



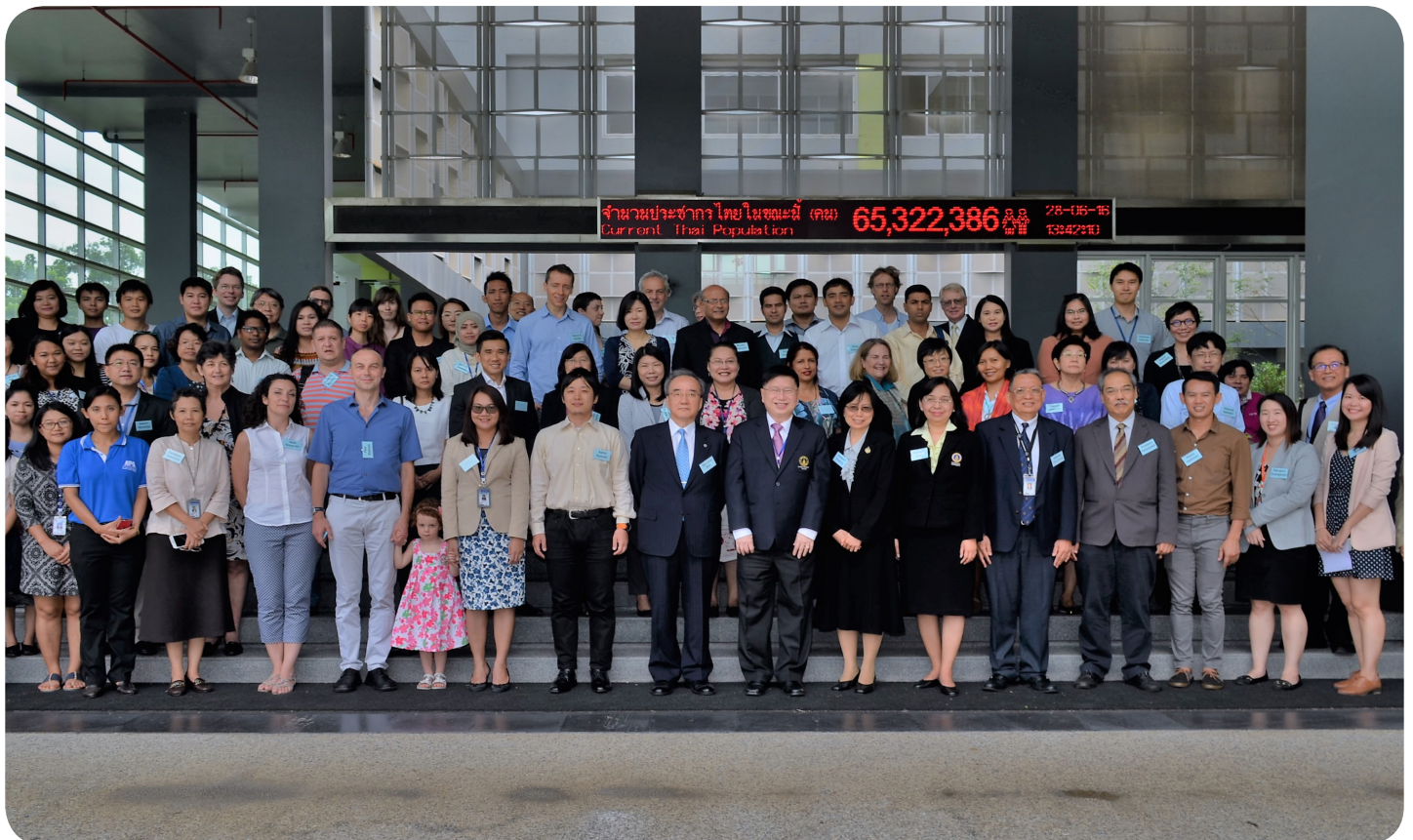
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The Global Compact for Safe, Orderly and Regular Migration



Sureeporn Punpuing (MMC Director),

sureeporn.pun@mahidol.ac.th

Migration is a global and complex human phenomenon. It has connected humans, countries of origin and destination, and transit countries across regions of the world, and can be recognized as a source of prosperity, innovation and sustainable development.

