Parahyangan Catholic University

Faculty of Social and Political Science

Department of International Relations

Accredited A

SK BAN –PT NO: 3095/SK/BAN-PT/Akred/S/VIII/2019

Understanding Indonesian and Vietnamese Diaspora in Australia: A Comparative Study on Economic Development, Socio-Culture, and Education

Thesis

By

Ezraella Meirani

2016330261

Bandung

2020

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Elisabeth Adyiningtyas Satya Dewi, S.IP., M.A., Ph.D.

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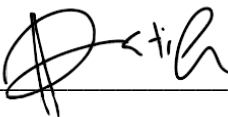

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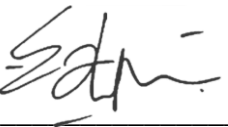On Monday, March 9th 2020

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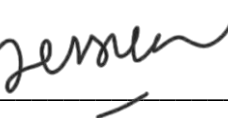S.IP., M.A.

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I, as followed:

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Hereby assert that this thesis is the product of my own research, and it has not been previously proposed for the same purpose by another academics or party. Any information, ideas, and facts gained from parties are officially cited in accordance to the valid scientific writing method.

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Bandung, February 20th 2019

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ABSTRACT

Name : Ezraella Meirani

Student ID : 2016330261

Title : Understanding Indonesia and Vietnamese Diaspora in Australia: A Comparative Study on Economic Development, Socio-Culture, and Education

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This research discusses the comparison of Indonesian and Vietnamese diaspora, where both diaspora communities are dispersed throughout the globe from a variety of backgrounds. Delving further into how the Indonesian diaspora compared to Vietnamese diaspora in terms of economic, socio-culture, and education aspects while they reside in Australia, this research analyzed the contributions made by both of the diaspora community through the aforementioned aspects. Seeing Australia's rapid growth and advancement draws more and more Southeast Asian, especially Indonesians and Vietnamese to settle permanently in the country. From there, they still remain connected and influential towards each country of origin's national development despite the boundaries of territorial borders. Through the perspective of transnationalism and diaspora as the core theoretical framework, this research strives to seek further the phenomenon of movement followed by the settlement of diaspora groups from their country of origin to the country of residence and their role as transnational actors. Conclusively, this research shows that Indonesian and Vietnamese diaspora in Australia has significant effects towards their home country's economic, socio-culture, and education aspects through the contributions on these aspects. Referring to Indian diaspora as an example of best practice, the ability of Indonesian and Vietnamese diaspora in Australia to increase national growth should be harnessed effectively by each home countries to bring positive outcomes.

Keywords: Diaspora, Indonesian Diaspora, Vietnamese Diaspora, economic development, socio-culture, education

ABSTRAK

Nama   : Ezraella Meirani

NPM   : 2016330261

Judul   : Menelusuri Diaspora Indonesia dan Vietnam di Australia: Sebuah Studi Komparatif dalam Aspek Pembangunan Ekonomi, Sosio-Kultur, dan Pendidikan

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Penelitian ini mencoba untuk menelusuri perbandingan antara diaspora Indonesia dan Vietnam, dimana kedua komunitas ini berpotensi untuk mengembangkan aspek pembangunan ekonomi, sosio-kultur, dan pendidikan terhadap negara asal mereka tanpa terhambat oleh batasan teritori. Mayoritas dari kelompok diaspora Indonesia maupun Vietnam memilih untuk menetap di negara-negara Barat, salah satunya Australia. Melihat kemajuan dari Australia sebagai negara Barat yang makmur dan membuka kesempatan bagi diaspora dari Asia Tenggara untuk kesejahteraan hidup, jumlah diaspora Indonesia maupun Vietnam yang memutuskan untuk menetap di negara tersebut semakin meningkat setiap tahunnya, dan keberadaan mereka disana memiliki dampak yang cukup signifikan terhadap pembangunan nasional negara asal mereka terutama dalam aspek pembangunan ekonomi, sosio-kultur, serta pendidikan.

Dengan menggunakan perspektif transnasionalisme dan diaspora sebagai inti dari pembahasan, penelitian ini mencoba untuk menelaah fenomena perpindahan yang diikuti dengan penetapan masyarakat dari satu negara ke negara sebagai aktor transnasional. Kelompok diaspora ini memiliki peran sebagai penghubung antara negara asal dan negara yang mereka tinggali sekarang. Penelitian ini kemudian menunjukkan bahwa diaspora Indonesia dan Vietnam yang ada di Australia memiliki dampak yang cukup signifikan melalui kontribusinya dalam bidang ekonomi, sosial-budaya, dan pendidikan dengan mengacu kepada India sebagai best practice diaspora yang ternama.

Kata kunci: Diaspora, Diaspora Indonesia, Diaspora Vietnam, pembangunan ekonomi, sosio-kultur, pendidikan

PREFACE

Only by His grace and guidance, the author is able to endure the long process of research and present this thesis, entitled "Understanding Indonesian and Vietnamese Diaspora in Australia: A Comparative Study on Economic Development, Socio-Culture, and Education" as one of the prerequisite to finish her study kin the Department of International Relations, Faculty of Social and Political Science, Parahyangan Catholic Univeristy.

This research strives to delve into the diaspora communities of Indonesia and Vietnam in Australia, comparing both movements in the aspects of economic development, socio-cultural aspects, and education. It is also hoped that this research could serve as an insight on the study of transnational actors in international relations.

