

CHAPTER IV

CONCLUSION

Diaspora stands as a community that could be specified as a discourse, taking imprints off of individuals and or group experiences that further developed into the concept of transnationalism. As part of the global civil society, diaspora emerged as a variable that is interrelated with crucial global issues all the while acting as an actor which encompasses civic activities beyond geographical boundaries. Fundamentally, diaspora as an international entity created networks to develop a bridging social capital network that links the homeland to the diaspora.

In its core, Southeast Asian diaspora generates from the willingness of the people in the region to seek enhancement of life prospects and in search of better opportunities especially in developed countries. As countries that are part of the Southeast Asian region, Indonesia and Vietnamese experienced diaspora movements that is originally powered by the change of regime which then evolves into another driving factor which is the pursuance of skill amplification and knowledge. Aligned with this objective, Australia then becomes one of the preferred country of residence with its rich opportunities as a developed country.

In accordance to the classification of diasporic movements by the Indonesian and Vietnamese diaspora towards Australia, it can be concluded that both communities started out as victim diasporas and before classified as a transnational actor that possess knowledge and skills that plays a part in the developmental process of

nation-states. The difference between Indonesian and Vietnamese diaspora in terms of classification falls under Gabriel Sheffer's distinction of diaspora groups, whereas Vietnamese diaspora community originated as stateless diaspora when the socialist regime in their country still reigns power before they proclaimed the status as a state-linked diaspora. Conversely, Indonesian diaspora experienced both as a state-linked diaspora when they are sent to study overseas in the late former president Soekarno's era and also as a stateless diaspora in the New Order regime.

Furthermore, this research attempts to answer the research question: *How does the Indonesian diaspora in comparison to Vietnamese diaspora affects their home country in terms of economic, socio-cultural, and education aspects in Australia?*

As both of the diaspora group became dispersed across the globe, a lot of them decided to settle in Western countries, including Australia. Although compared to number Indonesian diaspora are far less to Vietnamese diaspora, both still bring a significant effect towards the home country. These impacts can be seen through three aspects which includes economic, socio-culture, and education. In order to narrow down the scope, this research compare the two diaspora group based on those who settle in Australia.

Detailing further the answer to the aforementioned research question, this research has used the concept of transnationalism as the theoretical framework in better understanding Indonesian and Vietnamese diaspora as a transnational actor. Through the social spaces that has been created by Indonesian and Vietnamese diaspora in Australia, the community creates networks and social fields that breached interpersonal relationships in terms of social, economic, and cultural

processes that extends beyond the territorial boundaries of each nation-states. Their existence as a transnational actors possess the ability to be involved in many discourses. Indonesian and Vietnamese diaspora acts as a hub that connects their home country and their host country, all the while bringing contribution that impacts their home country's development in a wide array of aspects.

Based on the analysis on the previous chapter, it has been concluded that the research question has been answered. This is presented by the comparison of Indonesian and Vietnamese diaspora on the aspects of economic development, which is focused on their establishment in Australia. Using Indian diaspora as a best practice, several indicators are utilized to delve deeper into the comparison of these two diaspora communities. As a result, it can be perceived that Indonesian diaspora is more engaged with their home country, but not harnessed enough to bring rapid growth to the Indonesia's development. Yet the ties between Indonesian diaspora in Australia with their home country remains close with strong ties. On the other hand, Vietnamese diaspora still remains distant with their home country although the government has acknowledged their existence and put efforts to bring them home. *Viet Kieu* strives outside their home country which in a certain way affects the development of their home country yet not directly.

Based on the effect towards economic development, Indonesian diaspora gave its contribution through remittance, trade, and investment for their national development. This is considered as giving a way for the betterment of the country's well-being since they targeted the economic contributions directly. With the help of Indonesian Diaspora Network, Indonesian government has an alternative way to

engage towards Australia and gain additional support from its diaspora network. In contrast with this approach, Vietnamese diaspora gave their economic contribution in the form of remittance, trade, and investment yet indirectly to the government as a result of distrust. Yet on the other hand, they project their economic contributions independently or through their family and building business ties with Australian business networks that indirectly affect their home country's development.

Shifting our focus towards the effect of socio-cultural sector, Indonesia's base of diverse culture unites them together and made them proud of their national identity. They are proud to present their rich and diverse culture in their host country and this leads to the nation branding of Indonesia. Through events and festivals established by the Indonesian diaspora in Australia, their host country can learn more about Indonesia's rich heritage and natural resources which projects a positive image as an outcome. On the other hand, Vietnamese diaspora thrives in their own community when it comes to socio-culture aspects since they are resented at first in Australia. Yet overtime they grew and created their own ethnic enclave known as Little Saigon, and through this Australia got to know more about Vietnamese culture and their struggle of the past. Besides that, commemorations and festivals are being held as a way of Viet Kieu to preserve their identity.

Lastly, the education sector received effects in terms of skills and knowledge transfers from both countries. Through their student network overseas, Indonesian and Vietnamese diaspora studying in Australia are more connected with each other and build a strong community that in the long run birthed a highly skilled and

professional workforce. Although the cost of studying in Australia is expensive, their desire to seek better education in Australia pushes them to migrate and study in the country. In the long run, both of the diaspora group contributes towards the national development of each of their home country through their skill and knowledge transfer.

To a great degree, Indonesian and Vietnamese diaspora is proven to have a significant impact towards the country of origin as a transnational actor. This statement has been proven by the used theoretical framework that has been proven sufficient and encouraging through the comparison of two diaspora communities in a developed country. In addition, the intricate discussion on the previous chapter has served the sole purpose of this research that is to compare two diasporic activities by transnational communities and its effects.

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