

## Session II: “*The Humanity of Migration*”

### Panel 3

#### **Moderator/Discussant**

##### **Dr. Pimmanus Wibulsilp**

Lecturer, Department of History, Faculty of Arts, Chulalongkorn University

Pimmanus Wibulsilp is currently a lecturer at the Department of History, Faculty of Arts, Chulalongkorn University. After earning her bachelor’s degree in history from Chulalongkorn University, she moved to the Netherlands to pursue her graduate studies. She received her Ph.D. in April 2019 from faculty of Humanities, Leiden University. Her doctoral thesis is titled *Nawabi Karnatak: Muhammad Ali Khan in the Making of a Mughal Successor State in Pre-colonial South India, 1749-1795*. It is aimed to re-write the history of an eighteenth-century South Indian state through the voices and perspectives of its local ruler, in order to bring it out of the old Eurocentric frameworks. Her main academic interests have been the history of South Asia from early modern to colonial period and the history of early modern Thailand (Ayutthaya), especially on the aspects of cross-cultural encounters and transnational relationships. In 2017, in cooperation with a Thai historian Bhawan Ruangsilp, Wibulsilp published an article on Ayutthaya history title “Ayutthaya and the Indian Ocean in the 17th and 18th Centuries: International Trade, Cosmopolitan Politics, and Transnational Networks” (*Journal of the Siam Society*, 2017, vol. 105, 97-114). Recently, Wibulsilp has broadened her research interest into the history of Thai-Indian relationships and the Indian communities in Thailand.

## **Presenters**

Name: Mr. Hatib Abdul Kadir

Position: Lecturer

Affiliation: Department of Anthropology, Universitas Brawijaya,

### **Orang dagang people of Eastern Indonesia**

This article tries to debunk numerous studies on migrant traders (orang dagang) who are depicted as people who live separately from the natives as they have different values of living (Chou, 2010; Landa, 1994; Russel, 1987). Orang dagang, in Maluku Province, Eastern Indonesia, are considered “outsiders” that do not belong to the local culture, even though they have lived in the Malukan islands for centuries. Orang dagang are mostly migrants from Sulawesi Island (Butonese, Buginese, and Makassarrese). The presence of these migrants in Maluku has also influenced ethnic and cultural diversity. Mostly orang dagang work in the trade sector as moneylenders, middlemen, and shop owners. Although orang dagang have been disadvantaged by customary law and being seen as outsiders, they have developed strategies to offset these difficulties by managing a variety of economic exchanges to their advantage. Focusing on the way orang dagang develop their economic transactions as well as social relationships, this article describes factors that contribute to ease jealousy and exclusion that are coming from local people. I emphasize factors that connect between local and migrants on two main discussions, first is on political expansion from business, and second from the ways of moral economy in order to distribute public goodness, fairness and well-being to the place where they are living. This article was produced from digging up the historical roles of orang dagang in the market and trade exchanges in the Malukan archipelago as well as ethnographic research that was conducted in Ambon City, the capital of Moluccas Province, from March 2017 to March 2019.

Hatib A Kadir gained his BA of Anthropology from Gadjah Mada University in 2007. In 2010, he got his master on Religious and Cross-cultural Studies from Gadjah Mada University, Indonesia. He then got another MA on Anthropology from University of California, Santa Cruz, USA in 2014. He finishes his PhD of Anthropology from University of California, Santa Cruz. His dissertation is on the topics of exchanged commodities and upward mobility among the migrants in the aftermath of sectarian conflict in the Moluccas Province, Indonesia.

Hatib is a recipient of Fulbright Doctor Fellowship in 2012-2015. Recipient Ethnographic Summer Field School, Tallahassee, Florida, funded by NSF (National Science Foundation). He is also a recipient Dissertation Fellowship Award, Chancellor Blumenthal. He is now also a lecturer in the department of Anthropology, Brawijaya University and a visiting professor at School of Foreign Languages, at Peking University. He is now conducting a research focusing on migration, ethnic relations, contentious citizenship and racism in West Papua Province.

