

**MAHIDOL - UKM III**

THE THIRD INTERNATIONAL MALAYSIA-THAILAND  
CONFERENCE ON SOUTHEAST ASIAN STUDIES



# Defining Harmony in Southeast Asia: Competing discourses, challenges and interpretations

**29 NOVEMBER – 1 DECEMBER 2007**

## PROGRAMME AND ABSTRACT BOOK

Venue:

Mahidol University International College (MUIC)  
Salaya Campus, Nakhon Pathom  
Thailand

*Jointly organized by:*

Mahidol University International College  
Thailand

Faculty of Social Sciences & Humanities  
Universiti Kebangsaan Malaysia

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**‘Defining Harmony in Southeast Asia: Competing Discourses, Challenges and Interpretations’**

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## MESSAGE FROM THE DIRECTOR

It gives me great pleasure to welcome you all to the Third International Malaysia-Thailand Conference on Southeast Asian Studies. This conference is the fruit of an ongoing cooperative project between MUIC and the Universiti Kebangsaan Malaysia, and I am particularly pleased to welcome our colleagues from Malaysia here today: you have become our friends, and now are our honoured guests.

We gathered first just over four years ago in October 2003, here at Salaya, under the conference theme of 'Malaysia and Thailand in the 21<sup>st</sup> Century'. Next, two years ago, we met again, in UKM's splendid campus at Bangi to discuss issues under the heading of 'Dialogue Across Borders: Cooperation Amidst Cries'. Today, you return to Salaya and the conference theme is 'Defining Harmony in Southeast Asia: Competing Discourses, Challenges and Interpretations'.

Let me express the hope that our discussions over the next few days will prove stimulating and illuminating, and that this developing partnership between our two institutions will go forward from strength to strength.

A handwritten signature in black ink, appearing to read 'Ch. Brockelman'.

PROF. CHARIYA BROCKELMAN

Director

MAHIDOL UNIVERSITY INTERNATIONAL COLLEGE



## **MESSAGE FROM THE SOCIAL SCIENCE DIVISION CHAIRMAN**

On behalf of all members of the Social Science Division at MUIC may I offer you all a most warm welcome to this Third International Malaysia-Thailand Conference on Southeast Asian Studies organized jointly with our friends and colleagues at Universiti Kebangsaan Malaysia.

When we last met, two years ago in Bangi, our friends at UKM provided us with a memorable few days for the thoughtful exchange of ideas as well as an introduction to the gracious hospitality of Malaysian culture. Now, it is our turn to reciprocate. So, let me say how pleased we are to see you here and I trust that our discussions together will prove to be as productive and enlightening as those at our last meeting.

**ASSOC. PROF. PETER SMITH**  
Social Science Division  
MAHIDOL UNIVERSITY INTERNATIONAL COLLEGE

## CONFERENCE PROGRAMME

### DAY ONE: Thursday 29 November 2007

Time	Venue/Theme	Programme
8:00-9:00	Seminar Room (1210)	<b>Registration</b>
9:00-9:30		<b>Welcome Coffee</b>
9:30-10:00		<ul style="list-style-type: none"> <li>- Welcome speech by Director, Mahidol University International College, <b>Professor Dr. Chariya Brockelman</b></li> <li>- Welcome speech by Deputy Vice-Chancellor (Industry and Community Relations), Universiti Kebangsaan Malaysia, <b>Professor Dr. Saran Kaur Gill</b></li> </ul>
10:00-11:00		<ul style="list-style-type: none"> <li>- Keynote Speech by Vice Director, Mahidol University Research Center for Peace Building, <b>Assistant Professor Dr. Parichart Suwanbubha</b></li> </ul>
11:00-12:00	Seminar Room (1210)  <b>Chairperson: Dr. Peter Smith</b>	<u><b>FIRST PLENARY SESSION</b></u>  <ul style="list-style-type: none"> <li>- <b>Sharifah Mastura Syed Abdullah (UKM)</b> Transboundary Haze: The Role of Malaysia and ASEAN</li> </ul>
12:00-13:00	Salaya Pavilion Hotel	<b>LUNCH</b>
13:00-14:00	Salaya Pavilion Hotel  <b>Chairperson: Dr. Peter Smith</b>	<u><b>SECOND PLENARY SESSION</b></u>  <ul style="list-style-type: none"> <li>- <b>Saran Kaur Gill (UKM)</b> The Complexities of Language Concerns in a Multi-Ethnic Nation</li> </ul>
14:00-16:00	Salaya Pavilion Hotel  Session 1: Education and Communication  <b>Chairperson: Dr. Peter Smith</b>	<ul style="list-style-type: none"> <li>- <b>Kaewta Muangasame &amp; Naphawan Chantradoan (MUIC)</b> Crisis Communication Plan: A Case of the Negative Events in Thailand and Effects on Tourism Businesses</li> <li>- <b>Tang Siew Mun (UKM)</b> Searching for Security through the Haze: An Examination of the Complexities of Intra-ASEAN Cooperation</li> <li>- <b>Nicholas Ferriman (MUIC)</b> A Comparison of the Impact of the Home Literacy Environment on the L1 Reading Frequencies of Students from Two Different Universities: Implications for the Learning of an L2</li> </ul>

Time	Venue/Theme	Programme
		<p>- <b>Takayoshi Fujiwara &amp; Brian J. Phillips (MUIC)</b> Personal Epistemological Development during the Undergraduate Education: Beliefs about Knowledge and Knowledge Acquisition of Thai University Students</p>
16:00-16:30	Salaya Pavilion Hotel	<b>Coffee Break</b>
16:30-18:30	<p>Salaya Pavilion Hotel</p> <p>Session 2: Manifestations of Harmony</p> <p><b>Chairperson:</b> <b>Dr.Marja-Leena Heikkilä-Horn</b></p>	<p>- <b>Noraini Md. Yusof (UKM)</b> Trading Spaces: An Analysis of the Immigrant Communities and Their Compromise for Harmony in Selected K.S.Maniam's Fiction</p> <p>- <b>Jamaluddin bin Aziz (UKM)</b> Hybridity and Harmony: Lessons from Yasmin Ahmad's Films <i>Rabun</i> and <i>Sepet</i></p> <p>- <b>Kavithan Ganesan (UMS)</b> Being Indian VS Being Malaysian in K.S. Maniam's Selected Works; A Portrayal of Struggle for Assimilation within Mainstream Society</p> <p>- <b>Mala Rajo Sathian (UM)</b> Thai-Malaysia Relations: Celebrating 50 Years of 'Harmonious' Co-Existence</p>
19:00-21:00	Salaya Pavilion Hotel	<b>RECEPTION DINNER</b>

## DAY TWO: Friday 30 November 2007

Time	Venue/Theme	Programme
9:00-10:00	Salaya Pavilion Hotel  <b>Chairperson:</b> <b>Dr. Wariya Chinwanno</b>	<b><u>THIRD PLENARY SESSION</u></b>  - <b>Lalita Sinha (Universiti Sains Malaysia)</b> Harmonious Echoes from the Past: An Esoteric Interpretation of Hang Tuah's Journey to India
10:00-12:00	Salaya Pavilion Hotel  Session 3: Religion and Ethnicity  <b>Chairperson:</b> <b>Dr. Wariya Chinwanno</b>	- <b>Jayum A. Jawan, Zaid Ahmad &amp; Mohd Mahadee Ismail (UPM)</b> Religious Tolerance in Malaysia: A Case Study in the Peninsular  - <b>Marja-Leena Heikkilä-Horn (MUIC)</b> Challenges to Ethnic Harmony in Burma: A Historical Overview  - <b>Thanida Boonwanno (CU)</b> Marginalization as a Result of Statelessness: A Case Study of the Thai Undocumented People from Rom Thai Village  - <b>Patise Chuaykunoopakan (MUIC)</b> Historical Ethno-Symbolism and the Study of the Mon Ethnicity in Thailand
12:00-13:00	Salaya Pavilion Hotel	<b>LUNCH</b>
13:00-15:00	Salaya Pavilion Hotel  Session 4: Policies and Politics  <b>Chairperson:</b> <b>Dr. Matthew Copeland</b>	- <b>Ismail Suardi Wekke &amp; Sidratahta Mukhtar (UKM &amp; UI)</b> Students' Movement and Political Participation: Research on the Associations of Islamic Students in Indonesia  - <b>Suprajaka &amp; Ratnawati Yuni Suryandari (University of Gadjah Mada &amp; UKM)</b> Inequitable Land Usage in East Java (1971-2005): Impact on the Socio-Cultural Livelihood of Farmers  - <b>Eugene Jones (MUIC)</b> Southeast Asia in the New Cold War: A Socialist Analysis
15:00-15:30	Salaya Pavilion Hotel	<b>Coffee Break</b>
15:30-17:30	Salaya Pavilion Hotel Room 1  Session 5: Language in ASEAN  <b>Chairperson:</b> <b>Dr. Saran Kaur Gill</b>	- <b>Yuyun Wahyuningrum (MU)</b> Searching Harmony in Asean Relationship with Civil Society  - <b>Umayyah binti Haji Umar (UM)</b> Language and Ethnic Relations –A Case study on Reverse Situations: Thais, a Minority in Kedah Malaysia and Malays a Minority in Pathum Thani in Thailand  - <b>Noraini Ibrahim (UKM)</b> Maintaining Harmony at Work: The Role of the Judge in the Malaysian Courtroom