As the writings of this research bears obstacles and challenges, the author recognizes and highly appreciates all parties who have generously contributed to this thesis and provide help along the process — especially the author's thesis supervisor, Elisabeth Adyiningtyas Satya Dewi, Ph.D for her attentiveness, patience, and motivation in the process of this thesis' completion. As the thesis is still far from perfection, the author is open for feedbacks and constructive criticism from all readers for its betterment.

ACKNOWLEDGEMENT

Here's to Him;

No matter the uncertainties and no matter the fears, You are there with me and You saved me in Your arms of grace. I am eternally rooted in your design in a work of art called love.

Here's to the ones who owns the biggest parts of my heart;

Putri Rosarianda Megarataomas Hutagalung, you are my muse, the sole quintessence to my existence. Do believe me when I say that my love to you is endless and sincere, no terms and conditions apply. I thank God to have you as my mother.

Jan Waldemar Hutagalung and Pietua Bulan Wiltrixta Panggabean, for the years of care you devoted towards us all, every single thing in life you've shown and taught, I am forever indebted to the both of you. Both of your grand hearts deserves all the best in this world.

Edo Mathius Siwu, amidst your absence throughout my growth for years and years, I deeply respect you as a father and thank you for your support.

Elrich Jonathan Sanger, even in the struggles of trading space and time to break miles to inches you still manage to stick with me through my journey, stayed for better or for worse, even sent out an abundance of affection both in the codes of ones and zeros and physical figure. Thank you for being the best thing I never knew I needed, I love you in a thousand unsaid ways.

Bouncy and Zeus, though I speak human and you speak canine, both of you understood me and your presence are both loyal and comforting. Thank you for being the pills of joy to my days, I love you both forever.

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INTRODUCTION

1.1 Research Background

The movement of people is not only limited to the territorial borders inside a single country. One is able to travel from one country to another, whether it is within the bounds of a continent or different parts of the world. Many come together to establish themselves in a new settlement without the worries of barriers and the challenges that come with it. Each of these newcomers, wherever they chose to expand their roots, are individuals who are driven with a plethora of forces that pushes them out of their homes. Regardless of the motives, those people thus became parts that sums up to a greater collective.

The relocation of civilized individuals in such large numbers therefore creates a transnational community, which refers to individuals and or groups from different nations or societies that formed into a community, acting on the basis of common good with shared interests along with a network beyond national borders that linked their solidarity together. [1] According to Raul Kastoriano, the idea of transnationalism "makes the home country an identity pole, the country of residence a source of rights, and the new transnational space an area of political action

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[1] R. Kastoriano, "Immigration, Transnational Communities and Citizenships" *Journal Revue Internationale des Sciences Sociales* 165 (2000), p. 353-359.

associating both countries, and sometimes others as well".[2] It links closely to what is known as migration, where their movements from one country or region with a certain difference of political and or statistical conditions to another are followed by the intentions of settling permanently to a new location.[3]

In its core, transnational community links networking places from a global to local scale as the migrating citizens establish themselves between the place of origin and the new settlement.[4] To a certain amount, the notion of transnational community intertwines with diaspora as an emerging phenomenon of people mobilizing out of their base country or region into a new location. Although distance separates them from their place of origin, these group of people maintain a collective memory of their homeland by creating a certain bond and regarding it as their true home. This phenomenon is also followed by the creation of community from the same homeland and shared memory, along with a symbolic capital that enables them to overcome the distance that separates them from what they originally call home.[5]

To describe the sense of displacement and exile towards a group of people outside their ancestral homeland with a desire of returning back to their place of origin used to be the same as the meaning of diaspora.[6] This definition reflects the first few diasporic movements by the Jewish community as a result of expulsion. Other

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[2] Ibid.

[3] J.A. Ross, *International Encyclopedia of Population* (New York: The Free Press, 1982).

[4] M. Bruneau, *Diasporas et Espaces Transnationaux* (Paris: Anthropos - Economica, 2004), pp. 249.

[5] Ibid.

[6] Arnold Ages, *The Diaspora Dimension* (The Hague: Martinus Nijhoff, 1973), pp. 3-19.

notable diasporas include the dispersion of African transatlantic slave trade that spreads African descent across the globe and mostly to Europe and the Americas. Groups of Armenians and the Irish being scattered on the account of dismissal are examples that built the classical use of the term 'diaspora'.[7] As the era changes continuously, defining diaspora includes categorization of people as "expatriates, expellees, political refugees, alien residents, immigrants, and ethnic and racial minorities *tout court*".[8]

Predominantly, diaspora is started by a group of migrants that maintain and nurture their ethno - national identities of their homelands while residing permanently in chosen host countries all the while building solidarity with their group and entire nation.[9] People of diaspora community establish bonds based on the forms of family, community, religious background, socio - political views, economic bonds, or shared memory of a catastrophic incident and similar trauma. These groups positioned themselves as international actors while inhabiting the host country permanently.[10]

Diasporic communities came from many parts of the world including the region of Asia. People from many countries in the region departs from their home countries to settle permanently to the new desired place of residence. They have traveled far

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[7] Robin Cohen, *Global Diasporas: An Introduction* (New York: Routledge, 2008), pp. 2-6.

[8] William Safran, "Diasporas in Modern Societies: Myths of Homeland and Return", *Diaspora* 1(1991), pp. 83-99.

[9] Gabriel Sheffer, *Diaspora Politics: At Home Abroad* (Cambridge: Cambridge University Press, 2003), pp. 9-10.

