA405

Tue 22nd 15:30-17:30

Whitening products are omnipresent on every corner of Thailand, from high-end shopping malls, mini marts to tiny corner shops in rural areas. Moreover, this desire to have white skin is not limited to women but also extends to men. However recently, whitening products for women's 'intimate parts' have been heavily promoted. Thai women are told that this part of their bodies needs to be not only 'clean', 'hygienic' and 'fresh' but also white. Ironically, no similar product is currently available for men. With whitening products as the focal point, this paper aims to adopt a more critical approach on the broader white craze phenomenon in Thai society. Employing various strands of feminist thinking on the lived body and female subjectivities, it investigates the complexities of the penchant for a white female body and the women's often desperate attempts to respond to and meet these demands. It also puts forward the argument that whitening products for women's 'intimate parts' is one of the most intrusive versions of the whitening dictum, to a large extent designed to please men and Thailand's patriarchal society. This product reflects the interplay of class, sexism and fetishism, a combination of which characterizes the gender structure of the self-proclaimed 'proper, cultured and welcoming' contemporary Thailand.

Keywords: white craze, the gendered body, fetishism, female subjectivities

Thailand and the global intimate

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Research Institute for Languages and Cultures of Asia

Thai Diaspora, Session 2

EA404

Wed 23rd 15:00-16:30

This paper analyzes the positioning of Thailand in the global intimate economy and the ways in which the projection of Thailand as a destination for bodily, sensual and spiritual fulfillment has shaped the kinds of mobility to and from the country. Drawing on existing research on Thailand's booming health and beauty tourism, the retirement industry, and transnational marriages between Thai women and foreign men, this paper conceptualizes Thailand's place in the global outsourcing of commoditized care and bodily services. In light of the growing demand for lifestyle traveling and migration, the Thai state in close collaboration with the private sector has marketed spicy dishes, spa, surgery, sun, sand and spirituality to attract short term travelers as well as would be residents from increasingly diverse destinations. While sex is not on the Thai official tourism campaign, it has been, for four decades, part of the popular knowledge of Thailand in the minds of international visitors and has constituted one of the Thai attractions. As a provider in the global service economy, the Thai state and its corporate partners capitalized on feminized Thai cultural traits such as warmth, hospitality, and servility as well as bodily and emotional labor performed mostly by Thai women to compete in the market.

Thai women and their experiences of seeking breast cancer care in Australia

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Thaksin University

Health, Session 3

EA310

Wed 23rd 15:00-16:30

Breast cancer is a feared disease among women worldwide. Being diagnosed with breast cancer creates suffering and reduces the quality of life of the women concerned. However, little is known about Thai immigrant women's perceptions of breast cancer and care seeking in Australia. In-depth interviews were employed to gain insights into the perceptions and health practices of Thai immigrants who have not yet experienced breast cancer. The drawing method was also used to gain insight into how these women make sense of their world. A thematic analysis was used to analyse the data. We found that Thai immigrant women perceived that breast cancer is a serious health condition. But they rarely seek care from the Australian health care system. Often, they did not think that they would be susceptible to breast cancer. Although women perceived undergoing mammography as a positive health practice, not all would participate in the mammographic screening program provided even though it is a free service for women over 50 years old. Language was expressed as the main barrier to accessibility to mammography screening. Health information about breast cancer risk and the use of health facilities is not readily available to them. Younger women do not know where to seek information or even where to begin to look for it; and they also expressed a great concern about the cost of using a mammographic screening. We conclude that mammographic screening has been seen as an essential practice, but there are some barriers for Thai immigrant women in accessing this service. We recommend that the Australian health system should take into account the perceptions of Thai women and design health services which will be more sensitive to the needs and cultural context of Thai women in particular, and of immigrant women in general

Prosper or inexistence: path to attaining happiness in the millennial era from the perspective of Eastern philosophers and students in Thailand

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Buddhism, Session 5

EA119

Wed 23rd 13:00-14:30

The objective of the study has been to research, compile, analyze, and synthesize attitudes on ways to attain happiness on the part of eastern philosophers and students with a view to identifying ways to attain happiness conforming with the perspective and concept of eastern philosophers and students that are adaptable to the livelihood of the laypeople and society as a whole.

For eastern philosophers and students, the core to attaining happiness lies in raising of our spiritual level out of selfishness, thereby enriching it, and adhering to religious principles, moral/ethical conduct, detachment from all defilement and desire, the use of wisdom to end suffering and attain peace of mind. Furthermore, it is about realizing the importance of harmonizing with nature and our surroundings.

Re-narrating a local myth, reproducing Thai ‘royal-nationalist’ narrative: the myth of Sao Hai county by Dan-arun Saengthong

Suwanwattana, Wanrug
Thammasat University

Literature and folklore, Session 3

EA310

Thu 24th 13:00-14:30

In this article, I would like to study the rewriting of a provincial myth from a “minority” standpoint and argue that this translation from an oral tradition onto a written literature, instead of giving a voice to the “periphery”, paradoxically “subjects” it (in an Althusserian use of the term) to the “center”, to the master narrative of Thai historiography. I focus on the Myth of Sao Hai County, a short narrative written by an award-winning Thai writer, Daen-arun Saengthong, which depicts a folkloric origin of the name of a small county in the town of Saraburi through the eyes and lived experiences of a female spirit. In speaking out for the peripheral voice through the prism of a certain plot and by a certain style of writing, the narration as hitherto rendered only reaffirms the dominated status of this provincial tale and subordinates it to the “epistemic discourse of history”, namely a propagandist “royal-nationalist” one. Nevertheless, a close reading of the text surprisingly unveils subversive elements which destabilise, by an ironic tour de force, its overtly nationalist tonality and thus expose dialectically an ambivalent nature of the sacrosanct “Foundational Myth”, the myth of the Thai nation. The nature of the hegemonic narrative will be revealed to be suppressive yet unstable, powerful yet fragile, immemorial yet historical.

The dynamics of the civil society movement from a case study of two villages in Northeast Thailand

Suzuki, Noriyuki
University of the Ryukyus

Political economy, Session 1
EA406
Wed 23rd 15:00-16:30

This paper on village civil society (prachakhom) as the basis for the emergence of civil society and development in Thailand's northeastern region, "The Dynamics of the Civil Society Movement from a case study of two villages in Northeast Thailand" is the result of the research supported by a Grant-in-Aid for Scientific Research by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) of Japan from 2008 to 2010. It is also a related outcome of the research "Civil Society Movement and Development in Northeast Thailand" (Suzuki and Somsak (eds.), Khon Kaen University, 2008.)

In the twenty-first century, the discussion of the idea of civil society (prachasangkhom) and people's participation began to develop in Thailand. In many forums, Thai scholars proposed a range of ideas and opinions that directly link development with civil society. Furthermore, there has been varied research on the development and possibilities for shaping the civil society movement.

In our previous projects, we concluded that prachakhom was the foundation of the formation process for Civil Society. Prachakhom as a gathering of people has been an integral part of Thai society, while a civil society movement is a new idea derived from the West. The principal focus of the study of the civil society movement in Thailand therefore lies with the study of prachakhom. In this paper, I intend to analyze the two types of prachakhom, (both a grassroots type and a top-down type in response to government policies,) using the case study of two villages in Northeast Thailand.