<b>Time</b>	<b>Venue/Theme</b>	<b>Programme</b>
15:30-17:30	<p>Salaya Pavilion Hotel Room 2</p> <p>Session 6: Education and Youth</p> <p><b>Chairperson:</b> <b>Dr. Lalita Sinha</b></p>	<ul style="list-style-type: none"> <li>- <b>Dale Rorex (MUIC)</b> Pedagogical Thoughts: Education, Critical Literacy, and Cultural Identity in a Democratic Society</li> <li>- <b>Tan Kim Hua (UKM)</b> - Maintaining Harmony in Online Chats</li> <li>- <b>Lynken Ghose (MU)</b> Competing Views of Higher Education</li> <li>- <b>Ninja Weissinger (MUIC)</b> Cultural Globalization: The Impact of the Farang on Thai Identity</li> </ul>



### DAY THREE: Saturday 1 December 2007

Time	Venue/Theme	Programme
9:00-10:30	<p>Salaya Pavilion Hotel</p> <p>Session 7: Migrant Workers</p> <p><b>Chairperson:</b> <b>Dr. Tang Siew Mun</b></p>	<ul style="list-style-type: none"> <li>- <b>Azizah Kassim (UKM)</b> Ethnic Diversity &amp; Cross-Border Migration in Malaysia: Identifying Areas of Conflicts &amp; Coalition</li> <li>- <b>Ismail Suardi Wekke &amp; Cholichul Hadu (UKM &amp; U Airlangga)</b> Migrant Worker and Cultural Identity: A Bridge between Cultures</li> <li>- <b>Peichun Han (Waseda University)</b> Hidden Inbetween-ness: An Exploration of Taiwanese Transnational Identity in Contemporary Japan</li> <li>- <b>Jan Tahir Babar (Uppsala University)</b> Legal Protection, Integration and Development for Migrant Worker in GMS</li> </ul>
10:30-11:00	Salaya Pavilion Hotel	<b>Coffee Break</b>
11:00-13:00	<p>Salaya Pavilion Hotel Room 1</p> <p>Session 8: Gender Issues</p> <p><b>Chairperson:</b> <b>Dr. Eugene Jones</b></p>	<ul style="list-style-type: none"> <li>- <b>Zaharah Hassan (UKM)</b> Women's Leadership Styles in Promoting Community Development</li> <li>- <b>Bahiyah Dato Hj Abdul Hamid et al. (UKM)</b> Linguistic Sexism and Gender Role Stereotyping in Malaysian English Language Textbooks</li> <li>- <b>Rashila Ramli &amp; Saliha Hassan (UKM)</b> Women and Political Development in Malaysia: New Millennium, New Politics</li> <li>- <b>Sivapalan Selvadurai et al. (UKM)</b> Harmonizing Personal and Social Perspectives: An Understanding of Women's Entrepreneurship in Malaysia</li> </ul>
11:00-13:00	<p>Salaya Pavilion Hotel Room 2</p> <p>Session 9: Tradition and Family</p> <p><b>Chairperson:</b> <b>Dr. Dale Rorex</b></p>	<ul style="list-style-type: none"> <li>- <b>Wariya Chinwanno (MU)</b> The Beliefs in the Medical Treatment According to the Folk Rituals: A Case Study of the Folk Medical Doctors in the Utong District Suphanburi.</li> <li>- <b>Fuziah Kartini Hassan Basri (UKM)</b> What's Hip, What's Hop?: Disharmonized Representations of Gender in Music Videos</li> <li>- <b>Delvi Wahyuni &amp; Silfia Hanani (UKM)</b> Economic Activities in a Matrilineal Culture: A Case Study of the Travelling Merchant in Minangkabau Villages in Indonesia</li> <li>- <b>Matthew Copeland (MUIC)</b> Demographic Representation and Thai Family Values</li> </ul>

<b>Time</b>	<b>Venue/Theme</b>	<b>Programme</b>
13:00-14:00	Salaya Pavilion Hotel	<b>LUNCH</b>
14:00-15:00	Salaya Pavilion Hotel	Final Panel Discussion
15:00-15:30	Salaya Pavilion Hotel	Closing Ceremony
15:30		<b>Free evening. Programme can be organized.</b>

## **ABSTRACTS**

### **PLENARY SESSION 1:**

#### **Transboundary Haze: The Role of Malaysia and ASEAN**

*Sharifah Mastura Syed Abdullah*  
*Universiti Kebangsaan Malaysia*

This paper provides a review of transboundary haze pollution. It defines the issues and traces the history of the episodic haze occurrences since late 1980's. The paper also examines the management responses to the challenges both for Malaysia and Indonesia and for all other affected ASEAN member countries. At present, Malaysia and other ASEAN countries are increasingly faced with air quality deterioration due to internal air pollution problems as well as transboundary haze pollution from neighboring countries. The main cause of the internal pollution is the process of economic development while the transboundary pollution, i.e. haze, is intentional land clearing attributed to commercial oil palm and timber plantations, forest fires, illegal logging practices and activities of local small holders. The haze pollution is episodic in nature. The level of pollution is measured by Air Pollution Index (API) which is derived based on five pollution contents of SO<sub>2</sub>, O<sub>3</sub>, CO, NO<sub>2</sub> and PM<sub>10</sub>. The 1997 haze episode has affected Malaysia, Singapore, Brunei and Indonesia (Southern Sumatra and Southwest Borneo). All these countries expressed unhealthy conditions for more than 50% of the time while Kuala Lumpur and most part of Southern Sumatra recorded hazardous level where API reading exceeded 301. Other haze episodes were recorded in April 1983, August 1990, September 1997, August 2005 and mid July 2006. Management responses on these episodes included setting up of various ASEAN initiatives such as the implementation of regional haze action plan; the Asean agreement on transboundary haze pollution; the Asean peatland management initiative; the zero-burning and controlled burning guidelines; and the activation of the panel of ASEAN experts on fire and haze assessment and coordination. It was estimated that 6 million acres of forest were burned while 70 million people were directly affected by the pollution. The economic cost of the 1997 haze episode was almost USD1.4 billion. Indonesia's losses were attributed to short term health cost while cost to Malaysia exceeded USD300 million mainly from the industrial production losses and lost revenues from big drop in tourism. Singapore lost USD60 million mainly from drop in tourist visits. Long term cost such as damage to health was not taken into account. Transboundary pollution is a multi-faceted problem affecting several ASEAN member countries. An integrated approach is needed to alleviate the problem, including the role of civil societies and the support of the NGOs. The effectiveness of ASEAN cooperation depends not only on full commitment of each member country but also their capacity to meet their respective obligations as stipulated in these agreements and regional plans.

## **PLENARY SESSION 2:**

### **The Complexities of Language Concerns in a Multi-Ethnic Nation**

*Saran Kaur Gill*  
*Universiti Kebangsaan Malaysia*

This paper will highlight aspects of language complexities that concern both the majority and minority communities in Malaysia's multi-ethnic and multi-lingual landscape. These are challenges that resonate with the concerns of most citizenry in many other multi-lingual and multi-ethnic nations. These are linguistic complexities coloured by the needs of nation building at varying points in time and which can lead to both harmony and disharmony amongst varying ethnic groups.