Name: Prof. Dr. Moe Moe Oo

Affiliation: Department of History, University of Mandalay

### **Natural Settle Life and Literate Environment Status of Yinnet Ethnic Group in Myanmar with Special References to Kyu Yone Village**

The purpose of this work is to give a description of a new approach to study the Yinnet ethnic group. They are descended from Mon-khmer stock. Since over one hundred years ago, Yin-net ethnic groups have migrated from hilly regions. They also live in Kyu-yon Village and neighboring hills two miles away from Panglon University, Panglon Township and villages in Kyethe-mansan region, Southern Shan State, Myanmar. Their role in ethnic origin and orthography were pointed out of natural settle life. This paper analyses adult literacy based on 55 household list indicators of success. The paper analyses the status and characteristics of Yinnet literacy analyze research since 2009. Social trends are analysed in terms of the five key aspects of the suggested framework for successful ethnic literacy research. Four case studies on major literacy reference with Kyu Yone village is used to expand on these social trends in greater depth, particularly with regard to their specific features, challenges, notice factors and results. These include linking large-scale literacy to processes of social change and development and opportunities for further learning and improved availability, reliability and comparability of literacy data to facilitate improved planning and a more targeted approach. We hope that this work will create the ethnic orthography, regional research skill and literate environ.

Keyword: origin, orthography, education status

Name: Ms. Thi Thi Khine

Position: Lecturer

Affiliation: Department of Archaeology, Dagon University

Co-author: Assoc. Prof. Dr. Nyein Nyein Myint

Affiliation: Department of Archaeology, University of Yangon

### **Cultural traditions of Kadu national in Bamouk Township, Katha District, Upper Sagaing Division, Myanmar**

The study of cultural traditions of Kadu national who live in Bamouk Township, Katha District, Upper Sagaing Division, Myanmar. Kadu and Kanan nationals lived together in the Katha District. Katha District was included Katha, Bamouk, Pinlebu, Wintho, Kawlin, Indaw and Hteechaint. Kadu villages are 42 villages in total. Settaw village is the largest of Kadu village. The people mostly depend on farming. Farming and agriculture are their economy. Gold is found in Bamouk area. Kadu dug gold and sent gold to the Myanmar King in Kounbound Period (1782-1885). Kadu national believe in Buddhism. But they worship the native traditional spirit or gods. The ethnic of Kadu national are small minority of ethnic group Myanmar. They are very simple ancient ethnic people. But, they have still kept their traditional culture. They have no their own alphabets and they used Myanmar writing for written language. For spoken language, they used Kadu language. Kadu language is very similar with Kachin language. Some words are similar with Shan language. The chronicle which mention that ancient Tagaung city was the central town of Kadu people in Man-shu of Chinese. In this paper, the study on beginning of Kadu national and their cultural tradition, we can study the people of Kadu and their customs, belief, traditional art, socio-economic and ethnic. So, we can maintain their culture and encourage of Kadu national to preserve of their heritage and to promote of education, health and regional concerns.

Keyword: Kadu, ethnic, socio-economic, ethno history, Kachin, Shan.

Thi Thi Khine is a senior lecturer at the Department of Archaeology, Dagon University, Yangon Region, Myanmar. She accepted her Master degree in the field of Archaeology from the University of Yangon, Yangon, Myanmar in 2003. She lectured in the classes of undergraduate and postgraduate at the Department of Archaeology, Yadanabon University, Mandalay Region, and Dagon University, Yangon Region, Myanmar. She also supervised the candidates of Master in writing thesis. She is doing the research project on beliefs, customs, cultures and arts of Kadu and Kanan Nationals in Katha District, Upper Sagaing Region, Myanmar, and she is writing the research paper on Myanmar's Protohistoric sites of Halin ancient city and Tagaung ancient city (Today, A few of Kadu and Kanan nationals are found in Tagaung). She is interest in Ethno archaeology and trying to express the evolution and connection between the cultures and of living societies and past in Upper Myanmar. She published the research paper "The study on Ethno history and Cultural traditions of Kanan National in Nanzar village, Banmouk Township, Katha District, Upper Sagaing Region, Myanmar", 1st Myanmar International Science and Culture Conference 2019 MISCC, Myitkyina University, Myanmar.