Preservation of vanishing Thai architectural identity amid the integration of ASEAN economic community

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Mongkut's Institute of Technology Ladkrabang

ASEAN, Session 3

EA405

Wed 23rd 15:00-16:30

Evidently absent from the AEC's ASEAN Mutual Recognition Arrangement on Architectural Services is an intent on the part of the Council of Thai Architects to preserve the true identity of Thai architecture. The phenomenon has caused alarm among Thai academics in the area of architecture and led them to a realization of the seriousness of the issue as the disappearance of Thai architectural true identity is imminent. To pre-empt the loss of identity necessitates imparting to architects of the 10 ASEAN countries, especially Thailand as a host country, knowledge of Thai architecture.. These architects should be trained in the principles and practices of Thai traditional architecture and Thai vernacular architecture to enable them to suitably apply and adapt the acquired knowledge to modern and future architectural design. Even though the ASEAN Mutual Recognition Arrangement on Architectural Services is believed to offer economic opportunity to and/or facilitate exchange of expertise among architect professionals of the member countries, economics alone must never be allowed to take precedence over preservation of invaluable long-standing traditional Thai architectural works and the identity of Thai architecture.

Representation of Thailand through travel writings in English

Tailanga, Soranat
Kasetsart University

Literature and folklore, Session 3
EA310
Thu 24th 13:00-14:30

This paper aims at studying the impact and influence of travel writings on tourists' decision making in traveling to Thailand, tourists' visions of Thailand before traveling and their satisfaction after traveling. The research is divided into two parts: quantitative research and analytical research. The first studies the impact and influence of travel writings and the differences of tourists' attitudes before and after traveling to Thailand. The study finds that Lonely Planet is the most favored travel guide among tourists. What attracts tourists most before they travel are Thai hospitality, breathtakingly beautiful nature, and the variety of tourist attractions. After traveling, the impression of Thailand in transportation, food, political stability, and safety are better than what is described in the travel books, whereas uniqueness, value for money, and weather are worse.

The analytical research aimed at studying the representation of Thailand in travel writings in English through stylistic approach, discourse analysis and conception of orientalism. It was found that content structure focuses on a socio-cultural overview of Thailand and details of tourist-attracting places. The otherness of "Thainess" is constructed through exotic beauty, dangers, social problems, political instability, inadequate freedom of expression, and other habitus of Thais. All characteristics construct readers or tourists' identities as quality travelers and highly knowledgeable and moral individuals.

Keywords: Travel writings, Tourism in Thailand, Representation of Thailand

Community and state governance: interaction of the king's birthday ritual and village scout training in central Thai village

Takagi, Ryo
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Politics, Session 3

EA311

Tue 22nd 13:30-15:00

This paper focuses on the process of the modern state's governance of communities from the perspective of concrete interactive practices. This paper also attempts to describe the process in which Thai village communities are reconstructed through their interactions with various state agencies.

In that context, community works as an arena for combined interactions. That is, the focal point of this paper is to examine how modern, current communities are reconstructed through Thai state power-backed interactions. Based on this idea, the paper examines two cases: the Thai king's birthday ritual and village scout programs in a village of central Thailand.

In the first case of the king's birthday ritual, this paper highlights the paradoxical process in which the physical absence of the king at local ritual sites was effective in further boosting people's worship of his dignity and authority. This paper also highlights the process in which the mediator of the ritual was differentiated from ordinary participants, which caused his asymmetrical relationships to the participants to be formed.

In the second case of the village scout programs, this paper examines the process in which program participants learned to physically acquire particular patterns of practices through the repetition and imitation of taught physical activities within the framework of state-driven morality and ethical initiatives.

Through these two cases, this paper is able to describe a specific state governance process in which communities are reconstructed by creating asymmetrical relationships within them through interactions.

How did the communist party of Thailand extend a United Front? : the case of the national liberation movement during 1951-1952

Takahashi, Katsuyuki
Naresuan University

History/historiography, Session 2

EA115

Wed 23rd 15:00-16:30

The united front is an effective form of political movement, which communist parties used to employ. The purpose is to gather supporters against the common enemy beyond and despite minor differences. The united front tactic is also used in both the Yellow Shirts and the Red Shirts movements, in which ex-communists play important roles.

The Communist Party of Thailand (CPT) formed a united front for peace movement against atomic bombs, the US and the Korean War in the early 1950s. The members of the CPT contacted “progressive” intellectuals, journalists, students, laborers, monks, writers, politicians, peasants, teachers, and other socio-political activists. The CPT influenced these “progressives” and started a signature-collecting campaign which supported the Stockholm Peace Appeal against atomic bombs. The peace movement was the best opportunity for the CPT to present a united front, recruit able members, increase its influence, and publicize anti-American sentiments. However, the CPT tried in vain to persuade the National Liberation Movement (NLM, Khabwankan Kuchat) to join the peace movement following the line of the CPT.

The NLM carried out underground activities which had government overthrow as their prime purpose and aimed at an armed struggle. This movement was also based on Marxism-Leninism. The NLM asserted neutrality in opposition to the war policy of the Thai government.

This paper sheds some light on the relationship between the communist movement, which advocated armed struggle for revolution and wars of liberation, and the NLM. In so doing, I examine the CPT’s failure to extend the united front.

Hermits of the king mountain: a Buddhist Utopian movement in Northern Thailand

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Center for Ethnic Studies and Development, Chiang Mai University

Buddhism, Session 1

EA119

Tue 22nd 11:00-12:3

In 1986 I wrote an ethnography of a peasant leader, Phra Pho Pan in Chiang Mai Province, focusing on the construction of a utopian village in the 1970s, and on his practices of dhamma at a forest retreat in the 1980s. During these periods, he had concentrated on insight meditation (vipassana) wearing yellow-robos, while working as a peasant leader of irrigation management in black garb. Since the early 1990s Pan became a hermit wearing white robes. In 1997 he moved in a hilly area called the King Mountain (Khao Phra Racha) to establish a forest hermitage with many projects of constructing Buddhist monuments and residences.

This paper is an attempt to analyze the new phases of Pan's utopian projects that now begin to emerge after his having moved to the King Mountain. The site is an incongruous combination of Buddhist architecture, monuments, statues, things and animals that engenders spaces for alternative ordering, or 'heterotopia'. Another prominent feature is a variety of activities conducted by male hermits, including Pan, and female ascetics who are not only playing an already determined role, but also becoming a source for the production of new relations, power and information. All these relationships with multiple actors constitute 'assemblage/agencement', in which they have their own capacities and powers to be exercised when they encounter the others. Finally, I deal with this utopian topography as a site of 'active' and 'dialectical' utopianism that generates 'assemblage' of multiple flows of activities and movements in and out of the King Mountain.

Kritsana-son-nong: a case study on urban women and everyday cultural artefacts during the era of development

Tangsantikul, Juthamas
Chulalongkorn University

Women's studies, Session 1

EA405

Tue 22nd 13:30-15:00

Thailand's so-called 'era of development' (1957-72) saw the emergence of new social subjects fit for a rapidly modernizing society. This paper focuses critical attention on one of these: urban women. We examine kritsana-son-nong, a popular social etiquette manual published in Bangkok in 1961. Library catalogues describe the first edition as a translation of the American author Mary Beery's 1949 publication 'Manners Made Easy' by Kritsana Devarak. Kritsana, however, argues that the book was not so much a translation as "a complete rearrangement of the text." This involved radical editorial and design modifications including the introduction of a new framing narrative, the insertion of personal commentaries and the redrawing of the original photographic illustrations. As a result, a text originally produced to promote good manners to young American boys and girls in the 1940s became a sisterly monologue imploring young urban Thai women to become kullasatri; women with honorable birth and of gentility. Textual and historical analysis reveals three major issues all of which continue to resonate today: the production, authorization and naturalization of normative and stereotyped conceptions of femininity; contradictory desires for modern and international lifestyles and the fear of cultural loss; and, a broader anxiety rooted in a politics that, at one and the same time, requires, desires and yet fears change. To this extent, we seek to demonstrate how the anxieties produced by socio-political change show up in the design and production of everyday artefacts such as kritsana-son-nong.