In the Malaysian context, this begins with the post-independence period of the post-colonial shift in language policy from English to Bahasa Malaysia. This raises the need for developing a symbol of national identity and unity, which posed great challenges for the institution and modernization of Bahasa Malaysia as national language and language of education. In the wake of the 21<sup>st</sup> century, Malaysia has faced once again one of the greatest challenges in language policy in planning – this is the shift in language of education from Bahasa Malaysia to English for science and technology. The paper will unravel the macro-reasons that have led to this drastic situation and give voice to the former Prime Minister, Tun Dr Mahathis Mohamed, who was instrumental for this change. Against this backdrop arises one of the present challenges faced by many nations across the globe – this is the challenge of maintaining and sustaining both national collective and ethnic community linguistic identities in the face of both international and national linguistic dominance.

## **SESSION 1: EDUCATION AND COMMUNICATION**

### **Paper 1 Crisis Communication Plan: A Case of the Negative Events in Thailand and Effects on Tourism Businesses**

*Kaewta Muangasame & Naphawan Chantradoan  
Mahidol University International College*

Crisis management strategy has recently become a very critical business concern, particularly when the organizations need to cope with impulsive circumstances such as the natural disasters, the unstable economy, and the acts of terrorism, etc. It is clearly essential to apply the preparedness strategy which leads to effective solutions for the problems arose. This article is centred on how Crisis Communication upon negative events could harmonize the related organisation and generate the impacts to the tourism businesses in case of negative events in Thailand. The tourist purchasing decision was investigated and analysed to see how much media influences the behaviour of the customers in their decision making.

This paper has covered the tourist decision making behavior and its implication. Tourism is a demand-driven industry, and the crises and disasters determine strong fluctuations in the tourism demand. However when digging further into its root, demand was not only affected by the external determinants, the internal determinants also play a very important role. It was found that the number of tourists visiting Phuket after the Tsunami crisis has increased enormously, and this was because the personal determinants of the tourists. Numbers of the tourists who visit Phuket after the Tsunami said that they wanted to come back because they feel related, and connected to the destinations, hotels, and local people. They would like to help and maintain good relationship with people who helped them.

The focus of this research is upon the problems of communication planning and the implementation of the plan before, during, and after a crisis. It was found that large hotels and international chain hotels are well prepared with the Crisis Communication. It was integrated into the firm's marketing strategies using the basic instruments namely product (destination) policy, price policy and distribution policy. The thorough crisis communication plan is more systematic and very well functioned proven by the previous Tsunami Crisis in Phuket in the year 2004. The immediate internal and external crisis communication policies and plans are based on security management and risk management theories. The flow of information within the firm is a significant factor towards the successful of immediate crisis communication management. It could summarise that a good preparation such as training with any crises need to be developed and measured frequently.

**Paper 2      Searching for Security through the Haze: An Examination of the Complexities of Intra-ASEAN Cooperation**

*Tang Siew Mun*  
*Universiti Kebangsaan Malaysia*

Open burning and traditional agriculture practices in Sumatra, Indonesia have brought to the fore environment degradation as a security threat. Air-borne particles –set off intentionally or otherwise – were blown hundreds of miles by monsoon winds to Malaysia and Singapore. In 1997 and 2005, haze caused millions of dollars in lost tourism dollars and imperiled the health of Malaysians and Singaporeans. These states, along with Indonesia, endeavored to find a lasting solution to the problem. What seemed to a simple case of inter-state cooperation turned out to be anything but. Drawing on the theoretical concepts of collaboration and coordination and using the haze issue as a case study, this paper addresses the larger question of the complexities of intra-ASEAN cooperation. It argues that cooperation is hampered by differing priorities and perceptions of security held by Indonesia and other ASEAN states. Indonesia, which holds the key to the problem appears to be dragging its feet and is less amenable to a multilateral approach to resolve the issue. When self-interest takes priority over communal interest, cooperation is problematic and this seems to be the case with efforts to combating the haze threat in Southeast Asia.

**Paper 3     A Comparison of the Impact of the Home Literacy Environment on the L1 Reading Frequencies of Students from Two Different Thai Universities: Implications for the Learning of an L2.**

*Nicholas Ferriman  
Mahidol University International College*

Reading is a critical skill for accessing and analyzing the vast quantities of information available via the Internet or in print. Those who are unable or unwilling to read extensively in their free time will not be able to participate effectively in the new knowledge economy, or take advantage of the new opportunities on offer. Thus, reluctant readership has implications for personal as well as national development, and may condemn individuals and societies to live on the fringes of the global economy, with all the negative potential this has for self-determination and basic human rights.

An unwillingness to read extensively in one's own first language (L1) also has repercussions for the acquisition of a second language (L2) such as English. Those with poor reading habits and attitudes in their L1 are unlikely to read extensively in an L2. Reading is widely recognized as a key facilitator in promoting vocabulary development, and for improving grammatical range and accuracy. Therefore, those who do not read in an L2 will reduce their rate of L2 development. A lack of fluency in an L2 such as English will also have major economic implications for individuals and societies in the global economy.

This paper will investigate the phenomenon of reluctant readership in the Thai context by reporting on the findings of two studies which investigated the rates of extensive reading in L1 of two different student populations. Results indicate that Thai university students may have daily reading rates half that of high school students in some parts of the developed world, and that to some extent this may be due to students' home background. Though the size effects were small, parental reading to children, book ownership in the home, and past reading rates of parents, were all found to have significant associations with students' present day reading frequencies and attitudes in L1. Implications for reading strategies in the L2 classroom will be discussed, as will the role of schools in promoting literacy.

**Paper 4      Personal Epistemological Development during the Undergraduate Education: Beliefs about Knowledge and Knowledge Acquisition of Thai University Students**

*Takayoshi Fujiwara & Brian J. Phillips  
Mahidol University International College*

**Objectives:** This research investigates students' beliefs about knowledge and knowledge acquisition (i.e., personal epistemology) to evaluate how students develop epistemologically during their undergraduate education. **Methods:** Two groups of undergraduate students ( $N = 3,050$ ) in a Thai university completed a questionnaire: first-year students who were about to begin studying in the university ( $n = 870$ ), and students who had just graduated from the university ( $n = 2,180$ ). **Results:** A five-factor structure is identified for the personal epistemology of the students. Significant differences are identified between the first-year students and the graduates in four out of the five factors. The differences between the male and female students are also significant in four out of the five factors. Further separate breakdown analyses by students' subject major indicate that the discrepancies between the first-year and the graduates are more noticeable in some majors than others. **Conclusions:** The research results provide a global picture of the dimensional structure of personal epistemology of Thai university students. Moreover, they also suggest that undergraduate university education has an influence on the students in developing their epistemological viewpoints in certain aspects.

**Keywords:** knowledge, knowledge acquisition, personal epistemology, student learning, university undergraduate education, student development



## **SESSION 2:    MANIFESTATIONS OF HARMONY**

### **Paper 1      Trading Spaces: An Analysis of the Immigrant Communities and Their Compromise for Harmony in Selected K.S. Maniam's Fiction**

*Noraini Md. Yusof*  
*Universiti Kebangsaan Malaysia*

*"What better way to know the country than to the hunt down a beast that knows it well?"*

*(Haunting the Tiger, 1996)*

This paper examines the representations of the nations in selected short stories and novels by K.S. Maniam, a prominent writer of Malaysian Literature in English. The issues addressed in these texts reflect prevailing socio-political concerns implicated in identity construction among immigrant communities and their descendants in, not only the past, but also present-day Malaysia. This paper aims to unravel these concerns to reveal the politics of power and discourse in a multi-cultural society, which ultimately transforms the constructs of identity and nation, through the analysis of these literary texts. The quotation above is an illustration of the way Maniam has land in his short story, "Haunting the Tiger". In this instance, the 'beast', namely the tiger, is synonymous to the territory it roams. As a writer of Indian origin, Maniam's perspective is intricately carved by multiple worldviews, his own Hindu spirituality and methodology as well as those of the other inhabitants of Malaysia. Fore here, the said east is significant to the people of his homeland, Malaysia, and to those of India, the land of his grandparents. Hence, in the said story, why does the protagonist, born of immigrant parents, have to choose between two 'beasts' to claim his place in the land? Can he not amalgamate both to remain in the land as one? Can a hybrid beast be acceptable to everyone? Or can two 'beasts' occupy one space and co-exist peacefully? Or does one have to compromise for the other? If so, then which? These are among the socio-political concerns of immigrant communities that contribute towards the construction of a 'harmonious' nationhood which K.S. Maniam addresses through his literariness.