In 2017, about 258 million or 3.4 percent of the world population were international migrants, which is an increase from 220 million in 2010 and 173 million in 2000. Among all international migrants in 2017, about 79.5 million lived and worked in Asia, 77.8 million in Europe, 57.6 million in Northern America, 24.6 million in Africa, and 9.5 and 8.4 million in the Caribbean and Oceania respectively.

There are various efforts at the international level to protect migrant rights, prevent human trafficking, and strengthen migration management. In the past, migration has affected many societies in very different and sometimes unpredictable ways. To ensure that current and future migrants are fully informed about their rights, duties and options, and to give societies information and understanding about the benefits and challenges of migration, responsibilities need to be properly shared so that each side's needs and concerns are met.

However, it is widely acknowledged that no single government or organization can efficiently address all related migration issues. Therefore, the global compact of safe, orderly and regular migration, an intergovernmentally negotiated agreement, prepared under the auspices of the United Nations, has been developed since April 2017. Its overall aim is to foster international cooperation among all relevant actors, and to uphold the sovereignty of States and their obligations under international law.

The global compact of safe, orderly and regular migration presents a non-legally binding and cooperative framework, guided by a set of cross-cutting principles, which are: **(a) people or migrant-centered migration management**, **(b) international cooperation**, **(c) national sovereignty** to reaffirm the right of states to exert sovereign jurisdiction with regard to national migration policy, **(d) rule of law and due process** which means that all institutions and individuals are accountable, equally enforced and independently adjudicated to laws and regulations, which are consistent with international law and standards, **(e) sustainable development** in recognition that migration is a multidimensional reality of major relevance for the country's sustainable development, **(f) human rights** to guarantee effective respect, protection and fulfilment of the human rights of all types of migrants, **(g) gender-responsiveness** to reassure that the human rights of women, men, girls and boys are taken into account at all stages of migration and that they are empowered as agents of



change, **(h) child-sensitiveness** as the primary consideration for the best interests of children, girls and boys, at all times in the context of international migration, **(i) whole-of-government approach** which aims to certify horizontal and vertical policy coherence across all sectors of government, and **(j) whole-of-society approach** to promote broad multi-stakeholder partnerships including human right institutions, civil society organizations, local communities, labour unions, trade unions, academia, parliamentarians, migrants, diasporas, the media and other relevant actors in migration governance to address migration in all its dimensions.

The global compact for migration is planned to be adopted during the intergovernmental conference on international migration in September 2018. It is an important opportunity to improve migration governance, to address and update challenges related to migration, and to strengthen the contribution of migrants and migration to sustainable development by dealing with all dimensions of international migration in a holistic and comprehensive manner.

MMC continuously focuses its work on providing quality research evidence and strengthening our knowledge and analysis of migration, in line with the principle of 'safe, orderly and regular migration'.

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Social Integration of Thai Muslim Labor Migrants in Malaysia : An Overlooked Challenge



Aree Jampaklay,
aree.ude@mahidol.ac.th



Kathleen Ford,
kford@umich.edu



Aphichat Chamratrithong,
aphichat.cha@mahidol.ac.th

Migrating to Malaysia to work as unskilled laborers has long been a common practice for Thai Muslims from the three southernmost provinces. Trapped in the on-going crossfire and long-term disadvantaged conditions, the life chances of Muslims in these areas are more limited than those of Thais in other parts of the country. The cultural closeness between Thai Muslims in the southernmost provinces and Malay Muslims in Malaysia has underpinned migration for work in Malaysia as a readily-available solution.

Undoubtedly, remittances sent by these unskilled migrants help remedy the sending households' economic hardships. Nevertheless, the fact that more than half of unskilled Thai Muslim migrants in Malaysia work without a work permit has been a concern. These undocumented migrants have limited access to the protections provided in the destination country. It has been proven that preventing people from migrating in the hope for a better life has not worked. A wiser approach would be to facilitate and promote quality migration. The emphasis should be on how to make migration beneficial and safe as well as to bring a better quality of life to migrants, their families in the sending places and the sending villages/communities.