[10] B. Anderson, *Imagined Communities: Reflections on the Origins and Spread of Nationalism* (London: Verso, 1991), pp. 20.

by dispersing from their base of continent and settling in different parts of the globe. The movement of Asians to other areas is driven by a multitude of motives and among all, Indonesia and Vietnam has similar motive and flow of diasporic movement. Specifically, these two diaspora community has evolved overtime in the democratic part of the Western world, mainly in Australia.

1.2 Problem Identification

Enduring the shift of economy and environment, the spread of new political ideology and religious practices, as well as social and demographic changes are some of the challenges faced by Asian transnational community. These groups have become a prominent part of the modern Asian history, followed by the rising scale of human migration within the region. The widespread experience of Asian migration over the past 150 years creates transnational communities in many regions, developing connections through

different patterns of mobility.[11]

Behind the rapid flow of Asia's migration revolution, there are a few factors that drives this occurrence. One of the factors is war and political violence, how it creates a destructive notion which provoked mobilization by force. Economic uncertainty led by uneven capitalism expansion brings a series of developments that is experienced differently across countries in the region, to this extent provoking new demands that drives people to migrate. Lastly, ambitions to

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[11] Sunil S. Amrith, *Migration and Diaspora in Modern Asia* (New York: Cambridge University Press, 2011) pp. 1.

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expand the capacity of the post-colonial or still remaining colonial states pushes millions to serve the national development and journeyed far for economic and social transformation.[12]

Migrating Asians across regions became an important aspect of the countries inside the regions itself, seeing how the life experiences of people from the continent in their new settlement fortifies the contribution towards global community. Having known that Asia is further divided into several parts, it indicates that the pattern of migration within the distinguished region differ from another. This distinction affects the characteristics of diaspora within parts of Asia. Southeast Asia as a part of the Asian region characterized its diaspora with the cultivation of a better and more beneficial relationship with their diaspora communities. This effort is formed as an effect of a trend to create a strategic economic, political, and cultural dynamism on facing international challenges.[13] Driven by a plethora of factors such as war and political violence, educational purposes, labor attraction and urbanization, several countries in the Southeast Asian region commence their diaspora. This motive also affects Indonesia and Vietnam as a country in that region as a base to embark on their movement to other parts of the world. These two countries have created their transnational community across the globe since the nineteenth century, while being

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[12] Sunil S. Amrith, *Migration and Diaspora in Modern Asia* (New York: Cambridge University Press, 2011) pp. 5-6.

[13] Charlotte Setijadi, "Harnessing the Potential of the Indonesian Diaspora", Trends in Southeast Asia Vol. 18 (2017).

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Predominantly, diaspora is started by a group of migrants that maintain and nurture their ethno - national identities of their homelands while residing permanently in chosen host countries all the while building solidarity with their group and entire nation.[14] People of diaspora community establish bonds based on the forms of family, community, religious background, socio - political views, economic bonds, or shared memory of a catastrophic incident and similar trauma. These groups positioned themselves as international actors while inhabiting the host country permanently.[15]

Diasporic communities came from many parts of the world including the region of Asia. People from many countries in the region departs from their home countries to settle permanently to the new desired place of residence. They have traveled far by dispersing from their base of continent and settling in different parts of the globe. The movement of Asians to other areas is driven by a multitude of motives and among all, Indonesia and Vietnam has similar motive and flow of diasporic movement. Specifically, these two diaspora community has evolved overtime in the democratic part of the Western world, mainly in Australia.

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[14] Gabriel Sheffer, *Diaspora Politics: At Home Abroad* (Cambridge: Cambridge University Press, 2003), pp. 9-10.

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Behind the rapid flow of Asia's migration revolution, there are a few factors that drives this occurrence. One of the factors is war and political violence, how it creates a destructive notion which provoked mobilization by force. Economic uncertainty led by uneven capitalism expansion brings a series of developments that is experienced differently across countries in the region, to this extent provoking new demands that drives people to migrate. Lastly, ambitions to expand the capacity of the post-colonial or still remaining colonial states pushes millions to serve the national development and journeyed far for economic and social transformation.[17]

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[16] Sunil S. Amrith, *Migration and Diaspora in Modern Asia* (New York: Cambridge University Press, 2011) pp. 1.

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 The phenomenon of Indonesians migrating across the globe goes back as early as the fifteenth century. Looking back to the start of transnational community that has broadened into diaspora puts the focus on how the policy changes on the nation pushes Indonesian citizens to move out of their country and pursue their purposes.

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[18] Charlotte Setijadi, "Harnessing the Potential of the Indonesian Diaspora", Trends in Southeast Asia Vol. 18 (2017).

In the early 20th century, the policy initiated by the Dutch colony gives the opportunity for Indonesian elites to pursue higher education thus giving a base for the nation's transnational community overseas. Moreover, another type of migration emerged in the 1970s as an effect of the oil boom which then drive labor migration within the country.[19]

One of the most prominent period of Indonesian migration was in 1956, when the former President Soekarno sent thousands of students to developed countries in order to seek an education to push the success of the country's economy. But alas, the policy change in 1965 caused failure of the program as they came into exile. This tragedy caused many Indonesians settling abroad unable to come back home and eventually placing their roots in the country of residence. In addition, the political turmoil worsened with the economic crisis in 1998 pushes Indonesian citizens to move out of the country and find a new settlement overseas.[20] By doing so, they have created a diaspora community beyond the bounds of Indonesia. As of 2015, it is estimated that over 8-10 million Indonesian diaspora cast forth to 120 countries all the while contributing towards their home country's development.[21] According to the nation's official document, Peraturan Presiden No. 76 Tahun 2017 tentang Fasilitas bagi Masyarakat Indonesia di Luar Negeri (MILN/Diaspora Indonesia), it is stated in the first article that those who holds the identity of an

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[19] M. C. Ricklefs, *A History of Modern Indonesia since c. 1200*, 3rd ed. (Hampshire: Palgrave, 2001).