Perception of Thai tones in hearing impaired and cochlear implant patients

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Language, Session 3

EA310

Tue 22nd 15:30-17:30

Lexical tone perception in three groups of Thai adults with (1) normal hearing and (2) with hearing impairment and using (a) hearing aids or (b) using cochlear implants has been investigated and compared to evaluate the benefit of using either of these aids for tone perception. Identification tests using a two-alternative, forced-choice task were carried out to systematically compare confusion pattern in each tonal pair. For adults using hearing aids, the results showed that there seems to be no significant gain in tone perception. Specifically, out of 10 tone pairings, average bias values of c showed that normal hearing adults favour specific members in 6 tone pairs (the first member of the following: mid-falling, mid-rising, low-falling, low-high, falling-high, and rising-high). Interestingly, for hearing-impaired adults with and without hearing aids, the reverse pattern, favouring the second member of those pairs, was found. It is noteworthy that the 10 hearing-impaired adults are affected by hearing loss in varying degrees (moderate to profound). Our findings clearly show that not only is tone identification performance greatly weakened by hearing loss, but also the perception pattern (confusion) and perceptual bias are relatively transformed by it. The hearing devices do not seem to satisfactorily restore those patterns. It appears that conventional hearing aids, which have a frequency range of 250 to 2,000 Hz, fail to respond to the average pitch range of the Thai tones. We are in the process of investigating the benefit of tone perception in hearing impaired adults using cochlear implants.

The role of experts and governing agricultural practices in Northeastern Thai farmers' lives

Taotawin, Natedao
Ubon Ratchataneey University

Environment/NRM, Session 4

EA121

Thu 24th 10:30-12:00

This paper examines the role of experts and expert knowledge in governing agricultural practices and farmers' lives in export-oriented organic rice production in northeastern Thailand. In the context of neoliberalization and globalization of organic foods, the new international regulations are imposed on farmers to reformulate agricultural practices and to regulate labor in response to new demands of consumers concerning safe, high quality, and environmentally-friendly food. However, the imposition of international regulations on the growers is made possible through a local development project in which a local NGO acts as embedded actor, linking the transnational corporations with local farmers. The role of development experts and expert knowledge is important because it provides the rationale of governance and imparts corrective methods to the farmers to encourage the shift towards market-oriented and standardized agriculture. At the same time, it lends legitimacy to the control of nature and farmers in a certain way in order to create flexible accumulation. I argue that the emergence of experts and expert knowledge in the agricultural sector of Thailand represents a new form of governmentality, associated with the rationale of governance, techniques of power, and accountability of auditing.

Reading history backwards: ambiguous lines and rule in Thailand

Taylor, Jim
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Monarchy, Session 1
EA405
Tue 22nd 11:00-12:30

In accordance with an early ninth reign central-Thai prophecy, widely known as the “White Crow” (Yuk Kaa-khao), Thailand is to go through tumultuous state of rule from established lines where values and morality are turned upside down leading to an inversion of the social order. New leaders and lines of resistance as traces eventually emerge from the interstices challenging the conventional morality of the last sixty years. The paper hints at such an “inversion” in-the-making among republican interests contesting the legitimacy of the constructed post-war royalist Thai oligarchy and its ruling lines, a continued elite-controlled media hegemony and dominant central-summit core values. This conflict is played out in an imagining between a city-nation dominated by ruling elites/ancien régime and the newly awakened (“taa sawaang”) transgressive social margins. The problem is historically complex and related to a newly emergent lived “third” space; a social realization that new radical discursive lines can eventually make a difference despite consistent repression by establishment forces. The subsequent new social and political possibilities are framed by Tim Ingold’s recent theorizing on lines. The “red lines” which streamed into the ritual summit of the city-nation was a massively unsettling moment for the establishment who regulate near/far order institutions. The subsequent response in April-May 2010 was a violent reterritorialization of nation city-space; a moment which will forever live in collective memory of those who took to the streets. For those demonstrators who experienced that moment, it makes viewing the underlying conditions that gave rise to the massacres more noticeable. We may refer to this as a reading of history backwards tracing lines.

The Baptist mission among the Karen in Thailand and its impact on the Karen ethic 'ma chu'

Tazaki, Ikuko

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Ethnic minorities/ ethnicity, Session 2

EA405

Thu 24th 10:30 - 12:00

The purpose of my study is to investigate influences of the Baptist Missionary's activity on the Karen society in Thailand. Most previous studies discuss the conversion of minorities to Christianity in Southeast Asia in relation to ethnic boundaries or ideological aspects such as dogmatic interpretation and motivation for conversion. Rather than focusing on the moment of conversion, I highlight transformation of converts' daily lives long after their conversion. Especially I focus on the Karen's term 'ma chu' (help/support) which is emphasized in the context of the church and comes into use in their daily lives.

Firstly, I show how the meaning of 'ma chu' has expanded from reciprocal exchange to charity or service without return, and how it becomes the ethic of the Karen's daily lives. Then I describe its economic and social impact at different levels, on relationships within the household and on relationships between households. Christian Karen people refer to 'ma chu' to define these relationships between different statuses and in negotiations with each other. Suffering from radical change by the Baptist missionary and capitalism, this 'ma chu', charity or service without return, becomes important to represent what is moral. It enables villagers to deem charity or service without return as reasonable and enables them to manage expanding gaps between them.

Locating Thai literature in translation in the international translation system

Techawongstien, Koraya
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Language, Session 1
EA310
Tue 22nd 11:00-12:30

This paper deals with the position and impact of translated Thai literature in the world translation market. As per the data from UNESCO's Index Translationum database, I begin the paper by drawing on the general information on notions of global translation flow. The research further examines the uneven flow of translation by highlighting the issues on the hegemony of English as the world's lingua franca and other central languages, then scopes its argument in order to find the position of Thai literature in the international translation system and finally presents the grounds for the inferior position of the Thai literature in the international translation field. I adopt Johan Heilbron's classification of translation hierarchy and language groups, Abram de Swaan's notion of world-system and Immanuel Wallerstein's terminologies of degree of centrality, which are hyper-central, central, semi-peripheral and peripheral. The paper illustrates its central arguments with reference to Jane Vejjajiva's Youth fiction, *The Happiness of Kati*, Kamsing Srinawak's work, *The Politician and other Stories* and *Venom* by Saneh Sangsuk.

Khun Suwan's mad verses or interpretation of the untranslatable

Testard, Emilie Dousadi

Languages and Cultures of South East Asia, Siamese, INALCO, Paris

Language, Session 2

EA310

Tue 22nd 13:30-15:30

Trying to translate the Bod Lakhon Rueng Phra Malethethai of Khun Suwan, one can only encounter failure and feel powerless before so much perplexity. To achieve a translation that would be semantically the equivalent of the original text is an impossible task as there are barely any words for us to hold on to. At the other extreme position, it would be inappropriate to give to the reader a composition that would be merely a juxtaposition of syllables without any meaning, as Khun Suwan's poem does relate Prince Malethethai's adventures

As if the poetess has somehow foreseen the ineluctable decadence of classicism, she drives classic forms and themes to their exhaustion. Khun Suwan's hero is a pale reflection of Inao and she reinterprets one of the best loved themes in Siamese literature and other "Chak Chak Wong Wong" stories by using traditional intrigues, literary form and language. She makes constant reference to Inao's origins by creating a hypothetical Javanese language, mixing words from the original tale and words with high tones in what the author and audience may think to be the characteristic of that language. The translator has also to consider that this poem is the fruit of an implacable rhyming constraint and formal procedures. By a game of sound combination and symmetrical reflections Khun Suwan makes of poetry "a simple art of mere execution". There are hardly any words for us to hold on to as the language seems to have been methodically dislocated into a round dance of syllables closer to music than to discourse. In this presentation, we will try to cope with the bias commitment the translator comes across and how, even though he has to cling to the few words to be found, he has to be faithful to that unexplainable delight that rises between the lines.