An issue related to maximizing migration's benefit concerns social integration of migrants at the place of destination. While Thailand hosts more than two million labor migrants from our neighboring countries, including Myanmar to the north and the west, Lao PDR to the northeast, and Cambodia to the east, our neighbor to the south, Malaysia, has hosted more than 200,000 labor migrants from Thailand, largely Thai Muslims from the three southernmost provinces. Because of this migration, many societies in ASEAN at the present, including Thailand and Malaysia, are composed of a population of diverse backgrounds. From a social perspective, to move forward smoothly, a multicultural society needs integration of migrants with the destination population, not assimilation. Durkheim (1892) wrote that a lack of social integration might lead to anomie or the feeling of not belonging to a community and disconnecting from others, which in turn could lead to conflict. While migration of Muslims from the three southernmost provinces to Malaysia is a marked phenomenon, few studies have touched on settlement process or long-term stay of Thai Muslims in Malaysia, particularly their social integration in the country of destination. Malaysia is a multicultural country and a destination of migrants of several other nationalities. More importantly, there has been very little research on how

Malaysians, the host population, view Thai Muslim migrants, as compared to migrants from other countries.

With funding from Thailand Research Fund (TRF), my research team and I are embarking a research project that aims to understand three areas concerning Thai Muslim migrants who work and live in Malaysia: 1) the decision process and background of moving to work and live in Malaysia, 2) the social integration of Thai Muslim migrants in Malaysia which may be correlated with their well-being in the destination, and 3) attitudes of Malaysians towards Thai Muslim migrants in relation to migrants from other countries. The study will use both qualitative and quantitative approaches. In particular, this research project will be a follow-on study of our existing longitudinal data set in the three provinces, collected in 2014 and 2016. We will follow up migrants from the interviewed households, because data on the background of their homes of origin is already available. In addition, we will also interview a number of Malaysians. Findings will fill the research gap on migration, settlement, and social integration and will provide significant inputs for strengthening the two ASEAN countries' reciprocal understanding.

We are excited about this project and we hope to share the findings with MMC newsletter readers in the near future.



¹ UN Population Division. (2015). *Trends in International Migrant Stock: Migrants by Destination and Origin*. United Nations database. Retrieved from POP/DB/MIG/Stock/Rev.2015. <http://www.un.org/en/development/desa/population/migration/data/estimates2/estimates15.shtml>.

² Durkheim, E. (1984). *The division of labor in society*. New York, NY: Free Press.



Malee Sunpuwan,

malee.sun@mahidol.ac.th

Population movements have dramatically increased all over the world, including both voluntary and forced movements. The United Nations estimated that in 2017 there were approximately a billion migrants around the world, with 763 million being internal migrants and 250 million being international migrants [1, 2]. One out of seven, or 65 million people, were forced migrants and 22.5 million of them became refugees and asylum seekers at their place of destination [2]. Among these, half resided in refugee camps while the other half lived in urban settings [3].

As being refugee is a circumstance that needs to be protected and treated as a human condition, respective constitutions and treaties have been formulated. The WHO Constitution of 1948 indicates that “health is one of the fundamental rights of every human being without distinction of race, religion, political belief, economic or social condition” [4]. In addition, international human rights treaties also mention about the protection of rights of displaced persons and refugees, especially, the right to health [5]. However, many refugees face difficulties in access to social services, particularly access to healthcare. Although they are vulnerable due to the risk of both physical and mental health problems and in need of healthcare services, they lack the resources and social support required to gain access to such services [6, 7]. The most important barrier in access to such services is the inability to pay. Furthermore, refugees are suffering from economic hardship, poor living conditions, sanitation and nutrition, while struggling to gain access to social services, especially during the process of movement from place to place [8]. This will inevitably be a public concern at the place of destination.