[20] M. C. Ricklefs, *A History of Modern Indonesia since c. 1200*, 3rd ed. (Hampshire: Palgrave, 2001).

[21] Kementerian Dagang Republik Indonesia, "Sinergi Diaspora Indonesia Membuka Pintu Pasar Dunia", Warta Ekspor 48 (2015).

Indonesian citizen and or an exIndonesian citizen as well as those with Indonesian parents residing and working overseas are considered as Indonesian diaspora.[22]

The spread of Vietnamese diasporic population was driven by the historical background of the state. Since the outbreak of the Vietnam War, marked by the claim of victory by the Vietnam communist territory of the North over the non-communist part of South Vietnam in 1975, the wake of Vietnamese diaspora emerged as its aftermath. Most of these so-called "runaways" fled to democratic countries such as United States, Canada, Germany, France, England, and Australia. These group of Vietnamese made up to a significant amount of the Vietnamese diaspora overseas, yet their numbers do not made up to the whole of the community.[23] Viet Kieu became a known term that identifies Vietnamese people that resides outside their origin country in a diasporic manner either as refugees of the Vietnam War and or as recent immigrants where they are also distinguished as Vietnamese diaspora.[24]

Vietnam has a long history of troubled wartime and many events which provoked the departure of the country's citizens but as time evolves, the country grows along with it. Since the 1990s, Vietnamese government started to change their perspective towards the Viet Kieu and increasingly viewed their existence as part of the national development. This distinguishable change of attitude coming from government

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[22] Peraturan Presiden Republik Indonesia nomor 76 tahun 2017 tentang Fasilitas bagi Masyarakat Indonesia di Luar Negeri.

[23] Andrew T. Pham, "The Returning Diaspora: Analyzing Overseas Vietnamese (Viet Kieu) Contributions Toward Vietnam's Economic Growth", *Working Papers 20* (2011).

[24] Ibid.

officials can be seen from the continuous spread of positive messages through media coverage and the encouragement of overseas Vietnamese professionals, scientists, and businesspeople to return to Vietnam as they now acknowledge the economic role and benefits that could be provided by the Viet Kieu. In short, the government is trying to promote return diaspora for their longgone citizens.[25]

Indonesian and Vietnamese citizens dispersed from their home country and found their place in the new settlement across the globe. Most of these diaspora settled in the Western part of the world, one of the host country being

Australia. As a developed neighboring country that is geographically close to Australia, there are approximately 79.650 Indonesian diaspora residing themselves there as of 2013. The annual growth scale of Indonesian residents in Australia has reached 3% which shows a significant growth each year, indicating that Indonesian diaspora numbers are escalating in the region.[26] In addition, Australia as a host country also sees Indonesia as a strategic neighbor that could help Australia pursue their interest.

With a population of more than 185.000 and has been ranked as Australia's sixth largest migrant community, Vietnamese diaspora's history of migration to Australia dates back to the fall of Saigon. This occurrence influenced Vietnamese to place their roots in Australia with significant numbers. On the other hand, the Vietnamese

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[25] Ministry of Foreign Affairs of Viet Nam (MOFA), *Review of Vietnamese Migration Abroad (*Hanoi*:* Consular Department, Ministry of Foreign Affairs of Viet Nam, 2012).

[26] Graeme Hugo, Janet Wall, and Margaret Young, *The Southeast Asia-Australia Regional Migration System: Some Insights into the "New Emigration"* (Washington, DC: Migration Policy Institute, 2015).

were the first large group of Asian immigrants to settle in Australia after the end of the White Australia policy, and also noted as the group that arrived after the advent of official multiculturalism.

Seeing how Indonesian and Vietnamese people are dispersed to many parts of the world and how both groups possess an impact towards the international society, it is seen that this phenomenon holds the outlook of an academic problem.

In this case, Indonesian and Vietnamese diaspora — specifically those settling in Australia holds the predicament as a transnational actor that wield considerable influence in a growing global exchanges. Based on this perspective, it is seen as fit that Indonesian and Vietnamese diaspora groups that has rooted themselves on other parts of the world became an issue that needs to be analyzed further on how these diaspora groups could still pose significant impacts towards their home country although they are not residing there anymore. In addition, they also hold an abundance of potential that could be rendered useful by each of their home country. This identified problem then brings this research into a sharpened inquiry on how Indonesia and Vietnam possess a promising opportunity to harness its diaspora's potential in the aspects of economic development, socio-culture, and education in Australia through a comparative analysis.

1.2.1 Research Limitations

Emphasizing on the phenomenon of diaspora by countries in the region of Southeast Asia, this research focuses on comparing the diaspora community coming from Indonesia and Vietnam. Due to the different backgrounds of the two

countries, this research would like to delve further into how they affect each of their home countries through three aspects which includes economic development, socio-culture, and education. These indicators are chosen by considering the area of focus of the diaspora group's engagement that measures diaspora relations with their home country.