Political dynasties in Thailand after the 2011 general election

Thananithichot, Stithorn
King Prajadhipok's Institute

Politics, Session 7
Lecture Theatre
Thu 24th 10:30-12:00

Political dynasty, a sequence of political leaders considered members of the same family, is one of the interesting topics not only in young and developing democracies but also in long established democracies. This article seeks to understand patterns of family-based politics in Thailand's 2011 House of Representatives election. Drawing on a rich set of data collected from election results in the past decades, this article argues that the political roles and influences of many political dynasties have changed in a more complicated way and tended to increase although some dynasties sometimes experienced defeat in elections. The new patterns have both positive and negative impacts on the strength or weakness of Thai political parties and the electoral behavior of Thai citizens, as well as the progress of Thai democracy.

Social media, activism and Thailand's ongoing political crisis

Thanawathik, Paris
Flinders University

Politics, Session 8
Lecture Theatre
Thu 24th 13:00-14:30

Thailand has experienced an ongoing political crisis since billionaire business tycoon-cum-politician Thaksin Shinawatra was ousted from power in a military coup d'état in 2006. Two opposing activist groups emerged: the 'People's Alliance for Democracy' (PAD); and the 'United Front for Democracy against Dictatorship' (UDD). Thailand's political processes appear more dysfunctional than ever as street protests and sieges become the norm. Increasingly, the conflict between the PAD and UDD is being played out on social media sites. This paper/presentation will examine three matters: how social media is utilised in different ways and for different purposes by the PAD and UDD; how much success has been achieved through social media; and what obstacles exist in Thailand to organisation and protest online.

Normative violence and the Red Shirts' bare Lives: Thainess and its application in the state's use of violence against the Red Shirts in 2010 crackdown

Tongfueng, Patthiya

Social Studies, Phetchaburi Rajabhat University

Conflict, Session 2

EA119

Thu 24th 13:00 - 14:30

This paper seeks to analyse the production of discourses by the Abhisit government to legitimise its use of force during the clashes with the Red Shirts in the summer of 2010. The paper's question was initially derived from an enormous volume of Facebook statuses that expressed support for this use of force against the Red Shirts. This led to the central question of this paper: what were the discourses behind these violent messages and where did they come from? The paper begins by examining samples of Facebook statuses and comments to find similar keywords and ideas lying behind the acceptance and invitation of state violence. It then seeks to find conformity between these keywords and the government's discourses produced during the clashes from observing news reported during this period. The main argument is that violent messages in online social networks were a reflection of the production of discourses by the government during the clashes. Such production happened at different moments which could be divided into four stages; the preparation for the announcement of the emergency decree; the discourse of terrorism; the CRES's anti-monarchy mind map; and Bangkok ablaze and the aftermath. All of these were based on Thainess, the strongest ideology in Thai society that functioned as a norm for the behaviour of its people. The use of Thainess is beneficial to state power holders to gain mass support and label opponents as 'other', portraying them as non-Thai, and causing their lives, according to Judith Butler and Giorgio Agamben, to become bare lives. A bare life is a life of which the loss is not grieved. Therefore violence is acceptable against these 'others'.

Framing the Thai cultural citizen: globalizing cinema in the shadows of censorship

Townsend, Rebecca
Cornell University

Sexuality, Session 2
EA312
Tue 22nd 13:30-15:30

With the rise of the first Thai New Wave cinema in the 1970s and concurrent politicization of the cinematic medium, the politics of censorship became in key respects symbolic of the political turbulence of the decade. Contemporaneously, a national Thai cinema emerged that increasingly found itself at odds with Western cinema, which was often seen by Thai filmmakers to be given unfair favor by the domestic government and distributors. From this a picture emerged of a few daring Thai filmmakers ready to take on both the censors of the authoritarian government as well as Hollywood competitors capitalizing on the Thai market. However, existing analyses risk emphasizing a superficial contrast between the censorship of politically contentious films and the perceived hegemony of international cultural imports at the expense of a more fundamental process, normally the transnational contestation of the power to regulate the Thai social subject. Analysis of censorship documents reveals that both foreign and Thai films were overwhelmingly censored for depictions of sexualized behaviors deemed contrary to Thai culture. This went beyond the blanket censorship of sexual activity or displays of nudity, but rather had a specific logic driven by an emerging sense of what it meant to be a Thai cultural citizen vis-à-vis the west, in particular the United States. While many films were edited to remove a few scenes of nudity, banned films often included themes of abortion, adultery, homosexuality, and prostitution, amongst others. These trends in the censorship of films prevailed regardless of the films' origins and throughout the series of governments in power during the 1970s. This perspective highlights that while much is rightly made of the politics of different governments and the impacts of protest movements, a less noticeable, but yet pervasive campaign to regulate Thai citizens at a cultural and behavioral level continued throughout. An analysis of the body politics of censorship thus diminishes distinctions between foreign and domestic cinema and the significance given to notable activist films to highlight a broader regime that shaped the everyday experience of cinema in the 1970s.

The political implications of directive principles of fundamental state policies in Thailand's constitutions

Toyama, Ayako

Center for Southeast Asian Studies, Kyoto University

Politics, Session 3

EA311

Tue 22nd 13:30-15:00

This study examines the political implications of Directive Principles of Fundamental State Policies in the Context of Thailand's Constitution, comparing them with foreign countries' constitutions. Democratization in Thailand accelerated in the 1990s. As pointed out in many previous studies, the urban middle class and traditional elite increasingly expressed their frustration with the democratically elected government, citing, among other things, corrupt politicians and electoral fraud as problems. The new Constitution was promulgated in 1997, with the ostensible goal of resolving these issues and this goal has been inherited by the current 2007 Constitution. "Constitutionalism" was declared a keyword of the political reform and it was expected that the judiciary would be the institution responsible for resolving these issues. If we examine the 1997 Constitution and the 2007 Constitution carefully, it becomes apparent that both codify various efforts aimed at constraining the National Assembly, comprising representatives of the citizens, and the Council of Ministers. I elucidate that, in contrast to Western-style constitutionalism in which the constitution and laws are employed to protect citizens' rights and to prevent the arbitrary use of state power while respecting democracy in the sense of rule by the majority, Thailand's constitution is structured in such a way that it enables arbitrary restriction of state power, and particularly that of the Council of Ministers, by the judiciary. Further, I point out that, in this measure, both the 1997 and 2007 Constitutions serve to suppress the popular will that is expressed through elections.

Neither Red nor Yellow: Thailand's Southerners' political subjectivity amidst political crisis

Unno, Anusorn
Faculty of Sociology and Anthropology,
Thammasat University

Politics, Session 4
EA311
Tue 22nd 15:30-17:30

How Thailand's southerners took part in the country's current political conflicts commonly known as conflicts between the "Yellow Shirts" and the "Red Shirts" necessitates the rethinking of the widely-held notion of "the southerner." On the one hand, the majority of the southerners who joined the "Yellow Shirts" to chase out the ex-premier Thaksin Shinawatra did not consider themselves "Yellow Shirts" although they share with the yellow shirts their ethico-political stance. In addition, when the Democrat party came to power and the "Yellow Shirts" organization had turned itself into a harsh critic of the Democrat-led government, most of the southerners dissociated themselves from or even rebuked the "Yellow Shirts" for doing so. On the other hand, most of the southerners had no sympathy with the "Red Shirts" movement although many of them share certain socio-economic characteristics with the majority of it. Importantly, apart from the "Red Shirts" relationship with the ex-premier Thaksin Shinawatra, it is the "Red Shirts" alleged attempt to abolish the monarchy that forms the foundation of the southerners' hostility toward the "Red Shirts." From regarding themselves as self-reliant and anti-state with economic self-reliance as explanation the southerners now see themselves as the people guarding the monarchy and the nation. Drawing on an anthropological notion of subjectivity this paper examines the ways in which Thailand's southerners crafted and performed their political subjectivity via their engagement with the country's current political conflicts. It also examines causes, factors, and effects of such a subjectification process.