Although Thailand is not the first place of destination of refugees, it receives almost 4 million migrants from its neighboring countries as well as refugees and asylum seekers from Asia, Europe and Africa which reside in camps and urban areas. Almost 100,000 refugees reside in camps along the border and the majority of them are from Myanmar [9]. For those living outside the camps, the majority of them live in urban areas. UNHCR reported that in early 2018 there were about 8,000 urban refugees and asylum seekers in Thailand, living in Bangkok and its peripheries. More than 90 percent were from Asia, 7 percent from African and only 0.2 percent from Europe. Among these, slightly more than half of them were from Pakistan [10]. Even though UNHCR takes responsibility to consider and approve their refugee status, some of them still have not been recognized as refugees by UNHCR while Thailand has not ratified the 1951 refugee convention. As a result, refugees without a legal status become invisible to public eye.

Since the number of urban refugees is quite small compared to refugees living in camps and migrant workers from neighbouring countries, it is difficult to raise public concern

about their fate. Still, in the past few years, a number of studies on urban refugees have been conducted which have focused on education and human rights issues and which have raised the public’s awareness of this issue. In addition, the Thai government has attempted to implement commitments to protect refugee rights in July 2017 [11]. These may be the ways to make urban refugees visible to the naked eye. It is desirable to further improve our understanding of the situation of urban refugees in Thailand in the future.



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Chinese Are Now Top Foreign Property Buyer in Thailand



Sakkarin Niyomsilpa,

sakkarin.niy@mahidol.ac.th

The surge of Chinese tourists and expats in Thailand in recent years has not only contributed to the growth of Thailand's tourism industry, but it also has led to the purchase of many residential properties in major tourist cities in Thailand, particularly, Bangkok, Pattaya, Phuket and Chiang Mai. According to the Agency for Real Estate Affairs (AREA), foreign purchase of residential properties in Thailand in 2017 accounted for 113,280 million baht (US\$ 3.4 billion), or 20 percent of the total market value of 576,396 million baht (US\$ 17.5 billion). Bangkok alone made up 73.4 percent of all foreign transaction of residential properties¹. Most residential properties purchased by foreigners are condominiums as Thailand prohibits foreigners from owning land, but it allows foreign purchase of free-hold condominiums². According to the Bank of Thailand, Chinese buyers, including Hong Kong residents, have become the top foreign buyers of Thai residential properties since 2014, replacing Western buyers³. A property consultant firm in Thailand estimated that in the first half of 2018, the value of condominium bought by Chinese in Bangkok reached 50 percent of all foreign purchase. The firm indicated that a large portion of Chinese property buyers was Chinese expats working in Thailand⁴. In Chiang Mai, Chinese purchase of condominiums in the city climbed to 60 percent of all foreign transactions⁵. Chinese, along with Russians, were also top buyers of residential properties in the resort city of Pattaya.

The rapid growth of Chinese buying of residential properties in Thailand has coincided with Chinese property investment in major cities around the world, driven by the Belt and Road Initiative and Chinese foreign direct investment. According to Juwai.com, a major Chinese real estate agency specialized in overseas property markets, Chinese interests in overseas properties have grown rapidly since the fourth quarter of 2015. During 2015-2017, Thailand had moved from the sixth most popular destination for Chinese property buyers to the third. As property prices in China have skyrocketed, Chinese middle-class have moved to buy more affordable properties overseas, both for their own use and investments. A major property developer in Thailand said that Chinese buyers moved up from 20-30 percent of all foreign buyers three to five years ago to around 60 percent share nowadays⁶.

Interestingly, there are close correlations between Chinese tourists and Chinese property buyers as many of them are the same persons. According to Juwai's survey of 256 Chinese customers in China and 11 overseas countries during December 2017-January 2018, the majority of respondents (77 percent) have an intention to purchase properties while travelling overseas. Interestingly, property hunting is the second most popular activity after cultural and leisure sightseeing, while traveling abroad. Also, 58 percent consider emigrating to the destination they are visiting abroad. Ideal investment destinations include the US (26 percent), Australia (19 percent), and Asia (18 percent)⁷.