In retrospect to the comparison of Indonesia and Vietnam, these two countries are chosen as part of the subject of research in view of the same number of diaspora of both countries being dispersed throughout the globe. With 6 million people recorded to be residing across the globe, Indonesian diaspora has a significant role in enhancing their home country's human resources through a wide array of aspect. On the other hand, Vietnam also have 6 million people recorded to be living overseas as of 2016 that possess the ability to generate positive outcome towards their home country. Both of these diaspora groups has a high potential to boost each of their home country's socio-economic condition, thus being one of the grounds of this research.

This research also limits the scope to the group of Indonesian and Vietnamese diaspora that resides in Australia. Aside from being one of the closest Western countries to Southeast Asia, Australia also became a place where 79.650 Indonesians and 185.000 Vietnamese resides and both of these countries has a long history in Australia which helps spread their influence easily. In addition, Australia is considered as a strategic developed country neighbor that brings many benefits and creates a potential growth towards Indonesia and Vietnam. On another note, India is also used as a benchmark to this research as to its exerted influence by 20

million diaspora spread across the world as well as its rank of closeness in Human Development Index among Indonesia and Vietnam. Choosing India as best practice produced several indicators of comparison that provides areas of focus of diaspora engagement, all the while examining diaspora relations with their home country.

Lastly, the scope of this research is limited to a time frame between 2010 until 2019. This indicates how the engagement towards Indonesian and Vietnamese diaspora developed over the decade, thus this research would analyze the development of both countries' diaspora group.

1.2.2 Research Question

Based on the matter being discussed in this research, a question is posed to further examine the issue:

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?

1.3 Purposes of the Research

As people from Indonesia and Vietnam continues to become diasporas in Australia, this research serves the purpose of delving into how their diaspora's existence in Australia contributes towards the home countries' economic development, socio-culture, and education aspects compares between each other.

In addition, this research could be used as a reference for those who possess an interest in comparing diasporic activities by transnational communities and its effects from the information and explanation provided.

1.3.1 Practical Use of the Research

This research can potentially be put to use for those who sought to understand how transnational society through the movements of diaspora from one country compares to the other within the bounds of a specific host country. By highlighting the comparison between Indonesian and Vietnamese diaspora in terms of economic, socio-cultural, and education aspects, this research serves as a reference in understanding the matter at hand.

1.4 Literature Review

There is an abundance of literature that could be used to enlighten the research of Indonesian and Vietnamese diaspora compare to each other in economic, socio-cultural, and political aspects. Out of many, four literatures are chosen and will be elaborated as a reference to this research. The first literature used as a reference in this research is a chapter with the title "*Diasporas,*

Transnational Spaces, and Communities" by Michel Bruneau from the book "*Diaspora and Transnationalism: Concepts, Theories, and Methods*". According to Bruneau, diaspora is understood as a concept that revolves around the idea of

dispersed community throughout the world in a long period of time, connected by the ties of culture, religion, and even politics.[27]

What is pinpointed as the core of diasporic activity is the long-term period that has been created by the activity of migration. Differentiating from the former concept, transnationalism seeks to exceed the limits of territorial borders in order to create a relationship that ties sovereign countries together in a stable and longterm manner. The concept is built around a combination of relationship that includes the home country, host country, and the migrants into a network of organization that transcends geographical borders. In this chapter, Bruneau also stresses on four variations of diasporic communities, ranging from entrepreneurship diaspora community, religious diaspora community, political diaspora community, and ethno-culturalist diaspora community.[28]

A chapter entitled "*Harnessing the Potential of the Indonesian Diaspora*" in the journal "*Trends in Southeast Asia*" by Charlotte Setijadi is the second literature that is also used in this research, specifically addressing the issue and developments of the Indonesian diaspora activism. Focusing on the discussion of how the Indonesian government may harness the potential of its diaspora in the future, this article also examines the growing relationship between Indonesia and its diaspora along with the betterment of the cultivated relationship. The author also indicated that despite the existing differences in regards to definitions, statistical data, and demographic

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[27] Michel Bruneau, "Diasporas, Transnational Spaces and Communities", in Rainer Bauböck and Thomas Faist, *Diaspora and Transnationalism* (Amsterdam, Amsterdam University Press, 2010), pp. 35-49.

[28] Ibid, 39.

profiles, millions of Indonesians residing abroad are still considered as valuable assets that could bring benefit to Indonesia's national development.[29]

Setijadi posed several remarks on the number of Indonesian diaspora that ranks fifteenth largest diaspora population in the world, equivalent to almost 8 million people and how they hold enormous economic, social, and political potentials for their country's development yet remained untapped. In spite of that condition, Indonesia's government is now aware about the essential role of the country's diaspora and they are gathering the efforts to engage with the Indonesian diaspora community. This action is being carried out in pursuance of driving Indonesian diasporas to contribute towards the country's development in any needed form, furthermore bringing them home. She also stated that

Indonesian diaspora used to only represent those who held the citizenship of Indonesia and working abroad as Indonesian labor (*Tenaga Kerja Indonesia*), yet now the term represents a broader background which acknowledges Indonesian citizens living and working abroad for a long period of time with an array of motives and potentials towards their home country.