This case complies with the universal principle”: Article 112 and the question of sovereignty

Unno, Anusorn
Faculty of Sociology and Anthropology,
Thammasat University

Thai Value, Session 1
EA115
Wed 23rd 10.30-12.00

A spokesperson for Thailand's Court of Justice published an article "A-Gong Plong Mai Tok" (A-Gong Could Not Let Go) in a daily newspaper in response to criticisms of the court's ruling in a case of A-Gong who was charged with defaming the monarchy. He argued that critics especially western governments and international organizations got things wrong as the case has undergone regular procedures and the suspect has been granted rights, a process which he claimed is in line with the "universal principle." Importantly, he argued that the king on the one hand is Head of State who is revered by all Thais and the king on the other hand is under the protection of Article 8 of the Constitution and as such anyone defaming, insulting, and threatening the king deserves punishment as stated in Article 112 of the Criminal Code. Shortcomings notwithstanding, his article was warmly welcomed by the majority of Thais whereas "global values" such as freedom of speech and the suspect's rights to bail were ignored. Taking a cue from this case, this paper examines the question of sovereignty in Thailand focusing on the king's political status and the laws relating to him. It examines the way in which the king has become the sovereign, how his sovereignty was codified and exercised, and how this in part led to the current political crisis part of which is the rising number of those charged with defaming the monarchy.

Electoral politics and voting behavior amid violence in Thailand's Deep South

Utarasint, Daungyewa
Australian National University

Politics, Session 5

EA311

Wed 23rd 13:00-14:30

The violence since 2004 in the three southernmost provinces of Thailand provokes a distinctive socio-political turmoil. Studying voting behavior and electoral politics in Thailand's conflict-ravaged Muslim-majority southern provinces over the past thirty years offers a different perspective on the region's political and social dynamics. Most of the literature on the Deep South's conflict uses anthropological, historical, strategic or public policy approaches, rather than the perspective of electoral politics. In fact, studying elections in this region can shed light on aspects of political and social relations that have been under-researched by other scholars. The unique aspect of this research is its focus on how people in Pattani, Yala and Narathiwat behave politically in an "atmosphere of fear". The main question that this research wishes to address is: "How and why people in Yala, Pattani, and Narathiwat vote the way they do vote. By carefully studying the pattern of voting results over the past three decades along with first hand empirical evidence, we can investigate the relationship between elections and violence in this region and can also analyze how various social, political and cultural forces shape the electoral choices of voters. For example, to what degree do religious authority, patron-client relations, economic privilege, involvement in the insurgency or closeness to Thai security agencies influence elector behavior. This study seeks not only to look at the election outcomes but also to uncover the web of relations and interests of various political actors which underlie these results.

Community and development in globalizing world: local movement on land use in Thailand

Uthai, Siya
Humboldt Universität zu Berlin

Environment/NRM, Session 1
EA121
Wed 23rd 10:30-12:00

Globalization is a phenomenon that has transformed patterns of peoples' living around the world. As the world is interconnected by globalization, not only are the economic aspects of nations changed, but so too are social institutions generally. Global trends have produced new distinctions and new familiarities of social substances and identities.

In the 1990s, globalization became the new trend of modernity for government, private sectors and many scholars. Globalization seems to point to a borderless world. Thailand's economic policy was opened rapidly to the global market economy through the welcoming of foreign direct investments (FDI) to help create an industrial hub of the region. At the same time, land came to be treated increasingly as a marketable commodity and created a top-ranking capital between community and state power. The research from TDRI indicated that land and land use are the second-most important aspect of the natural resources issue of Thailand.

The concept of modernization that produced the development discourse would be described by the theorizing of 'Third World' development. The concept of Arturo Escobar (1995) reveals the theorizing of 'third world development' in terms of a development discourse by western institutions as a model of modernity, which in turn transformed the national development policy of Thailand and other countries. The instruments included a new form of political practice, new social movements and a process of redefining knowledge.

The research aims to clarify: how does global capitalism, within the context of competition over land use, transform local community participation into new social movements as a response to globalization? The interdisciplinary research is conducted on two levels, a policy level and a community level and involves qualitative and quantitative methods. Relative deprivation theories and discourse analysis are applied in the analysis.

Keywords: land use, development discourse, local participation, globalization

The politics of orthography: literacy and the cultural alienation of Khmer speakers in Northeastern Thailand

Vail, Peter
National University of Singapore

Borders, Session 4
EA116
Wed 23rd 10:30-12:00

The geopolitical border between Northeastern Thailand and Northwestern Cambodia follows, for the most part, the watershed of the Dangrek mountain range, which, while geographically pragmatic, nevertheless divides the Khmer-speaking peoples of that region into two different nation-states. Over a million speakers of Khmer live north of the border (in southern Isan), and they interact, to varying degrees, with Khmer in Cambodia through ongoing trade relations, kinship and social ties, and migratory labor. Since the border was drawn, however, and especially since the Cold War, the Thai state has sought to Thai-ify Khmer speakers of southern Isan, and alienate them from cultural connections to lowland Cambodians. This paper will examine one key area of such cultural alienation, namely Khmer-language literacy, the suppression and historical erasure of which has served to bolster the geopolitical border in subtle linguistic ways. Recent attempts at revitalizing Khmer literacy, intended by its proponents to rekindle cross-border ties and pan-Khmer identity, has thrown into sharp relief the complex identity issues at stake among people along the border, and evinces the iconic roles that orthography and literacy play in concretizing political boundaries.

Remaking Thai sovereignty through private environmental regulation: transnational eco-certification in Thailand

Vandergeest, Peter
Geography Department, York University

Environment/NRM, Session 3

EA121

Wed 23rd 15:00-16:30

This paper focuses on ways that transnational eco-certification in the fisheries, aquaculture, forestry and plantation sectors remakes public and private regulatory authority in these sectors. The rapid expansion of eco-certification in Thailand and elsewhere is being driven primarily by northern buyers, who employ private sector certification companies to audit producers against a variety of standards as a way of meeting company commitments to buying only certified seafood—largely to build brand and reduce their exposure to reputational risk. The paper will focus on how actors who provide private eco-certification services create territories over which claims of regulatory authority are made with respect to green standards. In doing so, eco-certification can be seen as encroaching on, or remaking, the regulatory mandates of specific state agencies, including those involved in resource management, environmental protection, and labour relations. Eco-certification thus remakes state sovereignty in ways that blur the lines between private and public authority. State agencies are reacting in diverse ways, sometimes facilitating, and sometimes rejecting eco-certification. The paper will outline several distinct cases in Thailand to explore differences in how state agencies have responded to the remaking of authority and sovereignty through transnational eco-certification.