Why are Thai residential properties becoming attractive to Chinese buyers? As Chinese people are more familiar with Thailand, they are increasingly drawn to the Thai property market due to six main reasons as follows⁸:

First, the proximity of Thailand to China allows frequent visits to Thailand. The convenience of direct flights between major Chinese cities and Thai tourist destinations has made Thailand a great appeal for Chinese tourists and property buyers;

Second, the affordability of Thai properties compared to Chinese apartments in the first-tier cities is a good bargain for Chinese investors. Moreover, Thai property purchase requires much lower down payment rates than those in China. Thailand's laid-back lifestyle and affordable medical facilities are also attractive to Chinese property buyers;

Third, the freehold ownership of condominiums in Thailand is a good offer compared to 70-year property lease in China. It is impossible for Chinese to own freehold property in China;

Fourth, the presence of many Chinese diasporas and expats in Thailand facilitates the integration of new Chinese migrants in Thai societies. Thailand also provides great business opportunities for Chinese investors and migrants;

Fifth, the high yield of rental properties in Thailand compared to that of China is a major draw for Chinese property investors as they are searching for higher return than 2-3 percent rental yield obtained in major Chinese cities;

Sixth, Thailand's social acceptance of gender difference has given birth to a vibrant LGBT community, an environment attractive to Chinese LGBT tourists and property buyers. Therefore, Thailand has served as a second home to many Chinese people who desires freedom and alternative lifestyles.



Source: <https://primeresi.com/chinese-super-rich-eye-relatively-cheap-uk-real-estate/>

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³Retrieved from <https://money2know.com/%E0%B8%99%E0%B8%B1%E0%B8%81%E0%B8%A5%E0%B8%87%E0%B8%97%E0%B8%B8%E0%B8%99%E0%B8%88%E0%B8%B5%E0%B8%99/>, 12 August 2018

⁴Retrieved from <https://www.thaipost.net/main/detail/12010>, 14 August 2018

⁵Retrieved from <https://www.chiangmainews.co.th/page/archives/704417>, 11 August 2018

⁶Retrieved from <https://www.chinadailyhk.com/articles/198/121/10/1521001646388.html>, 14 August 2018

⁷Retrieved from <http://downloads.juwai.com/pdf/2018-chinese-global-travel-survey-report.pdf>, 14 August 2018

⁸Retrieved from <https://list.juwai.com/news/2017/08/6-factors-drawing-chinese-buyers-to-thailand>, 12 August 2018

Lifestyle Migrants in Thailand: Privileged yet Vulnerable



Manasigan Kanchanachitra,

manasigan.kan@mahidol.edu



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Thailand is a host country to many transnational migrants from many countries around the world. While the majority of migrants in Thailand are those from its neighboring countries, there is another group of migrants that has been gaining attention in recent decades. “Lifestyle migrants”, those mainly from more affluent countries, although smaller in number, are a unique group that is vastly different from other groups of migrants in Thailand. First of all, the main motivation for their move is to live the “good life”. Many come for a second chance in life, to reinvent themselves, or to find companionship. Second, these “lifestyle migrants” to Thailand are overwhelmingly older white men from Europe, the United States, and Australia. And finally, unlike any other group of migrants in Thailand, this group of migrants has an elevated status in the Thai society.

Gender, race, and nationality affect how migrants are perceived and treated in the host country, which in turn affect their migration experience. Being white, for instance, is typically associated with “modernity” and “affluence” by the local Thais. Thais in general perceive Westerners to be wealthy, regardless of their personal wealth. As a result, these white Western men are often placed in a role as a “provider”, particularly those in a relationship with Thai women. In some areas of Northeastern Thailand, it is desirable for women to seek a Western husband as he is someone who can help improve their life chances.

With a privileged status, Westerners in Thailand tend to have low levels of engagement with the Thai society and maintain their way of life. In our project entitled “Transnational Migration in Transition: Transformative Characteristics of Temporary Mobility of People” or the EURA-NET project, we had the opportunity to interview European informants living in Thailand. We found that none of the migrants in a relationship with a Thai can speak Thai, despite some having lived in Thailand for more than a decade. They live in Western-style houses, eat Western food, and socialize only with Western people in Western-style cafés.