**Paper 2      Hybridity and Harmony: Lessons from Yasmin Ahmad's Films  
*Rabun* and *Sepet***

*Jamaluddin bin Aziz*  
*Universiti Kebangsaan Malaysia*

Yasmin Ahmad's films entitled *Rabun* (translated as blurred vision) and *Sepet* (translated as Slitty/Chinese eyes) have received positive reviews from the film industry (both locally and abroad) as well as the general audience. While *Rabun* generally touches on the issue of rural/urban divide, *Sepet* explores an inter-racial love story. Having originated from the Indie film scene, Yasmin's films are among the first to penetrate the mass market. Indeed, both films received several Best Film awards at local and international film competitions. One of the many major attractions of these films lies in their use of multi-racial actors to depict multicultural Malaysia. This depiction consequently attracts viewers from all ethnic backgrounds, breaking the elusive audience's racial demarcation. There is no denying that both films have been explored by many film critics and reviewers alike, especially on their depiction of interracial relationship. This paper, however, will look at Yasmin's depiction of hybridity, i.e. on how she creates narrative conflicts by hybridizing the characters. I would also argue that it is through the use of hybridity that the film finally arrive at harmonious endings; thus, reflecting Yasmin's vision of a harmonious society.

**Paper 3      Being Indian Vs Being Malaysian in K.S. Maniam's Selected Works:  
A Portrayal of Struggle for Assimilation within Mainstream Society**

*Kavithan Ganesan*  
*Universiti Malaysia Sabah*

The diasporic scene of Malaysia as multiethnic society is a heritage of rich historical and cultural blend. As most Malaysians especially in the Peninsula live alongside each other as Malays, Chinese and Indians, the distinctive paradox of *unity in diversity* becomes intensified. The process of assimilation and adaptation which is still far from its goal falls under the scrutiny of both local and foreign media to the extent where some even consider it to be an overrated issue. Despite these, as well as all changes in the Malaysian political arena and socio-structural policy making, fiction writers have frequently highlighted the foundation that makes Malaysians, Malaysians. One such writer of Indian origin is K.S. Maniam. Maniam, a second generation migrant Indian was born during the pre-independent era (1942) where people of the nation were struggling for survival whilst coming to terms with their neighbours of different ethnicity especially since the prolonged practice of divide and rule (different ethnic groups were placed at different parts of a state such as Malays by riverside villages, Chinese in town areas and Indians in plantations) by the English. Since he was exposed to his native language (Tamil) and English from a very tender age, the lives of migrant minorities (i.e. Indian), effects of colonialism on them, and most importantly their effort in trying to assimilate with the mainstream society is duly portrayed in the thematic concerns of his novels, plays and short stories. Henceforth, the aim of this paper is to use K.S. Maniam's selected works (*The Return*, 1981 and *In A Far Country*, 1993; *The Cord*, 1983 and *The Sandpit*, 1990; *Plot, The Aborting, Parablames & Other Stories*, 1989 and *Sensuous Horizons*, 1983) as a tool to examine the changes in the lives and struggle of migrant Indian minorities, the decree of their assimilation into the mainstream society, and most importantly, to what extent Indians have successfully overcome the taboo of being migrants in becoming Malaysians. For this purpose, the paper will be divided into two sections of immediate pre and post independent setting, as well as modern era that have contributed to the struggle and harmony of Malaysians in general.

**Paper 4      Thai-Malaysia Relations: Celebrating 50 Years of 'Harmonious' Co-Existence**

*Mala Rajo Sathian  
University of Malaya*

This paper will examine Thai-Malaysia relations in the last 50 years, focusing on the aspect of geo-political security. Geopolitical security, a main area of concern in Thai-Malaysia relations, has direct implications on the social and political harmony of both these countries. This is especially so since both countries share a common border and a long history of diplomatic relations. While both Malaysia and Thailand have maintained neighborhood harmony, and in the spirit of alliance and friendship, have ensured peaceful co-existence, there have been intermittent periods of tension. This situation of "*neither in complete harmony nor in total conflict*" is most clearly seen in the case of the insurgency in southern Thailand, centering on Muslim minorities' agitation for separation or autonomy from the Thai state. On the one hand, Malaysia is "accused" of being partisan to the Muslim cause, while on the other, the Thai Muslims are "frustrated" by the lack of support from Kuala Lumpur towards their plight. Yet, officially, Kuala Lumpur claims a neutral stand towards the problem. This situation has tended to create a divide between the two countries. Thailand is generally seen as being pro-west (i.e. US), while Malaysia is anti-west and less liberal. Bangkok is also perceived as being less-tolerant of Islam while Malaysia is projected as an Islamic state. The scenario tends to indicate that Bangkok and Kuala Lumpur adopt different strategies in dealing with security concerns; and if the southern insurgency continues unabated, Kuala Lumpur-Bangkok relations may be harmed in the long run. Contrary to this assumption, I argue in this paper, that the Kuala Lumpur and Bangkok governments operate on a similar premise/framework. Both governments, led by a dominant party (i.e. UMNO/Malaysia, Democrat, TRT etc /Thailand) are "secular" in approach and are "cautious" of religious fundamentalism. This trend is dictated by the domain in which both nations operate, namely plural societies, and in the context of increasing regionalization and globalization. Citing a few issues in Thai-Malaysia bilateral relations in more recent times, this paper will demonstrate that the basis for the "harmonious" co-existence of both countries is to a large extent negotiated and determined by the predominant political parties which form the governments.

### **PLENARY SESSION 3:**

#### **Harmonious Echoes from the Past: An Esoteric Interpretation of Hang Tuah's Journey to India**

*Lalita Sinha*  
*Universiti Sains Malaysia*

Classics of the world typically portray great warriors who literally and metaphorically “sail the seven seas” in quest of Enlightenment. This centrifugal motion engaging the protagonist with new, or alien, experiences not only involves plunder and dominance, but often epitomizes a spontaneous reaching out that results in harmonious encounters that enrich and deepen not only their own, but also the other, cultures. This element abounds in the Greek *Odyssey*, and the *Ramayana* of India, to name just a few. From Southeast Asia, the *Hikayat Hang Tuah* (The Story of Hang Tuah) is little known outside the Malay world. Extolling the exploits of Hang Tuah the Malay warrior par excellence, the text is of no means stature in comparison to the great classics.

Beyond interest in *Hikayat Hang Tuah* as a historical, political, social, or literary model of distinction, the traditional worldview reflected in the text has an added dimension: it embraces a sacred universe. From this arcane dimension, mythical and metaphysical shared “secrets” of harmony between different religious and cultural traditions shine forth. If only one cares to delve into an esoteric or essential interpretation of the text, one finds harmony in an innate, artless and spontaneous character (Sk. *sahajja*, natural), so distinct from the often necessarily contrived, and agenda-driven religious “tolerance” prevailing today.

Based on a Hermeneutical reading of the text, and informed by a perspective of Traditionalism, the essay will attempt to bring to light the esoteric meaning of the experiences of Hang Tuah on a particular journey to India, and to argue that the wisdom of the past, and the traditional realities embodied in the character of Hang Tuah have much to show us of the way to unity and accord that has been forgotten, and to sound a clarion call to reclaim it.

### **SESSION 3: RELIGION AND ETHNICITY**

#### **Paper 1 Religious Tolerance in Malaysia: A Case Study in the Peninsular**

*Jayum A. Jawan, Zaid Ahmad & Mohd Mahadee Ismail*  
*Universiti Putra Malaysia*

This paper is based on a preliminary report of a study on Religious Tolerance in a Multi-Ethnic Malaysia, a two years, nationally-funded research project. The research project sought to determine the state of religious tolerance in a multi-ethnic Malaysian society that has generally been known for its harmonious inter-religious and inter-ethnic relations. Among some of the more specific objectives of the research project were: (a) to determine the level of religious tolerance in Malaysia; (b) to understand factors that contribute to the state of inter-religious harmony; (c) to compare the level of religious tolerance between the various ethnic groups; and finally (d) to suggest ways by which better inter-religious relations may be promoted.