Nyein Nyein Myint is an associate professor at the Department of Archaeology, University of Yangon, Yangon, Myanmar. She accepted her PhD in the field of Archaeology especially burial practices of Pyu from the University of Yangon, Yangon, Myanmar in 2017. She She lectured in the classes of undergraduate and postgraduate at the Department of Archaeology, Yadanabon University, Mandalay Region, Dagon University and University of Yangon, Yangon, Myanmar. She also supervised the candidates of Master in writing thesis. She is doing the research project about the study of Prehistoric and Protohistoric Burial Practice at Samon Valley and Pyu Ancient Cities (World Heritage Site). She is writing the research paper about beliefs and religion in burial sites. She is interest in burial practices from Prehistoric to Protohistoric through Historic period until present time in Myanmar. Her purpose is to point out gender issues, religious, rituals and beliefs, the social and political positions of the deceased, the wealth of community networks of social relations, memory customs, dietary habits and characters of life style of past societies by studying burial practices. She published the research papers "Rectangular shaped burial structures outside the city wall of Beikthano" Yadanabon University Research Journal, Volume 9, 2018, and "Burial Structures of Beikthano Pyu" 2nd International Conference on Burma/Myanmar Studies, Proceedings, History: Cultural Evidences, Cultural Heritage and Social Memory, Volume 6, 2018.

## Session II: “*The Humanity of Migration*”

### Panel 4

#### Moderator/Discussant

##### **Asst. Prof. Dr. Jack Meng-Tat Chia**

Department of History, Faculty of Arts and Social Sciences, National University of Singapore

Jack Meng-Tat Chia is an Assistant Professor of History and Religious Studies at the National University of Singapore. His research focuses on Buddhism and Chinese popular religion in maritime Southeast Asia, transnational Buddhism, and Sino-Southeast Asian interactions. His first book, *Monks in Motion: Buddhism and Modernity across the South China Sea* (Oxford, 2020), explores the connected history of Buddhist communities in China and Southeast Asia in the twentieth century. He is co-editor of *Living with Myths in Singapore* (Ethos, 2017) and has published articles in journals such as *Archipel*, *Asian Ethnology*, *China Quarterly*, *Contemporary Buddhism*, *History of Religions*, and *Journal of Chinese Religions*. Born and raised in Singapore, Chia received his Ph.D. from Cornell University, where his dissertation won the Lauriston Sharp Prize. Before teaching at NUS, he was a Postdoctoral Fellow at the Center for Buddhist Studies, University of California, Berkeley.

## **Presenters**

Name: Assoc. Prof. Dr. Lwin Lwin Aung

Affiliation: Department of Anthropology, University of Yangon

### **Male Migration Effect on Families Left behind Evidence in Myanmar**

Migration is particularly important in developing countries like Myanmar where it is an important social practice and economic factor. Migration is widespread in Myanmar: large shares of households in the countries for which data are available have at least one member who migrated, either international or internal migration. The effects of migration on left behind families has primarily focused on the implications of absent fathers on children, particularly in Africa and Asia with historically-entrenched male migration systems (de Haas 2007; Reed, et. al. 2010). However, male migration from Myanmar may make heavy demand on women who are left behind and are required to shoulder all household responsibilities and production activities. This research examines the international migration on male left behind families often focuses on absent fathers, particularly in Myanmar. This study is to elicit how the socio-cultural challenges facing wife of migrants? What are they effect of cultural constrains on women adjustment to life in the absence of their husband? Data collected were ethnographic fieldwork among women in Myanmar. In this study, an effort has been made to understand the effect of relationship between male migration and the family left behind is an important.