As a privileged group in the Thai society, these “lifestyle migrants” are seen as wealthy and self-reliant providers who do not need support or protection. Although they are placed high up on the economic and social hierarchy, it does not mean they are not without risks. The privileged status is in no way permanent, and can deteriorate over time. Many of these Western lifestyle migrants are retirees living off of their pension money with no economic safety net. Unexpected events such as economic recession, family conflict, illness, accident, corruption, or crime can quickly undermine their financial situation.

Many Western migrants also lack social safety nets as they have limited contact with the local Thais. Even those in a partnership with a Thai woman are at risk. Thai wives may not be able to extend much support to their Western partners in times of crisis due to their own financial limitations and they may choose the well-being of their Thai family over their husband’s.

Moreover, the longer these migrants stay in Thailand, the more likely they will have lost ties with their own home country. In the meantime, they do not gain a sense of belonging in the host country either. Western migrants repeatedly report that they always feel like an outsider, and will never be accepted as part of the Thai society. The privileged status of a wealthy Westerner often quickly turns to a reduced feeling of being merely a ‘walking ATM’, leaving the migrant emotionally frustrated.



Thailand as a host country must look beyond the privileged status and realize that these lifestyle migrants do have their own sets of challenges. Even though they are on average relatively wealthy, they are in fact vulnerable without economic, social or emotional safety nets. Lifestyle migrants are here for long-term stay and Thailand must extend structural and social protection, such as health coverage, to this group as well, in order to ensure that these migrants can live the “good life” they had endeavored.

Thai-Western Sexual Migration



Niphon Darawuttimaprakorn,

niphon.dar@mahidol.ac.th

A qualitative study was conducted with the aim to understand the nature of same-sex relationships between Thais and Westerners. Three Thai transgender women and seven Thai gay men in permanent partnerships with Westerners were interviewed between 2016 and 2017. While their Western partners were from Europe, North America, Australia and New Zealand, all Thai respondents had migrated from their home town to places of residence chosen by the Westerners, i.e. mostly cities in tourist areas in Thailand.



<https://www.sanook.com/news/1076870/gallery/250104/>

The study applied the concepts of “sexual migration”, which is defined as relocation that is motivated, directly or indirectly, by the sexuality of those who migrate (Carrillo, 2004), and “sexuality fluid”, which refers to constant formation and reformation of sexual identities (Saraswati, 2013).

As a sign of sexual migration, it was found that almost all Thai respondents moved from their hometown to places with a large number of entertainment establishments which cater to Western gay men. For some respondents, one-night stands with Westerners, often facilitated through respective gay dating applications, turned into long-term relationships. These Thai-Western partners (1) live together in Thailand as a couple, (2) live near each other in Thailand and conduct activities together on a regular basis, or (3) co-habit in Thailand for limited time periods during the year when the Westerner visits.

Cases of sexual reformation found in this study include changes from heterosexual to gay (five Westerners) and shifts from transgender women to gay (three Thais). Among the five sexually fluid Westerners, two were in partnerships with Thai transgender women, while the rest were in gay relationships.

Regarding the longevity of Thai-Western same-sex relationships, the study found that some Western partners invested a considerable amount of support to their Thai partners, which could be seen as a signal by their Thai partners that they are serious about them as reliable and dedicated partners. The couples in this study had wide age differences – Thai partners were 30 – 49 years and Western partners were 45 – 81 years old. The Westerners did not primarily seek sexual pleasure, but more importantly a mutually satisfactory exchange in which the Thai provides devotion and mental/physical care (as opposed to romantic love) while the Westerner provides social and economic support. Thus, the key to longevity of these relationships is agreeing in advance on how the partnership should work, the nature of the mutual support, and the support provided to the relatives of the Thai partner.

Questions left unanswered by this study include: What are the expectations of the retired, old, sexually fluid Western men? Does sexual fluidity shape sexual migration or vice versa?