Through a foreign lens: patriotic and expatriate photographers in Thailand 1970-2010

Veal, Clare
The University of Sydney

Art and design, session 3
EA406
Tue 22nd 15:30-17:30

Since the introduction of the camera to Thailand upon the orders of the French Bishop Pallegoix, in 1845, photography in Thailand has always involved contact with non-Thai photographers. While the influence of colonial photographers on local populations in other Asian contexts has been extensively analysed, little attention has been given to how foreign photographers may have influenced the development of photographic styles in a non-colonial or semi-colonial country like Siam. Also unclear are the specific modalities of stylistic exchange occurring after the introduction of photography to Siam and the mastery of the medium by local people and the influence such exchanges may have had on the development of local photographic styles. By comparing the productive output of local and expatriate photographers in Thailand, in relation to their respective imaginative fields, or to borrow Bourdieu's term, their respective habitus, these specificities of photographic stylistic transfer and exchange will be determined. Significant to this discussion are also the limitations on representation operating in relation to the positioning of photographers as 'Thai' or 'non-Thai'. Furthermore, given the increasing ease of photographic production and exchange implicit in technological developments associated with globalising forces from the 1970s onwards, the validity of "Thai photography" as an analytical term, which implies the existence of a local, unique photographic style, will also be considered.

Blood and state violence in the 2010 street protests in Bangkok

Viernes, Noah

Global Studies Program, Akita International University

Conflict, Session 2

EA119

Thu 24th 13:00 - 14:30

The urban street is a significant canvas within the material cartography of the nation-state's spatial frontier. Between March and May of 2010, the United Front for Democracy Against Dictatorship (UDD), the largest assemblage of street protestors in Thai political history, also known as the "red shirts," painted Bangkok red. Each protestor donated 10 cubic centimeters of blood to be poured at several sites, including the Government House of Thailand and the Prime Minister's residence. Other vials were used to paint murals along the walls of the Old City. The intensified aesthetic presence of Thailand's rural voting majority challenged a historic marginality in the Thai polity, and was one of many semiotic tactics that foreshadowed the violence of the eventual military intervention under the name "Operation Reclaim Space." These violent spaces often unfold as perspectival dispositions of power within chromatic regimes of contestation and are weaved into an urban landscape of war and state violence. The city itself was perceived as a wounded body, while the red shirts—as Thongchai Winichakul (2010) so observed at the time—were heavily objectified as germs invading the sanitary walls of the city. This paper compares these two competing aesthetic regimes, one driven by an intensification of presence, the other by a sanitized urban spatial order.

Ephemeral resources for Thai studies

Viravong, Sophie
Librarian Mainland Southeast Asian Unit
National Library of Australia

History/ historiography, Session 1

EA115

Wed 23rd 13:00-14:30

The Thai collection at the National Library of Australia offers extraordinary resources for researchers, especially in the fields of humanities and social sciences. In addition to the collection, we have been making significant progress in building our collections of topical and ephemeral materials. In this presentation I will focus on just two aspects of this acquisition program: web site archiving and political ephemera.

Consistent with the Library's strategic priority to prefer digital format over print where digital is available, significant resources are being invested in the ability to capture and retrieve digital content from websites. In relation to the Thai collection, we have been actively creating and maintaining topical collections within the Archive-IT web archiving service (<http://archive-it.org/>) focussing on civil society and electoral politics in Thailand. In this talk, I will introduce some of these collections, highlighting the benefits of being able to access critical online sources that do not otherwise persist for long in the tumult of Thai political cyberspace.

In recent years the Thai unit has been building its collection of political and civil society ephemera, such as banners, scarves, masks, bill, t-shirts, clappers and similar colourful expressions of Thai polity, as well as webpages, posters, t-shirts etc. These are ephemeral artifacts unless somebody takes care to collect, store and make them available. Our collection of Thai ephemera offers important insights into contemporary and recent life of the Thai people. I will share images of several of these interesting items and demonstrate how to find them in our catalogue.

Putting global norms into place: the politics of Thailand's monetary policy reform since the 1997 financial crisis

Vorapongse, Pongsiri

The Department of Politics and International Studies (POLIS)

University of Cambridge

Political Economy, Session 2

EA406

Thu 24th 10:30-12:00

In this paper, I seek to explain the causes and consequences of Thailand's monetary policy reform that originated in the aftermath of the 1997 financial crisis. Taking a constructivist approach, I examine Thailand's adoption of global norms in central banking, including inflation targeting and de jure central bank independence. The paper makes three primary arguments. First, the Bank of Thailand's loss of legitimacy and moral authority was crucial in explaining the origins of the reform. In this regard, the reform marked the BOT's attempt to formalise its credibility and autonomy, which had previously been founded on the personal qualities of past governors and on an informal institutional ethos. Second, the reform was conditioned by the country's unique political developments. In particular, the rise of an elected government with a tendency to centralise policymaking and the military coup of September 2006 had significant impacts on Thailand's monetary policy reform. Third, despite the passage of the amendment to the central bank law in 2008, the new "rules of the game" in monetary policy are yet to be agreed upon and adhered to by relevant actors. The post-reform institutional arrangements have undermined policy coordination between the BOT and the Ministry of Finance, making it more difficult for the central bank and the government to resolve their macroeconomic policy disagreements.

Local level politics: a new challenge for Thai political parties?

Waitoolkiat, Napisa

Chiang Mai University

Politics, Session 1

EA121

Tue 22nd 15:30-17:30

This study examines the linkage between political parties and local level elections for Sub-district Administrative Organization heads in Thailand using cases from four different regions. Although Thailand has had elections at local levels (provincial, city, and sub-district levels) since 1994, the direct election of executives at the sub-district level only began in 2003. This change has allowed room for parties to expand their strongholds into local level politics. This paper argues that though the law has never required candidates to be members of political parties at local-level elections, candidates backed by parties are likely to win in the elections as compared to those who run as independents. Particularly, the paper contends that it is the combination of regional influence of local 'bigwigs' and their vote canvassing networks with the financial advantage of party support, rather than the latter per se, which determine the electoral victory of particular candidates. Ultimately, local politics represents a dynamic area of Thai democracy where political parties have only recently come to play a dominant role.

The regional networks of the 1902-1904 Shan rebellion

Walker, Andrew

Australian National University

Borders, Session 3

EA116

Tue 22nd 15:30-17:30

This paper explores this symbiosis between sedition and state-making in the context of the Shan rebellion, which broke out in the northern chiefdom of Phrae in July 1902. The Shan rebellion is relatively well known in Thai historical studies. It is conventionally described as a short-lived uprising, prompted by local discontent about the growing regulatory power of the Siamese state. It was easily crushed by forces mobilised by the Siamese king, and it played an important role in encouraging the Siamese to strengthen their administrative grip on the northern provinces. Understood in these terms, the rebellion fits well within a dominant narrative of the Thai nation-state, according to which national unity was brought about by the effective leadership of the royal administration in Bangkok. In this paper I don't intend to challenge this version head on. Instead I hope to move it somewhat off-centre by placing the rebellion in a more inclusive cross-border and transnational frame. Rather than being a two-dimensional struggle between discontented Shan and the expanding Siamese state, the rebellion was a multi-faceted encounter with competing processes of state-making in the borderlands of Siam, Burma and French Indochina. Of particular interest is the way in which the rebellion, and the regional networks it sought to mobilise, intersected with the "biography" of the recently established border between Siam and French Indochina. This marker of modern state power was defined in the Franco-Siamese treaty of 1893, but the cartographic facts of the treaty marked only its birth. The Shan rebellion is an important episode in the border's rather awkward adolescence.