Keyword: effect, family, left-behind, male migration, Myanmar

Lwin Lwin Aung is Associate Professor at Department of Anthropology, University of Yangon. She attained her B.A (2002) and M.A (2009) Degrees from Dagon University and Postgraduate Diploma in English, University of Yangon (2011) and Ph.D (2018) from University of Yangon. She has a strong interest to combine anthropological and socio-economic approaches in field research. She has published multiple papers on ethnographic research including studied on traditional festival of Ponna, socio-economic life of Bamar nationals, and Survival Strategies of Migrant Workers in Industrial Zone, Mandalay. She is also conducting research about indigenous knowledge on health care practices, traditional agriculture practices and ethnic identity of Kayah State, Chin State and Kayin State in Myanmar.

Name: Prof. Dr. Mon Mon Aung

Affiliation: Department of Myanmar, Dawei University

### **The Cultural Linguistics study of 'Missing beauty' poem**

This paper will present the cultural linguistics study of 'Missing beauty' poem. The title of poem 'Missing beauty' means the beauty of Shwesandaw pagoda that lies in Pyay of Bago Division. The aim of this paper is to describe the Myanmar traditional culture of Shwesandaw Pagoda that is never forget beauty in ancient Pyu city of Sirikhitra (Pyay). Shwesandaw Pagoda is located on a hill in the southwest side of Pyay, about 850 meters inland from the east bank of the Irrawaddy River. The poem 'Missing Beauty' was written by Maung Lin Kyi in Chindwin Magazine in January 2012. The research questions are (1) Why did the beauty of Shwesandaw pagoda become Missing beauty? (2) How did the culture of Shwesandaw pagoda impact in Myanmar culture? This problem is focused by cultural linguistics method of Sociolinguistics. Cultural Linguistics is the more commonly used term 'ethnolinguistics' that is a field of sociolinguistics. It studies the relationship between language and culture conceptualizations. In the poem 'Missing Beauty', Shwesandaw Pagoda, demonstrate the beauty of the Ayeyarwaddy River and the blue mountains on the other side. Not wanting to be separated from those beauties for a while, the poet prayed at Shwesandaw Pagoda. This poem is presented in a simple and connected style to highlight the Buddhist tradition of the Myanmar people.

Keyword: Missing Beauty, Shwesandaw pagoda, cultural linguistics, Buddhist  
Tradition

Name: Assist. Prof. Dr. Marja-Leena Heikkilä-Horn

Affiliation: Mahidol University International College, Salaya campus

Co-author: Ms. Khin Nwe Cho

Position: Graduate student

Affiliation: Graduate Studies, Mahidol University, Salaya campus

### **Gurkha in Thailand: A transmuted identity from war mercenaries to migrant laborers and entrepreneurs in generations**

The history of Gurkhas migration from South Asia to Southeast Asia dated back to the period of the British colonialism arriving to Indian Sub-continent in the late 19th Century. Due to possessing extraordinary skills as “martial race”, Gurkhas were first recruited by the British after the Anglo-Nepalese War of 1814–16, to form the British Army’s Gurkha Regiments, as the British were impressed with their courage and hardiness. Gurkha soldiers arrived to British Burma via India during World War II. After Burma regained independence from the British in 1948, many Gurkha soldiers chose to live in the independent Burma with their families. Some soldiers continued to serve as military officers in Burma army in the early period, but they were later retired. A sizable Gurkha population was settled in Pyin Oo Lwin, Upper Burma, a hilly town having a similar cold weather like Nepal. They are also dispersed mostly to Kachin, Shan, Mandalay, and Yangon. The second generation of Gurkhas got involved in trading business in the country’s textile and gem industries as well as informal money transfer service called “Hundi”, whereas many Gurkhas work as manual laborers in the cash crop plantations. In recent decades, the third generation of Gurkha migrated to Thailand as economic migrants, making “twice migration” in generations. Now after living two decades in Thailand, some Gurkha migrant workers have been transmuted into migrant entrepreneurs.