<https://mgronline.com/local/detail/952000075753>

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Sudarat Musikawong,

sudarat.mus@mahidol.ac.th

ASEAN countries are incredibly interdependent on each other, especially with regard to migrant labour. Global trends in crop pricing reveal slowing in growth and prices, which impact agricultural workers' wages, as both domestic and migrant workers continue to work for very low wages under poor working conditions. Thailand remains both sending and receiving country of migrant labour and continues to be an integral part of the region's growing economies, receiving 4-5 million migrant workers from its neighboring countries- Myanmar, Cambodia, and Lao PDR. Thai agricultural workers in Thailand are declining due to better job prospects in other sectors or work abroad, as well as demographic shifts in lower fertility rates. Hence Thailand is increasingly reliant on foreign migrant workers across several job sectors.

What follows is a brief summarization of the observations and findings from a baseline study about workers from Myanmar, Cambodia, and Lao PDR engaged in rubber, palm, sugar cane, and maize conducted January to March 2018 in four border provinces in Thailand that are suggestive of larger trends.¹ Agricultural workers differ from other sectors because it is considered seasonal irregular work, exempt from regular labor standards. Compounded by the migrants' noncitizen legal status and social marginalization, agricultural migrant workers experience some of the most extreme conditions of workplace and housing precarity.

Norms in region and crop sector facilitates exploitation

Disparities in pay were due to regional wage norms, crop payment norms, worker and employer close relations as the case with Lao workers in sugar cane. Cases that are noteworthy for middle range to higher pay standards are due to unique circumstances of pay structure and the MOU documentation cost sharing with fairer wage rates. In the rubber sector in a southern province, payment systems were typically based on shared rubber sales, 40% for workers and 60% for employers, ensuring a level of fairness, but much more sensitive to global prices, hence the findings revealed middle range wages. When workers were paid by piece-work, they tended to receive higher compensation, but also tended to work longer hours. In the case of Lao workers in the sugarcane harvesting industry in a

northeastern province, they are predominantly MOU workers because there is no border pass system. In addition, Thai employers have long-standing kinship and generational ties toward the seasonal employment of these Lao workers, which creates a level of respect and demand for the particular worker. Labour shortages on the Thai side increased the likelihood that some employers would not only invest a 50/50 per cent cost-share toward MOU and passport documentation costs, but also increase wages, reflecting some of the highest wages in the agricultural sector. The lowest paid were workers from Myanmar located in border provinces, where local wage norms by sub-district ranged from 150 Baht to 250 Baht per day. In addition to regional differences in pay, there is a gender wage gap between the median of income among male migrant workers, which is 8,000 Baht per month, and female workers, who receive 5,300 Baht per month. Furthermore, in the agricultural sector, there are no trade unions. Given these conditions, it was clear that the combination of documentation costs, daily living expenses, and regional wage norms in practice contributed to wage exploitation and lack of fairness in the workplace.

¹ Using mixed methods, relying on our local team of NGO/CBO staff and migrant workers themselves, we conducted a survey collection [n=528] with in-depth interviews with 20 workers. In addition, 21 interviews with Thai government officials, employers, NGO/CBOs, migrant worker organizations were also completed. The co-authors of the study Sudarat Musikawong, Aree Jampaklay, Nara Khamkhom, Adisorn Kerdmongkol, Leonard Buckles, Reena Tadee, and Khachasin Suwicha conducted a baseline study on the changing working conditions of agricultural migrant workers. This study was in conjunction with IPSR, Mahidol University and the GMS Triangle initiative with support from the International Labour Organisation and Australian government development aid via the Department of Foreign Affairs and Trade (DFAT).

² Calculated by dividing the gross monthly income with number of work-days in each month. For example, a migrant worker working on a rubber plantation 20 days a month, income is calculated into daily rate so it could be compared with the provincial minimum wage in each province.