A sample of about 1000 multi-ethnic respondents comprising the Malays, Chinese and Indians in the Peninsula are targeted for the research. Reactions and responses of these respondents were collected by using an instrument specially devised to gather information that addressed the four objectives mentioned earlier.

This paper is based on preliminary result of the research project and is based on results from about 75% of the randomly selected respondents. The preliminary analysis will provide answers as to the state of inter-ethnic tolerance in Malaysia as well as factors contributing to this level of tolerance. Preliminary analysis will also compare the level of religious tolerance between the major ethnic groups in the country. Finally, the preliminary result of the study will make suggestions on how the state of inter-religious and inter-ethnic relations can be further promoted or enhanced.

## **Paper 2      Challenges to Ethnic Harmony in Burma: A Historical Overview**

*Marja-Leena Heikkilä-Horn  
Mahidol University International College*

Burma faced independence in 1948 as a deeply divided country. The British had ruled the area, which now was declared as "Union of Burma" in two entirely different administrative systems. The southern parts of the country were taken over gradually after the wars in 1824-1826 and 1852, and became the main geobody of "Burma Proper" or "Ministerial Burma". The rest of the country was taken over in a war in 1885-1886, and much of this area was administered indirectly through the local Shan and Kachin chiefs as an administrative entity known simply as "Frontier Areas" or "Scheduled Areas". Like in the Indian Subcontinent and in the Malayan Peninsula the British administrative arrangements created a serious challenge to the leaders of the new independent country.

Burma Proper was basically populated by the ethnic Burmans, Arakanese, Mons and Delta Karens, whereas the Frontier Areas were populated by the Shan people, Salween Karens, Kachins, Karennis, Chins and various subgroups of the aforementioned. The same year, as the independence was granted, the Union of Burma plunged into a civil war, which continues until today.

This paper discusses the ethnic categories created by the colonial authorities and it looks into how these ethnic categories have been – and continue to be – imagined, invented, manipulated and politicised for economic purposes. The paper is mainly a historical overview but points out a few continuities to the present time. The paper looks into how the Burmese authorities dealt with these issues in the first constitution of 1947 by dividing the country into ethnically based "states" and "divisions", and how the international community of today continues supporting these ethnic categories.

**Paper 3      Marginalization as a Result of Statelessness: A Case Study of the  
Thai Undocumented People from Rom Thai Village**

*Thanida Boonwanno  
Chulalongkorn University*

A Thai citizen is a person with Thai nationality and with the basic civil rights required for a livelihood and access to national resources, whereas a non-Thai citizen is a person without Thai nationality and without the right to access government services. Nationality is a powerful instrument to determine who is an appropriate person to get public services and to exclude others from Thai society. If the excluded people are migrants, the problem of exclusion through nationality is not so severe. But if the excluded are Thai people born on Thai soil of Thai parents, the use of nationality to deny them Thai identification cards and Thai house registration may violate their rights.

Undocumented Thai people, meaning those people born in Thailand with no Thai documents, constitute a problem for the Thai state because there is an absence of any concrete policy or solution. The case of the undocumented Thai people in Rom Thai village, Thaton Subdistrict, Mae Ai district, Chiang Mai province, waits for the state's response to rectify their status from aliens to Thais in their legal documents such as identification cards and house registration certificates. The main reason the villagers became undocumented is that in the past they left Thaton to earn their living in agriculture at Sobyawn. The villagers perceived or imagined Sobyawn as part of the 'Thai nation' and other nationalities, particularly Burmese, did not appear there. However, Sobyawn has historically been a place of border drawing disputes and is now officially part of the Burmese state. Starting about twenty years ago, the villagers were forced to return from Sobyawn to Thaton by several confrontations between the Burmese military and ethnic minority groups. Because they left Rom Thai village before the Thai state started issuing identity cards and house registrations and because they returned at the same time as an influx of Burmese refugees, the Mae Ai district administration may have been confused or uncertain about their identity. Therefore, they issued them identity cards as displaced Burmese.

The undocumented Thai people holding cards for displaced Burmese nationals therefore face marginalization. They are marginal people not only in a geo-political dimension, in the sense that they are remote from central state power or at the margin of the country, but also because they are denied access to government social services and rights such as the right to free medical care, the right to education and scholarships and the right to practice professions. Even people born on Thai soil of Thai parents can be excluded as the 'others' in Thai society unless they are formally recognized through documents such as Thai identification cards and Thai house registration certificates.



**Paper 4      Historical Ethno-Symbolism and the Study of the Mon Ethnicity in Thailand**

*Patise Chaykunoopakan*  
*Mahidol University International College*

In the world today, there has been a growing awareness that the so-called 'nation-state' is rarely a true appellation. In fact, only a few states comprise of ethnically homogeneous population, and many of them are diversely multiethnic in composition. Coincided with this evidence, there have been various forms of ethnic rivalries and conflicts as well as ethnic movements. This reveals that ethnic minority groups are active in re-creating and reinventing the meanings and practices associated with the representativeness of their ethnicities or ethnic identities. Consequently, ethnicity has reappeared as a crucial social and political force for the construction of reality. Therefore, it is important to find appropriate method(s) which helps to deal with the issue regarding ethnicity.

In an attempt to understand ethnicity or ethnic identity, historical ethno-symbolic approach was applied with a case study of the ethnic Mon in Thailand. The focus area was set in the three old Mon communities, namely Kung Phayom, Ban Muang and Nakhon Chum communities in Ban Pong, Ratchaburi, Thailand. By developing this idea, two major elements of historical ethno-symbolism were used, including the myth of ethnic nation and the invention of the national symbols (comprises of language, religion and symbolism of nationhood). The study attempts to answer the sociological questions of why, how and which types of identities are constructed, contested, transformed and institutionalized. This would further help to better understand the politics of ethnicity.

## **SESSION 4: POLICIES AND POLITICS**

### **Paper 1      Students' Movement and Political Participation: Research on the Association of Islamic Student in Indonesia**

*Ismail Suardi Wekke & Sidratahta Mukhtar  
Universiti Kebangsaan Malaysia & Universitas Indonesia*

Indonesian student movement engages in political participation since Budi Oetomo declared Kebangkitan Nasional (national awakening) in 1908 to nowadays called reformation era. It proves that student activities in Indonesia a part of political process as "an extra parlement". One of the student movements is Himpunan Mahasiswa Islam (HMI – The Association of Islamic University Students), a student movement shaped by Islamic value system. This paper tries to examinethe practices of HMI in performance. Thus study was conducted in Himpunan Mahasiswa Islam, data were collected purposively in Jakarta. Interview with Pengurus Besar (National Board), non-participant observation and documentation study were arranged. The research shows that HMI (sixty years involvement) since 1947 is an instrumental part on Indonesian educational and political activities progress in enhancing and developing the potency of youth generation. Furthermore, this paper will give an example of activities that were designed not only to develop the student's skills of knowledge but also to raise awareness of political activities and how this relates to Islamic belief. Through involvement in wide range activity is one way to increase awareness among students of the possibilities to learn about and practice management and leadership skills. After graduation from the universities many students chair political party activities and appoint in various positions within government institutions. As a result, those activities allow them participate in Indonesia development and contribute to national progress that direct by Islamic belief, value and culture.

**Paper 2      Inequitable Land Usage in East Java (1971-2005): Impact on the Socio-Cultural Livelihood of Farmers**

*Suprajaka & Ratnawati Yuni Suryandari  
University of Gadjah Mada & Universiti Kebangsaan Malaysia*

There has been a dramatic change in the agricultural sector during the last 34 years (1971-2005) in Indonesia. The contribution of the agricultural sector to the Gross National Product (GNP) has decreased drastically. Conversely, the industrial sector's contribution to the GNP significantly increased. In 1971, the agricultural sector's contribution to the GNP was 44.8% which constituted almost half of the GNP. In that year, the industrial sector only contributed 8.4% to the GNP. In contrast, in 2005, there has been a drastic reduction in the agricultural sector's contribution to the GNP to 13.4% of the GNP. On the other hand, the industrial sector's contribution to the GNP increased to 29.0%. So, it could be argued that during the past 34 years, the Indonesian government's development policies gave more favor to the industrial sector and marginalized the agricultural sector.