As concluding remarks, Setijadi proposed that government initiatives that is being conducted in the form of Diaspora Card, dual citizenship law, and diaspora affairs office to acknowledge the existence and role of Indonesian diaspora cannot overlook important legislative, administrative, and jurisdiction to be better provided for this specific community. In addition, she critically emphasizes that initiatives to

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[29] Charlotte Setijadi, "Harnessing the Potential of the Indonesian Diaspora", *Trends in Southeast Asia Vol. 18* (2017).

protect vulnerable members of Indonesian diaspora from disadvantages needs to be considered and at the same time improving consular services.

Through the working paper entitled "*The Returning Diaspora: Analyzing Overseas Vietnamese (Viet Kieu) Contributions toward Vietnam's Economic Growth*", Andrew Pham focuses on the elaboration of Vietnamese Diaspora's contribution towards their home country's economic growth through analyzing how they are formed and potential impact on the growing economic condition. This third literature highlights the emergence of an integrated Vietnamese Diaspora Networks that drives the flow of knowledge exchange and increase network of investment, further contributing towards Vietnam's economic growth.[30]

 A large number of Vietnamese people started to leave their home country starting from 1954 and increasingly in 1975 as a result of the country's political history which includes the 1954 Geneva Agreement that divides the country into democratic South and communist North, along with the outbreak of the Vietnam War. The dispute between two distinct Vietnam community and their struggle over competing nationalism, also social and economic reasons drives thousands of people to move out of Vietnam and residing at Western countries. By discussing Vietnamese migration's driving factors, Pham implies Viet Kieu's potential that is developed by residing in various Western countries which then contributes to their home country's economic growth. Having this perspective in mind, Pham stated

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[30] Andrew T. Pham, "The Returning Diaspora: Analyzing Overseas Vietnamese (Viet Kieu) Contributions toward Vietnam's Economic Growth", *Working Papers No. 20 of the Development and Policies Research Center* (2011).

that decades of living experience in Western countries had generated Vietnamese diaspora to acquire highly professional skills, technical and managerial skills, and the ability to facilitate the transfer of technology along with knowledge exchange. Seeing this potential and through the development of political situation over the years, the government is also said to formulate policies and build reforms to promote the return of Viet Kieu yet they still lack success, therefore contribution was made through informal networks. Pham concludes that the integrated Vietnamese Diaspora network could be further enhanced in order to obtain more benefits to both Vietnam and the Viet Kieu in order to build Vietnam's future and aligned with this objective, a dialogue between Vietnam's government and the Viet Kieu needs to not compete or threaten Vietnam's political authority but rather focusing on economic opportunities to produce beneficial results for both parties.

Lastly, a research paper from the Migration Policy Institute by Graeme J. Hugo, Janet Wall, and Margaret Young entitled "*The Southeast Asia-Australia Regional Migration System*" is examined as the final literature review which contains the core discussion of the aforementioned research. In this writing, the writers mentioned that Australia has experienced significant inflows which affect its number of population consisting of 23.2 million foreign born or with an immigrant parent where students and skilled workers from ten members of the

ASEAN region are drawn to settle in Australia. At the same time, this writing also compares the migration flows in the opposite direction with Australians

permanently moving to the ASEAN region as they try to fill in the gaps of skilled labor shortages and skills circulation.[31]

Southeast Asians are identified as the fastest-growing populations in Australia at the rate of 4.6% per year between 2006 and 2013, and the reason behind this rapid growth could be traced back to the shift of Australia's government admissions policy that focused towards permanent and temporary settlement programs at the same time allowing foreigners to work while in Australia. These Southeast Asian citizens mainly chose to stay in Australia permanently, yet at the same time they still maintain strong ties with each home countries. In its process, migrants temporarily enter the country before they apply permanent residence. Migration does not only go one way, but Australians are also motivated by rapid economic growth and fulfilling the gap of skilled professionals to emigrate from their country to the ASEAN region while bringing higher skills and more resources. Rapid flow of migration from ASEAN region to Australia and vice versa requires a distinct policy response in order to gain benefit, both for the origin country and the host country. These policy responses mainly engage diaspora in the form of remittance contributions, investment opportunities, increasing trade, and enabling the transfer of technology and information.

All four literatures mentioned above serves as insights to help enlighten the discussion of this research. The literatures provided information needed to

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[31] Graeme J. Hugo, Janet Wall, and Margaret Young, *The Southeast Asia-Australia Regional Migration System: Some Insights into the "New Emigration"* (Washington, DC: Migration Policy Institute, 2015).

understand diaspora and distinguish the understanding of diaspora from transnationalism, all the while describing the different types of diaspora that acts as a basis for the motives behind their migration. Delving further into the research, several literatures also elaborates about how Indonesian and Vietnamese diaspora brings impact to their home country whether they are abroad or already returned back. All sorts of contribution made to their home country helps increases the country's development in various aspects, although each home country has not empowered their diaspora adequately. On the other hand, the growth of Southeast Asian diaspora in Australia also supports as a literature reference that explains how migrants does not only flow towards Australia, yet it goes both ways where Australians also see the benefit of emigrating from their home country to the ASEAN region. This phenomenon was motivated by rapid economic growth and visible chance of better living, further made able by the shifting policy implications. Yet these literatures still lack the explanation of comparison between a diaspora community from one country with another through aspects of economic development, socio-culture, and education as well as its effects towards the home countries. Thus, this reference serves additional information to fill the gaps from the literature references mentioned above.