Khin Nwe Cho. I have studied at Bachelor of Arts in Social Sciences, specialized in Southeast Asia Studies, Mahidol University International College (MUIC) and graduated from the four-year program in 2012. My main interest was then ethnicity and migration in Southeast Asia, and I wrote my B.A thesis titled “Assimilation Process of Oversea Chinese in Thailand and Malaysia.” After graduating from MUIC, I worked as a researcher in Myanmar, conducting socio-economic research projects in remote ethnic areas in Myanmar from late 2014 to mid-2019. During that time, the research papers that I co-authored have been published both in English and Myanmar languages in Myanmar. There have been five published research papers such as 1) In Search of Social Justice along Myanmar-China Oil and Gas Pipeline Project (2016); 2) Indigenous Karen People: Inhabiting and Growing up together with the Forest (2017); 3) Social and Environmental Studies along Myanmar-Thai Transnational Gas Pipelines (2018); 4) Repatriation and Resettlement of Indigenous People in the Interim of Ceasefire: A Case Study of Kasawah Village, Dawei, Tanintharyi Region (2019); and 5) A Study of the Unique Socio-Economic and Environmental Characteristics of Mali Island in the Northernmost Island of the Myeik Archipelago (2019).

After taking these empirical research experiences in Myanmar for five years, I decided to get back to my alma mater as a graduate student at Master of Arts in ASEAN Studies for Sustainable Development, Mahidol University. Myanmar is in a transitional democratic country which is home to a hundred of ethnic minorities. Apart from the ethnic minorities, there are also several Indian r in our country and Gurkha is one of them, whose ability to adapt in a foreign country and transmuting identity from war mercenaries through migrant labors to entrepreneurs attracted my interest to choose it as my thesis that will contribute to understanding the Asian Melting Pot.

Name: Mr.Veerapat Phuepong

Position: Graduate Student

Affiliation: Department of History, Faculty of Arts, Chulalongkorn University

## **Lives of the Vietnamese in The Upper Northeast Thailand From the 1940s–1970s**

This research aims at studying the lives of Vietnamese people as a refugee in the upper northeastern region of Thailand between the 1940s – 1970s. The study focuses on the issue of struggle to survive under various forms of pressure and violence resulting from government's policies, attitudes and actions. And the people in the community

This research focuses on the area of the upper northeastern region of Thailand in 5 provinces which are Sakon Nakhon, Nakhon Phanom, Udon Thani, Nong Khai and Mukdahan. This is the area that has the most Vietnamese refugees in Thailand. The duration of the study is from the 1940s – 1970s. The year 1945 marked the end of the world war II, the period that caused the great migration of Vietnamese people to Thailand. This group of Vietnamese refugees become the most important national threat at that time. As can be seen from many policies of the Thai government that aimed at controlling Vietnamese refugees. Moreover, there were the protests to expel Vietnamese refugees that occurred in many areas of the upper northeast region in 1976, including the 6 October 1976 event, which is an important event in modern Thai history, is also associated with Vietnamese refugees.

However, studies from the government's perspective or government policy on Vietnamese refugees are limited. Because it cannot demonstrate the diversity and complexity of society and can not completely show the factors that cause various changes. This research needs to study Vietnamese refugees as "actors," unlike precedent researches that study Vietnamese refugees as "victims." The primary sources used in the study are from the National Archives of Thailand and the Thai Red Cross Archives. The important evidence is the letter of complaint form of the Vietnamese refugees sent to the Thai government and the Thai Red Cross in each period. It also uses evidence from interviews with Vietnamese immigrants and local people.

This research suggests that Vietnamese refugee live under pressure from government policies, attitudes and actions and pressure from the people in the community. They use both legal channels and legal gaps in the regulations of the Thai government in order to continue living in Thailand. In addition, Vietnamese refugees have contacts and confederates. When threatened by the government, they can gather to protest or pressure the government in various ways to prevent violations.

Keywords: Vietnamese refugees, Communist, Threat, Survival

Veerapat Piwphong is a graduate student in the MA program at the Department of History, Faculty of Arts, Chulalongkorn University. His research interests include Thai and Southeast Asian history, Vietnamese history, and the history of Vietnamese displaced people. Weerapat's thesis project is titled, "From Displaced People to "Vietnamese Refugees": Lives of the Vietnamese in the Upper Northeast Thailand, 1945-1976." He was also the recipient of the Asian Graduate Student Fellowship 2020 at the Asia Research Institute (ARI) National University of Singapore (NUS)