This was caused by an annual decrease in the allocation of land for agricultural purposes and an increase in the rate of agricultural land conversion to estates and industrial areas. The process of land conversion increased instability in the agricultural sector, which was the main source of farmers' bread and butter. The result of this was that farmers were marginalized since they had lost most of or all their land, which was their means to earn money to support their families. This dramatically increased instability in the agriculture sector and violated the harmony of farmers' lives. Therefore the main objective of this paper is to examine how this has led to a decrease in the living standard of farmers and how all of this has affected the farmers' pattern of employment, their values, traditions and resultant social structures.

### **Paper 3      Southeast Asia in the New Cold War: A Socialist Analysis**

*Eugene Jones*  
*Mahidol University International College*

Southeast Asia was the battleground for the longest and most sustained conflicts of the first cold war. Vietnam, Laos and Cambodia actually saw American invasions while Malaysia, the Philippines, Thailand and Indonesia had active insurgencies. According to Noam Chomsky, this cold war occurred because the USA will not allow any country to succeed in an alternate route to development. Now with the retreat of Communism, the US has gotten afraid of another ideology that might seek another route to development that would prove capitalism inadequate. While many Muslim countries are capitalistic, there are provisions in Islam that prohibit some of the most brutal practices of capitalism; usury, exploitation of labor, profiting without adding value and the use of capital to make money. Because of this and because it needs an enemy, the US, with its client states have created a new cold war against Islam. Using Australia as its client in the region, the Americans are fomenting conflict, insurrection and ethnic liberation to maintain control. Again Southeast Asia is a major battleground.

In addition to doing the bidding of its suzerain, America, Australia has imperialistic intentions of its own. Now with its control of the economy and political system of East Timor, its military control of the Indonesian military, its involvement in the Muslim insurgencies in Thailand and the Philippines, Australia is in a position to gain control of the oil and other resources of Southeast Asia. While this is happening, they are building up their military and gladly accepting the role of regional "sheriff" for the American empire.

In this paper, using a Socialist analysis, I will argue that the real enemy of Southeast Asia is Australia with its American overlord and that the Muslim insurgencies play into the hands of these new imperialists.

## **SESSION 5: LANGUAGE IN ASEAN**

### **Paper 1 Searching Harmony in ASEAN Relationship with Civil Society**

*-Yuyun Wahyuningrum  
Mahidol University*

The history of modern society is the history of the interaction between state and civil societies within international, regional and national context. However, civil society is a concept which is bound to the emergence of common problem and the way society interpret it based on their relations to the state and their historical, political and sociological realities. Therefore there is no monolithic form to define civil society, especially in Southeast Asia Region. Currently there are more than 700,000 organizations in this region but only 55 non-government organizations from 10 countries are accredited by the Association of Southeast Asian Nations (ASEAN) per May 2006. Despite the fact that Southeast Asia's civil society has proved their capabilities to engage within the discourses building and become pivotal actors in human rights and human development, their voices and presence are still marginalized and doubted. This paper argues that as long as ASEAN refuses to acknowledge the role of civil society in policy making, harmony will far from being achieved.

**Paper 2      Language and Ethnic Relations – A Case Study on Reverse Situations: Thais, A Minority in Kedah, Malaysia and Malays a Minority in Pathum Thani, Thailand**

*Umaiya binti Haji Umar*  
*University of Malaya*

The author developed an understanding of the Kedah-Thai communities during her research on Thai Kedah dialects spoken in Kedah, Malaysia. How they co-exist as a minority group maintaining religious and cultural practices within the dominant Malay and Muslim society.

Several years later, the author undertook a reverse study on the Bangkok-Melayu communities living in and around greater Bangkok and reporting on their assimilation.

This paper attempts to relate how a minority, the Thai and Malay communities, lives alongside the dominant group from the perspective of language and ethnic relations.

**Paper 3      Maintaining Harmony at Work: The Role of the Judge in the Malaysian Courtroom**

*Nordini Ibrahim*  
*Universiti Kebangsaan Malaysia*

Courtroom discourse is generally high-stake and the adversarial legal system that is practised in Malaysia (often) results in an atmosphere of hostility between the contesting parties. During cross-examinations for instance, an adversarial counsel will rest the accuracy and credibility of the evidence with questions that are designed to contention. Within certain limits therefore, there will be contestations and struggle as both sides attempt to claim and reclaim control over the discourse. Such instances thus require the presence of an overarching body to regulate the interactions and the climate of the courtroom. In the Malaysian courtroom, this power resides in the most powerful participant in the setting, the judge, as all interactions are directed to him. This paper is based on a prolonged *in-situ* case study of a criminal trial in a High Court Malaysia. Adhering to the qualitative paradigm of "Ask, observe and collect" (Saville-Troike, 1982), ethnographic courtroom observations of that intrinsic case and informal interviews were conducted out over a period of two years and three months. Perusal of related documents to triangulate the data was also conducted. By emphasizes on the locus of power, emergent themes were identified and through a process of redundancy, several important findings were arrived at. This paper will thus discuss several ways in which the judge controls the other speaking participants, namely the defence and prosecuting counsels, as well as the witnesses, in the effort to control and maintain harmony in the courtroom. The paper will firstly look at how the judge employs intertextuality to bring into effect the provisions expressed in the High Court Rules of Practice and Procedure. Secondly, the paper will discuss several linguistic strategies adopted by the judge as manifested in his linguistic behaviour. Finally, this paper will attempt to suggest some reasons that promote such judicial behaviour.

## **SESSION 6: EDUCATION AND YOUTH**

### **Paper 1 Pedagogical Thoughts: Education, Critical Literacy, and Cultural Identity in a Democratic Society**

*Dale Rorex*

*Mahidol University International College*

Diverse pedagogical thoughts competing within the cultural milieu of Thailand influence the processes of becoming and being literate. This article is organized around three assumptions. First, it argues that the current crisis of education is symptomatic of a broader crisis in the meaning and practice of democracy. Second, it analyzes the critical relationship between literacy and cultural identity in a multicultural, multiethnic society. Third, it calls for educators to rethink leadership vis-à-vis expanding and deepening cultural democracy. In short, critical literacy is a culturally defined construct; therefore, it follows that it should have close links to cultural identity.

### **Paper 2 Maintaining Harmony in Online Chats**

*Tan Kim Hua*

*Universiti Kebangsaan Malaysia*

With the advent of the electronic media into mainstream communication, one of the developments taking place within the Internet environment has been a shift from face-to-face communication to online chats. Shortis (2001:92) called this genre “interactive written discourse” This discourse or real-time chat, sometimes referred to as ‘instant messaging’, is synchronous and offers users the ability to communicate with each other instantly. Although similar to face-to-face talk in terms of spontaneity of response, online chats lack many of the physical cues found in face-to-face communication. This paper examines the nature of coping strategies among *undergraduates in maintaining and sustaining harmony in online chats at Universiti Kebangsaan Malaysia*. Coping strategies adopted in maintaining a harmonious environment in online chats are analysed and the motivations of such adoption of strategies are also investigated. The findings have implications on the development of online communication skills among undergraduates as online chat sessions, once regarded as a simple social communication device, have now gained a significant position particularly in universities, where most undergraduates are known to spend a large part of their time, both formally and informally, in online communication



### **Paper 3      Competing Views of Higher Education**

*Lynken Ghose  
Mahidol University*

My presentation will represent a study of the ways in which people are being educated here in Thailand, particularly at the undergraduate and graduate level. My main thesis argument is that Western ways of approaching different areas of studies are being adopted “wholesale” without proper reflection upon the veracity and usefulness of these methods. In fact, sometimes these Western methods and ideas contain fallacies in basic common sense logic which, at the very least, should render them as non-authoritative. Non Western countries could add more to Academia by taking Western models and adding their own particular innovations instead of assuming that the Western ideas are authoritative.