1.5 Theoretical Framework

When delving further into the comparison of diasporic activity by Indonesian and Vietnamese diaspora in Australia and its effect towards the economic development, socio-culture, and education aspects of their home country, it is important to

correspond the matter with the study of international relations. The study of interactions between international entities that includes state, international organizations, MNC, non-governmental organizations, as well as individuals that make up a community.[32] The interaction includes national and foreign policy of certain governments that poses an effect towards the international arena, concurrently examining the effects of political actions and beliefs in regard to the lives of people despite geographical barriers. It is clear that all entities in international relations are connected with one another, where one phenomenon caused by an entity affects other entities.[33]

In this light, the discussion on entities that created a phenomenon of great migrations beyond the borders of their homeland cannot be detached from the approach of transnationalism. Focusing on the assumption of social relationships and spaces that extends beyond the territorial boundaries of nation-states, transnationalism focuses on "place" as a medium to study social relations at different space of levels and moments in time.[34] This concept encompasses not only the movement of people through its wide array of flows and streaks but took into consideration the notions of citizenship, technology, forms of multinational governance, as well as the mechanisms of global markets.[35] As defined by

[32] Robert Jackson and Georg Sorensen, *Introduction to International Relations Theories and Approaches* (Oxford: Oxford University Press, 2013), pp. 4.

[33] Ibid.

[34] Ludger Pries, *Rethinking Transnationalism: The Meso-Link of Organizations* (London: Routledge, 2008) pp. 1-20.

[35] Ato Quayson and Girish Daswani, *A Companion to Diaspora and Transnationalism* (Sussex: Wiley Blackwell, 2013) pp. 4.

Randolph Bourne, transnationalism was primarily referred to as a state of cultural ties maintenance by a group of migrants towards their home countries.[36] Moreover, it revolves around the idea of "trans-social" spaces where the movements and lives of migrant groups are described as transnational "circuits", "networks", "social fields", "social spaces", and "chain migration" that breaches interpersonal relationships in social, economic, and cultural processes.[37]

As transnational relationships incorporates non-state actors, the interrelation itself puts the group of transnational individuals as actors that are involved in many discourses which elicits the challenge of nation-state boundaries and its borders along with the policy to manage the transnational population.[38] Social fields that are formed transnationally while cutting across geographic, cultural, and political borders, resulting in transnational "hybrid" subjects convince nation-states to shape social policies since countries now act as hubs of migration and global values. Stressing out this point even further, the "national" in "transnationalism" shows that both nation states and national societies correlate with each other in terms of collective identities, political groups, daily life cycle, work and employment, and social welfare.[39]

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[36] Randolph Bourne, "Trans-national America", *Atlantic Monthly* 118 (1916), pp. 86-97.

[37] Alejandro Portes, Luis E. Guarnizo, and Patricia Landolt, "The Study of Transnationalism: Pitfalls and Promise of an Emergent Research Field", *Ethnic and Racial Studies* 22, (1999), pp. 217-298.

[38] Joseph Nye and Keohane, "Transnational Relations and World Politics: An Introduction", International Organizations Vol. 25 no. 3 (1971), pp. 332.

[39] Ludger Pries, *New Transnational Social Spaces: International Migration and Transnational Companies in the Early Twenty-First Century* (London: Routledge, 2001).

In correlation with the main discussion at hand, global civil society is also used as a concept that views civil society as a significantly important international actor that also owns the aptness of agenda setting, international law-making, and diplomacy besides the government. Based on the notion of civil society, this concept promotes insight and effective policy in reference to cultural and historical context. Community groups, indigenous groups, diaspora groups, and other civil society organizations are part of the global civil society that plays a part in many crucial global issues. Civil society as a concept is argued by some as a sphere that is distinct from other international relations entities such as the state, market, and family that is not easily applied to a certain group of society with blurred barriers.[40]

Global civil society encompasses a wide array of diversity in civic activities while addressing transnational issues through transnational communication. Having considered this understanding, this transnational group is managed under a global-scale organization on the grounds of transnational solidarity.[41] Acting as an emerging sphere of ideas, values, institutions, organizations, networks, and individuals beyond the confines of national boundaries, global civil society operates towards the formation of contemporary politics with the pursuant of social change.

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[40] Helmut Anheier, Marlies Glasius, and Mary Kaldor, *Global Civil Society* (Oxford: Oxford University Press, 2001), pp. 3.

[41] P. Waterman, *Globalization, Social Movements and the New Internationalisms* (London: Mansell, 1998).

This act is carried out under civic activity concerning issues that transcend territorial geography.[42]

As a concept that becomes the core of this research, diaspora is used to better understand the matter at hand. It can be analyzed deeper when elaborating a specific subnational group of people that resides outside their homeland that not only includes a certain colony but also various types of social formation. A few of the social formation includes active networks and transnational group or organization consisting of migrants departing their former residence. The term 'diaspora' is oftentimes politicized by nationalist groups and or by the government to maintain the national interest, at the same time mobilizing political and economic activity.[43]

According to Thomas Faist, defining diaspora can be divided into three characteristics by two main categories, old definition and new definition. The first characteristic relates to the cause of dispersion and migration, where the old definition refers to expulsion and the new definition is related to the type of dispersion. Second, transnational experience is linked with a certain purpose that is viewed as imagined homeland or homeland oriented diasporic activities by the old definition and homeland-oriented relationship that produces functional and realistic nexus. The last characteristic refers to the integration of migrations within the authentic residents of the host country and the migrants, which is identified as

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[42] Jan Aart Scholte, "Global Civil Society: Changing the World?", *CSGR Working Paper* no. 31 (1999).