Thailand's disastrous rice-pledging scheme

Warr, Peter

Australian National University

Rural issues, Session 2

EA404

Thu 24th 13:00 - 14:30

Raising the price of rice received by Thailand's rice farmers was a key promise of the ruling Pheu Thai Party at the 2011 elections. Critics of the scheme predicted an economic and political disaster. They were right. A commodity subsidy is in any case a defective instrument for assisting poor farmers. The vast majority of the benefits go to the largest farmers – those who sell the most. Poor farmers have little if any rice to sell after their own consumption requirements are met and receive correspondingly very little of the benefits from a commodity subsidy. Better instruments must be found to assist Thailand's poor rural people.

Malay Writings by Sufi-Legist Authors in Southern Thailand: Islam, the Middle East and Nation Identity

Walker, Dennis
Monash University

South/Islam, Session 1
EA403
Tue 22nd 11:00-12:30

The Shafi'ite scholasticism articulated from Shaykh Dawud al-Fatani's line of Patanian intellectuals was a distinguished and flexible blend of macro-history with the Malay homeland's interests and its language identity. On the one hand, Patani Arabophone intellectualism went far beyond today's Patanian, Malaysian or Indonesian neo-salafis in the range of elements from the whole Arab world that it took in. The Patanian Shafi'ite corpus took in the whole extent of the history of the Arabs and raced over the diverse religious and intellectual sciences that they promoted --- as against the salafis' blinkered concentration on the earliest period of Islam because most of what came later was bad or degenerated or not Islam, or intellectual claptrap at best, as their thoughts run. Hanbalites, Wahhabism and post-modern salafism have not inflated the status of prophets, but the Patanian Shafi'ite scholastics addressed more deeply the problematic of human frailty, fallibility and latent corruptness in applying Islam to order politics and society. This may foster the evolution of plural electoral parliamentarism in an autonomous or independent Patani. The old Shafi'ite mystic scholasticism of Patani bequeathed flexible attitudes that the interpretation of Islam had never been sewn up, at least as a totality. Islam had not received a final closed total interpretation and praxis either in the Middle East or in a later culmination in their own good selves. If Islam had yet to be perfectly implemented as a state ideology, the Muslims had never become shambolic: their classical Arab governments and successor-states including the Patanian had implemented much that is in Islam despite some inattention and elite abuses. There was in Patanian scholasticism strong scrutiny of at least the groups of humans that implemented Islam, or upon whom elites imposed an "Islam". There was critical scrutiny of Sufis who went too much their own way, of royalty, aristocrats and despots, and even criticism of some bygone Hebrew prophets (although not of the Prophet Muhammad), and of men of the Islamic law fixated on outward physical movements. Overall, this was not an ethos that went in for cults of the perfect individual or a Perfect Leader, but for scrutiny of most leaders and groups that might proffer themselves to lead.

Community wellbeing in the Northeast of Thailand: the social quality perspective

Weeranakin, Pattaraporn

Faculty of Humanities and Social Sciences, Khon Kaen University

Rural issues, Session 2

EA404

Thu 24th 13:00 - 14:30

The concept of wellbeing has become recently widespread both in academic circles and policy circles. While disagreement over the concept of wellbeing has continued, there have been considerable tools or measurements developed. However, measurement of wellbeing is largely focused on that of individuals, whereas measurements of collective or community wellbeing remain underdeveloped. This paper examines and develops the measurement of wellbeing of communities in the Northeast of Thailand. Not only the wellbeing theory, but the concept of social quality is adopted to develop the structure of measurement. This paper is based on a review of relevant and existing papers and reports. It proposes a structure of indicators to measure four domains of community wellbeing, namely 1) community strengthening, 2) trust, 3) social inclusion, and 4) social empowerment.

The birth of IVF in Thailand

Whittaker, Andrea
Monash University

Health, Session 1
EA310
Wed 23rd 10:30-12:00

It is over twenty years since the arrival of Thailand's first IVF baby, 'Mung Ming' from Chulalongkorn Hospital. This paper charts the history of IVF in Thailand, by describing various key moments in the public life of these technologies. At one level it is a history dominated by scientific 'firsts', and celebrity cases, and debates over ethical dilemmas posed by the new technologies. These helped define infertility as a treatable 'disease' and created new categories of 'patients' and a proliferation of new meanings attached to infertility, family, reproduction and technology. But it is also a history that includes events that posed serious challenges to the public perception of IVF doctors as brilliant and benevolent. I demonstrate the ways in which the global technologies of assisted reproduction have become naturalised into the reproductive repertoire of Thai couples with consequences for Thai definitions of motherhood, kinship and gender relations. I draw upon extensive media material from both Thai and English language newspapers, books and internet sources as well as interviews with reproductive specialists.

Neo-liberalization of nature through payment for ecosystem services: views from below

Wittayapak, Chusak
Chiang Mai University

Environment/NRM, Session 3

EA121

Wed 23rd 15:00-16:30

The great flood of 2011 has become the wake-up call for Thai society concerning environmental management. The Nan River accounts for 45 percent of water discharge into the Chao Phraya River. A massive expansion of feed corn cultivation into the watershed forest has been singled out as the most crucial problem of the Nan watershed, in terms of deforestation and the contamination of water resulting from the use of chemicals in agriculture. Payment for Ecosystem Services (PES) through the Nan Watershed Fund has been introduced as a policy tool to create incentives for the farmers to give up feed corn cultivation and change land use behavior to achieve a healthy ecosystem as well as sustainable livelihoods. The paper identified the assemblages of elements configuring the expansion of feed corn cultivation. These contributive factors included the populist policies of national government, loan promotion, a supply chain extending from production materials and unlimited demand for feed corn from a giant agri-business, and a farmer network of patron and client relations. Local actors, although they appreciated the fund, were cautious about how to operate it. They emphasized the question of whether or not the people participated in watershed fund management. Local actors tended to trust community-based natural resource management (CBNRM), mostly on the part of local administrative organizations, and expressed a distaste for the state command-and-control approach. They were suspicious that the market-oriented approach might undermine the traditional communal management of forests on the basis of collective action and local institutions. Viewed from the axis of command-and-control, CBNRM, and PES, watershed forest management may have to settle for hybridized systems.

New Thai Cinema and Rereading Nationalism in Action Film

Wongchalard, Natawan

English and Foreign Languages University, Hyderabad, India

Cinema, Session 1

EA312

Tue 22nd 15:30-17:30

The action genre of films enjoyed commercial popularity and industrial recognition for nearly four decades before the emergence of TV, multiplexes and rental video stores in the early 1980s. The current situation of action film production has cast doubt on the future prospect of the genre. Various factors have contributed to a declining trend of production, including a change in film viewing culture from being a popular activity to being an integrated part of urban middle-class culture, the extinction of star system and the domination of Hollywood films. However, just like the horror genre, and comedy, action remains one of significant genres not only because of its popular appeal but also its industrial contribution. Even though the action genre is no longer favored by a new group of multiplex audiences, its potentiality in the global film market, operating within the available formats of distribution particularly DVD and cable TV, can bring about commercial success and recognition for both films and stars. It is generally perceived that action film is excessively populist while carrying a weak political message and having poor cinematic aesthetics. One of Tony Jaa's films *The Protector* (Tom Yum Koong, dir. Prachya Pinkaew, 2005), for example, has largely been criticised for its poor dialogue especially that delivered by the hero. "Chang ku yuu nai?" (Where is my elephant?) has become a popular line often referred to in a contemptuous manner by both critics and audiences who were not impressed by the film's meager and repetitive dialogues delivered by the hero. In my project, I am attempting to foreground the issues of Thai action cinema after 1997 using a different framework, following Yvonne Tasker (1995) who argues that action cinema "raises at an immediate level the significant silence of the heroes, the primacy of the body over the voice in the telling of these stories" (11). It is also recommended that popular culture, to which action cinema belongs, should take into account the participation of the audience. This presentation, as a part of one chapter of my research, will discuss the context of New Thai Cinema which serves as a platform for generic characterization, at the same time opening up a space for the audience to make meaning of the film. A brief discussion of *The Protector* will be included.