### **Paper 4      Cultural Globalization in Thailand: The Impact of the Farang on Thai Identity**

*Ninja Weissinger  
Mahidol University International College*

Cultural Globalization leads to new forms of cultures and identities, melting both global and local elements into new hybrid forms. The process of hybridization is supported by stereotyping other cultural forms and referring to them as cultural “Others”. This paper shows how this applies to contemporary Thailand, starting with an overview over postcolonial approaches to cultural globalization, and following that analyzing Thai society under the influence of globalization. In this respect, it identifies the white Westerner, called “Farang”, as a constitutive outside for an increasing part of the Thai population, describes the attributes ascribed to the Farang and explains how the interaction with the Farang both stabilizes and alters Thai identity.

## **SESSION 7: MIGRANT WORKERS**

### **Paper 1 Migrant Worker and Cultural Identity: A Bridge between Culture**

*Ismail Suardi Wekke & Cholicul Hadi*  
*Universiti Kebangsaan Malaysia & Universitas Airlangga*

Malaysia and Indonesia share the same roots of culture in many forms. On the other hand, it is easy to find differences in term of uniqueness and group's plurality of identities. The new challenges are arising from dialogue and interaction to express identity, culture and values. This paper investigates how Indonesian worker perceive their cultural identity and how it has affected their social interaction in Malaysia during their placement as domestic worker. In addition, this paper analyzes several activities that has explicit message on bridging cultural values. The study employs depth interview followed focus group session to prove how deeply the identity. The study shows that interact between Indonesian worker and Malaysian society have an important role to increase their understanding between Indonesia and Malaysia related factors. There are two phenomena; first, cultural dialogue and interaction enriched by the study of language nature as a social phenomena (language awareness). Second, the study of language world in turn to combined with a study of culture (cultural awareness). In addition, the existence of migrant worker is a process of cultural adding new knowledge to what workers already know. If they are unable to effectively communicate through culture, participation in the domestic work is problematic in almost every time. Finally, it recommends a need to enhance Indonesian migrant workers' cultural knowledge to ensure that during placement they have cultural understanding.

**Paper 2      Hidden Inbetween-ness: An Exploration of Taiwanese Transnational Identity in Contemporary Japan**

*Petchun Han*  
*Waseda University*

This working paper examines cultural identity and discourse of one particular transmigrant group, the “newcomer” Taiwanese, in contemporary Japan. This group of Taiwanese came to Japan after the conclusion of WWII. They have experienced complex transitions in recognition of legal status and of self-identification. Presented as a legacy of Japanese colonial rule, the newcomer Taiwanese constantly negotiate and redefine their bewildered identities and thus constitute a distinctive case within the population of overseas ethnic Chinese.

Japan, widely considered to be a society of racial and cultural homogeneity, faces an increasing influx of transmigrants, in particular those from East Asia. Migration thus leads to a broad range of concerns in the contemporary Japanese society. While previous literatures of the Chinese and Korean Diaspora are widely researched, those on the Taiwanese Diaspora are far left behind in the associated scholarship. This study investigates the Taiwanese transmigrants’ cultural adaptation and socialization under the Japanese discourse through literature reviews and field study. This paper argues that the newcomer Taiwanese have constructed a hybridized identity, which serves to be one of the most significant characteristics of migrants in the multicultural era in the globe. The embedded hybrid of Chinese-ness and Japanese-ness in their identity is constructed through daily work, life practice and social networking.

This group of Taiwanese migrants in postwar Japan struggle with surveillance, assimilation, resistance and identity confusions. To balance between a survival strategy overseas and a primordial attachment to the motherland, their identity of group boundaries may shift in various directions in accordance with the dynamic situations. Focusing on the patterns of migrants’ settlement and network, this study suggests that the newcomer Taiwanese had developed a certain model that features cultural mixture captured in their intra- and inter-ethnic interactions.

**Keywords:** Cross-border Identity, Diaspora, Multiculturalism, Taiwanese/Chinese Overseas, Postcolonial Japan-Taiwan Relations, Japanese Homogeneity, Cross-strait Relations.

**Paper 3      Legal Protection, Integration and Development for Migrant Worker  
in GMS**

*Jan Tahir Babar  
Uppsala University*

To deliberate on the theme of Legal Protection, Integration and Development for Migrant Worker, as it impinges on human rights and security of lives of migrant workers, network promoting, advocating, and upholding the rights and dignity of migrants.

For mobilizing support and advocating for the ratification of the 1990 UN Convention on the Rights of All Migrant Workers and Members of Their Families and the ILO Convention 97 and 143; placing at center stage of the international arena the discourse of international labor migration, concern over the growing racism and xenophobia and recognizing the pioneering efforts on migrants' reintegration in their home countries through mobilizing remittances.

This discussion based on Migration and Immigration policies through national legislation to admit and recognize migrant as regular workers and raising migrant issues as national concern. Therefore, having focused discussions on migration and development, globalization and sustainable development, the supremacy of human security over national security, human trafficking and migration, feminization of migration, gender issues in migration, informalisation of labour, reintegration and remittances, migrants' health and well being, and international human rights standards, we the participants call for:

- The repeal of laws discriminating against migrant workers;
- The recognition and regularization of undocumented migrant;
- The recognition of foreign domestic workers and entertainers as workers and to be protected under labor laws and to give proper value to their work;
- The respecting and upholding of the full dignity of migrant workers, including the right to be with their families, the right to marry and start families, the right to health care and social services for all migrant workers and their families, and all other rights and protections of migrant workers and their families as enshrined in the UN Convention on the Protection of the Rights of all Migrant Workers and Members of their Families;
- The establishment of Memoranda of Understanding (MOUs), bi-lateral and multilateral agreements by sending and receiving countries that ensure the protection of migrant workers' rights, including the right to association, the right to form or become members of existing unions, and the right of suffrage for migrant workers;
- The prevention of all forms of trafficking, ensuring the rights of the victims of trafficking, including regulation and monitoring of recruitment agencies;
- The right to equal wages for equal work without any form of discrimination, including gender and racial discrimination;

- The implementation of training, savings programs for alternative investments for sustainable development and reintegration programs when migrant workers return to their home countries, at all stages of the migration process;
- The universal ratification and effective implementation of the 1990 UN Convention on the Protection of the Rights of all Migrant Workers and Members of their Families, to advocate adoption of ILO Conventions and other relevant international instruments;
- An immediate end to the deportation of undocumented migrant workers.
- The regional bodies such as ASEAN, APEC and SAARC to implement policies, guidelines and agreements for the protection of the rights of all migrant workers and their families.

## **SESSION 8: GENDER ISSUES**

### **Paper 1 Women's Leadership Styles in Promoting Community Development**

- Zaharah Hassan  
*Universiti Kebangsaan Malaysia*

Traditionally, community affairs and administration has been the domain of men. This is evident from the gender imbalance of leaders and office bearers across community/local council/associations. Women, on the other hand, have not been active in local politics and are relatively inactive in public processes due to institutional, socio-economic and cultural constraints. However, times are changing. There is now a comprehension and (grudging acceptance) that women can and do play a vital role in community affairs, particularly in contributing to the achievement of security, development and progress. These are vital ingredients to harmonious community. How do women leaders strive to achieve this? This paper documents the experiences of three female leaders in their quest to unite and lead their peers in the betterment of their communities. This qualitative research employs various techniques such as in-depth interviews, observations and document analysis. Specifically, this paper explores the leadership styles and strategies employed by these women leaders. Is a "masculine" or "feminine" style more dominant? What are the means used by women leaders to reach out to all segments of the community? How are the leadership styles manifested by these three women different from that of their male counterparts?

**Paper 2     Linguistic Sexism and Gender Role Stereotyping in Malaysian English Language Textbooks**

*Bahiyah Dato' Hj. Abdül Hamid, Mohd Subakir Mohd  
Yasin, Kesumawati Abu Bakar, Yuen Chee Keong & Azhar Jalaluddin  
Universiti Kebangsaan Malaysia*

Sexist language and gender stereotyping do not only disparage, but can also lower the dignity of one group of people, usually women/girls. If left unchecked, these negative norms of behavior and attitude could be institutionalized and gradually become part of our social and cultural code. Recent research findings indicate a strong presence of gender bias and linguistic sexism in the language and content of educational materials such as textbook and practice books. This paper addresses linguistic sexism and gender role stereotyping in Malaysian English language school textbooks. Specifically, it looks at: If sexism is inculcated very early in life, how is it inculcated and what is inculcated? Are our school textbooks indirectly and unconsciously functioning as a conduit for the indoctrination and enforcement of sexism and sex role conformity among young Malaysians? This paper presents the preliminary findings of an on-going research study that documents the extent of gender bias and linguistic sexism in selected Malaysian primary and secondary school English language textbooks.