[43] Karim H. Karim, "Nation and Diaspora: Rethinking Multiculturalism in a Transnational Context", *International Journal of Media and Cultural Politics* 2, No. 3 (2007).

unassimilated between the former and the latter by old definition and hybrid of culture between both parties by new definition.[44]

To better understand the research, best practice is also considered important as a reference or benchmark that provides standard. In this light, best practice shows how a diaspora group should be to grow and develop overtime. In the broad sense, best practice can be acknowledged as effective and successful initiatives that can be followed as it stands among the others. From the best practice, a few aspects that is considered as areas of focus could be considered as measures to determine what makes one lead others to follow the same track. These aspects are known as engagement areas, generates monitoring and evaluation through several aspects such as economic development, socio-cultural actions, and enrichment of education.

From the relations of the theory and concepts to the matter being discussed in this research, it can be seen that the social process that took place within the increasing interconnectedness of citizens on national, regional, and global levels which is conveyed by the concept of transnationalism fits the understanding of how the Indonesian and Vietnamese diaspora forms a social integration and diversity extending across different places including Australia. The idea of increasing internationalization does not merely undermine geographical spaces nor the position of nation-states. On the contrary it gives a perspective on how the phenomena of diaspora by Indonesia and Vietnam — especially in Australia —

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[44] Thomas Faist, "Diaspora and Transnationalism: What Kind of Dance Partners?" in Bauböck, Rainer, and Thomas Faist, *Diaspora and Transnationalism* (Amsterdam: Amsterdam University Press, 2010), pp.10-14.

creates collective identities, provide structure of membership rights, and contribute towards their home country. This phenomenon is also followed by a high engagement of multi-stranded social relations in various fields including economic development, socio-cultural process, and education.

Moreover, global civil society as a concept helps explain how Indonesian and Vietnamese community in Australia each forms a strong bond within the same background, using their global scale movements without the worries of borders as boundaries to give an effect towards economic development, socio-culture, and education aspects of their home and host country. In this case, Indonesian and Vietnamese diaspora creates an impact that could be compared to one another. Finally, elaboration of the concept of diaspora helps enhance and classify the type of diasporic activity done by the Indonesian and Vietnamese community while residing in Australia which is characterized as the second type. This refers to the activity of the two diasporic activity that to an extent affects their home country through the aspects of economic development, socio-culture, and education.

1.6 Research Methods

The technique of qualitative research methodology is to be applied in an explanatory manner as a way to collect all the data needed to accomplish this research. Creswell's concept of qualitative research assumes that the use of interpretive or theoretical frameworks informs the study of research problems while also addressing the meaning of individuals or groups in regards to the problems of

social condition or human problems.[45] Qualitative research as a method serves the purpose of gathering the data needed to answer the existing research question regarding the comparison between Indonesian and Vietnamese diaspora in Australia, all the while using economic development, socio-culture, and education aspects to contrast.

Another fundamental method utilized in this research includes comparative methodology, whereas this technique sharpens the descriptive details of the two matters being discussed. In the study of international and political sciences, this method is categorized as a type of research that is seen as fit and intriguing in the efforts of delving further into research findings in corroborating the provided hypotheses. Comparative methodology plays a central part in forming concepts that focused on the difference and similarities between the two compared variables in this research through the determined units of comparison.[46]

1.6.1 Data Collecting Technique

The use of qualitative research enables identification of intangible factors which includes social norms, socio-economic matters, and perspectives all the while providing an in-depth analysis and understanding of the matter discussed in

38 this research. Various literature sources such as books, journals, articles from official reports and news, and other archival sources will be used in

[45] John W. Creswell, "*Qualitative Inquiry and Research Design*" (United States of America: SAGE Publications, Inc., 2013).

[46] David Collier, "*Comparative Method*", (Washington, D.C. : American Political Science Association, 1993) http://polisci.berkeley.edu/sites/default/files/people/u3827//APSATheComparativeMethod.pdf (accessed on April 28, 2020).

order to produce systematic explanation of the matter at hand. In addition, official report published by the government and international organization along with sources from the internet will contribute to the validity of the conducted research as well.

1.7 Thesis Structure

This research is structured into four main chapters as follows:

Chapter I - Introduction. The following chapter presents a brief discussion of the main issue, containing the research background, problem identification, research limitations, research question, purpose of the research, practical use of the research, literature review, theoretical framework, research method, data collecting technique, and thesis structure.

Chapter II - Diaspora and Its Best Practice. Delving further into the base of this research, this chapter will provide a brief explanation regarding diaspora. This elaboration includes the definition and brief background of diaspora as well as how the activity of diaspora is developed in the 21_{st} century. To further explain how the best practice of diasporic activity is done, this chapter will also break down Indian diaspora as an example.

Chapter III - Indonesian and Vietnamese Diaspora in Australia. As Asian diaspora grew over the years, so does the diaspora of Indonesia and Vietnam. The diasporic community of the two countries breached many parts of the world including Australia. In this chapter, how the Indonesian and Vietnam diaspora established themselves in Australia will be explained. Moreover, the diaspora of the two countries in Australia will be compared by looking at a few aspects, taking into

account their contributions to their home countries through economic development, socio-culture, and education factors.

Chapter IV - Conclusion. As the last chapter, the comparison between Indonesian and Vietnamese disapora in Australia through aspects of economic and development, socio-culture, and education will be concluded as the final deduction of the research.⸢P⸣SEP