A critical discourse analysis of the 'ladder of knowledge series', the first English language textbooks in Thailand

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History/historiography, Session 3

EA115

Thu 24th 10:30-12:00

This research analyzes the 'Ladder of Knowledge Series', the first English language textbooks in Thailand. They were written by Sir Robert Morant, a British civil servant hired by King Rama V to tutor his sons and court children in the 19th century. The research employs critical discourse analysis (CDA) and focuses on the presentation of both language and culture in the series. It argues that the textbooks were not only designed to teach English, but also to transmit the ideology of British imperialism and its discourses of power. The textbooks served the interests of the Siamese ruling class by teaching students how to act as the new generation of rulers and elites. Furthermore, the textbooks introduced the students to the concept of modernization to prepare them as subjects and shapers of social and economic change. English language studies in Thailand have privileged pedagogy and the classroom context as their legitimate field of enquiry, so there has been little room for other approaches. No studies have explored English language textbooks in Thailand from a CDA perspective. This research is the first to dust off the long-forgotten but very important 'Ladder of Knowledge Series' and to link Thai history to textbook analysis. It will help English teachers in Thailand to realize that, like past English language textbooks, current textbooks are a site of discursive construction and negotiation. Without this realization, the discourse of power is perpetuated.

Kaleidoscopicity and the transformation of Foucault's thought in Thai buddhocentrism: the case of Anan Ganjanapan

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Buddhism, Session 3
EA119
Tue 22nd 15:30-17:30

Travelling theory always carries its own language. The language of Western theory in the social sciences and humanities, which is full of obscure and incomprehensible jargon, can be a huge obstacle for Thai readers, who may end up thinking that the whole field of critical theory is simply too Western to understand. The works of French philosophers such as Gilles Deleuze and Jacques Ranciere, and even the more accessible ones such as Michel Foucault, encounter this problem. If the importation of French thought is not localized or adjusted to the Thai structure of abstract thinking based on Buddhism, then it is too difficult for the locals to understand. As the Thais would say, “the smell of milk and butter” is still there, meaning the resonances of Western views remain too strong. Under the structure of Thai Buddhist-nationalist modes of thought, if these alien theories are applied directly to understand Thai society, then they can lead to Thailand being misinterpreted. Western theory thus needs a mediator, in particular Buddhocentric thought. Western theory needs to be evaluated through Thai modes of thought, as the framework for the possibility of its use both for understanding and liberation. The work of Anan Ganjanapan, a well-known Thai anthropologist who utilizes Western theories, is a case in point. In this paper, I will consider how Anan tries to absorb Western theories in his daring attempt to make a theoretical break-through of the limits of the binary oppositions of Western metaphysics.

Communicating the hazardous disease along the Thai-Lao border

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Borders, Session 9

EA116

Thu 24th 13:00-14:30

Since Avian Influenza (AI) or bird flu emerged in 1997 and its widespread re-emergence in 2003, the avian virus H5N1 subtype has spread in over 60 countries from Asia to Europe and Africa. One year later AI had become a threatening disease in Thailand and countries in the GMS region. During the time of uncertain knowledge regarding this emerging disease, media has limited guidelines on how to effectively cover the disease.

This article focuses on media coverage of AI in borderlands and its effects on the people at the borders. The research method divides into two parts, which are media content analysis and field work study covering Thai-Lao border area of Chiang Khong District in Chiang Rai Province of Thailand and Huay Xai in Bo Keo Province of the Lao People's Democratic Republic.

Results suggest that news media constructed a social reality of AI emphasizing avian flu as a "threatening disease". Most stories made reference to the threat of H5N1 virus by using fear appeal, overemphasizing and sensationalizing virus related disaster and death. Such an approach in health communication, traditionally aims to raise awareness and action to prevent infection in the community. However, this study finds that the fear appeal message generated different effects on people at the borderland. Rather, it emphasized the boundaries among people of the study areas, demarking "them" versus "us". The boundaries emphasized also create different accounts of the "geographies of blame" for outbreaks of bird flu.

The Emergence of the Saudi's interpretation of Islam in Southern Thailand: A study of theological reform on Sunnah and Bid'ah of the Salafī movement led by Shaykh Dr. Ismail Lutfi Chapakia

Yahprung, Aryud
Ramkamhaeng University

South/Islam, Session 2

EA403

Tue 22nd 13:00-14:30

Shaykh Dr. Ismail Lutfi Chapakia al-Faṭānī (1950-), the Saudi trained 'ālim, along with others Patani 'ulamā' of his time who also graduated from the Haramayn (Mecca and Madinah), began to advocate for Islamic reformism in Patani, Southern Thailand in 1986. This evolved into a loose movement and has since culminated in their establishment of the Yala Islamic University in 2002. Calling themselves Salafī, followers of the Salaf (early companions of the Prophet), this movement believes that the problems of the Malay Muslims society in the Deep South are due primarily to their deviation from the true faith as prescribed by the two sacred sources, the Qur'ān and the Sunnah (Prophet Tradition), and the Salaf's understanding of Islam. The Salafī, influenced by the Saudi's interpretation of Islam, urged their Patani Muslims fellow to return to, and strictly (read literally) follow the sacred sources, and purify Islamic ideas and practices from innovation (bid'ah) and accretion of the past Indic ideas and cultures. The Salafī movement advocated for social change through tarbiyyah (education) by working within the Thai constitutional framework.

The paper examines the theological reform, namely Sunnah and Bid'ah, propagated by the Salafī movement of Shaykh Dr. Ismail Lutfi Chapakia al-Faṭānī. It argues that the Salafīs have had to compromise their initial unequivocal position on following the Sunnah and rejecting Bid'ah in the wake of ethno-religious conflict in southern Thailand, where parochial culture of Indic past has been integrated into the Muslim identity of Patani vis-a-vis identity imposed by the Thai state. Therefore, Sunnah as understood by the Salafī as the Sunnah of the Prophet in the Ḥadīth-form was revised to mean The Mainstream-Middle-Path Community (Ahl al-Sunnah wa'l-Jamā'ah) to accommodate the majority of the Patani Muslim of southern Thailand who are still attached to the Malay norm and traditions (adat).

Violence challenging nationalism

Zackari, Karin

Human Rights Studies, Lund University

Conflict, Session 1

EA119

Thu 24th 10:30 - 12:00

This paper explores how certain violent performances, as seen in 1973-76 or the spring of 2010 in Bangkok, have the potency to challenge, not only the political system at the time, but the whole nationalist myth of unity. One argument is that certain societal conflicts are intrinsic to construction of a consensus on Thai citizenship and nationalism. As a cardinal component in the performance of a nation-state, violence can be external and directed towards other states or their members, or internal and aimed at its own citizens. In its institutionalised form the state-monopoly of violence aims at upholding 'order', justified typically as 'defence' of 'national interests and goods'. Different types of violence, through control and disruption, can be direct or indirect tools of state-power to limit political freedom and, by extension, the foundations of the political realm. Politically motivated violence can, however, also be used by citizens to claim political freedom and space. Following that, citizens utilise violence for negotiating their status as political participants. In an otherwise agreed version of Thai nationalist history, in which cultural sameness transcends conflict, these events have to be partly silenced. Not because they show resistance to specific politics or inequality among citizens. Rather they reveal a contestation within Thai nationalism as they point to the citizens' actual potential and will to be full agents and participants. Thus they challenge a fundamental question of nationalist projects, i.e. inclusion or exclusion in the political community.

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