**Paper 3      Women and Political Development in Malaysia: New Millennium,  
New Politics**

*Rashila Ramli & Saliha Hassan  
Universiti Kebangsaan Malaysia*

As we enter the new millennium, Southeast Asia experienced many events that affected the political development of the region as a whole. In the late 1990s, the region was mired in a financial crisis that changed its political landscape. Under these politically trying times, women political empowerment continues unabated. In the case of Malaysia, women have participated in the political process since the first election of 1955 (prior to Independence of 1957). Thus, in fifty years, it might appear that women have broken through the institutional barrier and perhaps, the glass ceiling and finally are accorded their rightful place in the political arena. The state of affairs, however, is not all that rosy. The success of Malaysian women in electoral politics is less than encouraging. In the 2004 elections, women representatives account for only 10.5% of seats won in parliamentary constituencies. This paper examines the evolution of Malaysian women's (especially Malay women) participation in politics from the early 1950s to 2005. It looks at how Malaysian women face up to new challenges and to optimize opportunities within the Malaysian socio-political environment, which is in turn, shaped by globalization and developmentalism. By optimizing the opportunities, it is expected that there will be a higher level of harmony within the pluralistic society in Malaysia. What are the political changes that have taken place in the 1990s compared to with the 1950s? How have these changes impacted women's political participation? What are the strategies employed by women leaders to craft a foothold in a predominantly male-centric polity without disrupting social harmony?



**Paper 4      Harmonizing Personal and Social Perspectives: An Understanding  
of Women's Entrepreneurship in Malaysia**

*Sivapalan Selvadurai, Chan Kim Ling @ Geraldine  
Noor Rahamah Hj. Abu Bakar & Bahiyah  
Dato' Hj. Abdul Hamid  
Universiti Kebangsaan Malaysia*

This paper attempts to present an alternative theoretical perspective, i.e., the personal-social dynamic perspective to understand women's entrepreneurship, especially in unconventional business sectors in Malaysia. Women's entrepreneurship is, traditionally, understood from the perspective of business start-up, sustenance and growth. This alternative approach serves to complement existing conventional understanding that normally explains women's entrepreneurship from the psychological dimension of personal traits and concentrates on individual level analysis. According to this school of thought, the development of women's entrepreneurial traits occurs in an isolated and particularized manner independently of the wider social domain within which the entrepreneurs are situated in. In simple terms, the role of social actors for example, in birth and development of entrepreneurial traits at the individual level is negligible, if not invisible. The traits are argued as in-born. On the contrary, the alternative model we are suggesting integrates the dynamic component of personal characteristics with the wider social environment, embracing both economic and institutional social processes. This alternative perspective is an outcome of a research conducted on women entrepreneurs in unconventional business sectors in Malaysia. The research finding demonstrates that some women entrepreneurial traits have indeed been developed within the social-institutional context. It was also found that the women's personal characteristics to a certain extent influenced their social context, e.g., social relations. As such, it appears women entrepreneurship is in part formed by a process of harmonizing personal and social domains.

## **SESSION 9: TRADITION AND FAMILY**

### **Paper 1     The Beliefs in the Medical Treatment According to the Folk Rituals: A Case Study of the Folk Medical Doctors in the Utong District, Supanburi**

*Wariya Chinwanno  
Mahidol University*

The research entitled “The Beliefs in the Medical Treatment According to the Folk Rituals: A Case Study of the Folk Medical Doctors in the Utong District, Supanburi” focuses on two main objectives: 1) to study the beliefs in the medical treatment according to the folk rituals among the folk medical doctors in the Utong District, Supanburi and 2) to collect the information regarding the folk rituals of the folk medical doctors in the Utong District, Supanburi which should be considered one of the most valuable Thai heritages.

The research was conducted by means of two major methods. First, the documentary research: the researcher collected books and documents about folk medicine and analyzed them in order to find the relations between the beliefs about folk rituals and folk healing behaviors among the folk medical doctors. Second, the in-dept interview: the researcher interviewed 35 medical doctors in the Utong District, Supanburi.

Findings from the research reveal that most of them (66%) were massage doctors. About 30% were folk medical doctors who cured patients having diabetes, cancer, high blood pressure, influenza, coughing, etc. When asked about their beliefs, 58% said they believed that there were gods or sacred beings who helped them in the performance or their duty. Most of them mentioned the name “Chiwaka Komarapat” the famous Indian medical doctor who treated Lord Buddha in the Buddhist time as their teacher. The rest of them (39%) said they did not believe in any gods or sacred being but thought it was their own treatment ability that enabled the patients to relieve from their illnesses while 3% did not answer this question.

**Paper 2      What's Hip What's Hop?: Disharmonized Representations of Gender in Music Videos**

*Fuziah Kartini Hassan Basri*  
*Universiti Kebangsaan Malaysia*

Media representations of gender have always been an avenue for contestations in feminist media studies. Feminists have been concerned with how preoccupied the media are with women's appearances and bodies whilst at the same time giving focus to what men do with them. More often than not, the media emit a particular cultural message: men are players and masters while women are objects and subjects. Such a message is abundant in popular music videos consumed by most young people today including those in Malaysia. A content analysis study of three hip-hop music videos that had the highest ratings in the MTV chart during the fourth week of January 2007 - That's That, Dangerous, and Tell Me - discovered various oppressed representations of the female, while men are represented as powerful and central to everything. The hip-hop music videos focus on the female bodies ('hip') and how men behave towards them ('hop'). Such representations belittle the increasing effort of Malaysian policy makers to propagate gender harmony in the home, the workplace and society at large. What are the implications of such media consumption on the gender consciousness and sensitivity of young Malaysians? The paper explores this issue based on a focus group discussion of male and female students at Universiti Kebangsaan Malaysia.

**Paper 3      Economic Activities in a Matrilineal Culture: A Case Study of the Travelling Merchant in Minangkabau Villages in Indonesia**

*Delvi Wahyuni & Silfia Hanani*  
*Universiti Kebangsaan Malaysia*

The Minangkabau ethnic group is indigenous to the highlands of West Sumatra, in Indonesia. Their culture is matrilineal. There are two prominent effects of this culture. Towards Minangkabau women. Firstly, they have privilege as the heir of "harta pusaka". (Ancestral property). Secondly, Minangkabau women have economic responsibility for the children who live with them. Ideally, "harta pusaka" is fully passed down to women. Recently, there has been a radical change in Minangkabau society with regards to the inheritance system, because that harta pusaka have been made private ownership. As a consequence, Minangkabau women have lost their privilege, yet they are still expected to maintain their role as the main staple of family economics. Being a traveling merchant is one alternative for the Minangkabau women to accommodate to this change and at the same time to fulfill their responsibilities. As traveling merchants, they travel from one traditional market to another, both near their domicile and to areas further away. Consequently, this traveling trade has changed the pattern of raising children and the nature of family interactions. Nevertheless, it is proven that by being travelling merchants, the Minangkabau women are able to increase their families' prosperity. Thus, this paper explores the impact of being trading travelers on the harmony of their families.

## **Paper 4      Demographic Representation and Thai Family Values**

*Matthew Copeland  
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As a national institution, the “Thai family” is frequently represented in dichotomous and contradictory terms. Often described as “the basic unit of society” and a principal means of assuring cultural continuity, family is also widely held to have undergone a transformation so radical that it is now virtually unable to perform even the most fundamental of tasks – attending to the material needs of its weakest members, the very old and the very young, while producing enough children to meet the economic demands of society as a whole.

The consensus view, one articulated and affirmed in a range of media reports, academic studies and policy papers, is that the traditional family unit is in near-terminal decline, giving rise to a number of closely related social problems. These concerns have in recent years not only served as a pretext for increased governmental scrutiny and intervention into the realm of family life; they have also been a catalyst for the growth of broader family values movement, a public campaign to strengthen the family unit by actively promoting ‘traditional’ family values and practices.

Of particular interest to me here is the extent to which contemporary understandings of the “traditional Thai family” – and the crisis conditions into which it has fallen – are largely a product of demographic – as opposed to historical, anthropological or ethnographic – representation.

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