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The 5th MMC Regional Conference

"Foreign workers, marriage migrants and displaced persons: Understanding the many facets of migration in an interconnected world"

8 – 9 November 2018

Institute for Population and Social Research
Mahidol University at Salaya, Thailand

Aims to:

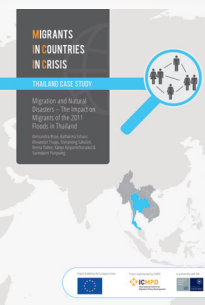
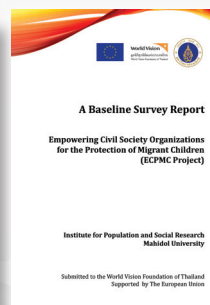
1. To enhance our understanding of the challenges and opportunities of migration and explore solutions to today's most pressing problems
2. To provide a forum for scholars from Asia and Europe to discuss recent developments in empirical and theoretical migration research
3. To facilitate collaboration and cross-fertilization of ideas from different perspectives

Those who are interested

please confirm your participation to Khun Saowapak Suksinchai
e-mail: saowapak.suk@mahidol.ac.edu by October 31st, 2018.

MMC Research Project 2015 - 2018

1. The Situational Analysis for Medical Insurance for Migrant Worker. Dusita Phuengsamran & Nippon Darawuttimaprakorn. (AIDS Healthcare Foundation (AHF) [2015]
2. Connecting the Mekong Through Education and Training (COMET). Sureeporn Punpuing & Charamporn Holumyong & Wannee Hutaphat. (DUCATION DEVELOPMNT CENTER, INC) [2015]
3. Final Evaluation of Health of the Urban Poor (HUP) Technical Assistance Programs. Kerry Anne Richter. (USAID) [2015]
4. Women Migration and the Unrest in the Three Southernmost Provinces (Phase II). Aree Jampaklay & Pattma Sama-ae (Mahidol University) [2015]
5. The Gender Roles in Remittances-Sending Behavior and Utilization: A Qualitative Study among MW form Cambodia, Lao PDR and Myanmar Living in Thailand, and Among Remittances Receivers in the Migrants' Country of Origin. Aree Jampaklay & Sirinan Kittisuksathit & Dr.Kim Korinek & Bencha Yoddumnern-Attig (Institute for Population and Social Research) [2015-2016]
6. Migrants in Countries in Crisis : Supporting an evidence-based approach for effective and cooperative state action, Research Componenet. Alexander Trupp. (International Center for Migration Policy Development : ICMPD) [2016]
7. Empowering Civil Society Organisation for the Protection of Migrant Children(ECPMC). Chalernpol Chamchan.(WORLD VISION Foundation Thailand) [2016]
8. Technical assistance and implementation of a qualitative research study on adolescent health and resilience in rural Thailand (Resilience among Adolescents Living without Their Biological Parents in Rural Thailand: A Qualitative Exploration). Aree Jampaklay. (UCL Institute for Global Health) [2016-2017]
9. Women Migration and the Unrest in the Three Southernmost Provinces (Phase II). Aree Jampaklay & Kathleen Ford & Aphichat Chamrathirong. (Mahidol University) [2016-2017]
10. Connecting the Mekong through Education and Training (COMET) Phase II. Pramote Prasartkul. (EDUCATION DEVELOPMNT CENTER, INC) [2016-2017]
11. CHILD HEALTH AND MIGRANT PARENTS IN SOUTH-EAST ASIA (CHAMPSEA WAVE II). Aree Jampaklay. (ASIA Resaearch Institute,National University of Singapore) [2017]
12. Workshop on Situations of Cross-border Migration, Synthesizing knowledge on Labour Management and Labour Protection. Sureeporn Punpuing & Charamporn Holumyong & Reena Tadee. (The Thailand Research Fund) [2017-2018]
13. Promoting Safe Migration for Temporary Migrants to Thailand. Teeranong Sakulsri. (Mekong-ROK Cooperation Fund – MKCF) [2017-2018]
14. Study on recruitment practices and working Conditions in Thailand's agricultural sector. Sudarat Musikawong. (International Labour Organization (ILO)) [2017-2018]
15. Situation and Factors Affecting the Existence of Multicultural Society in Thailand . Umaporn Pattaravanich. (Office of the National Security Council) [2018-2019]
16. Child Health and Migrant Parents in South-East Asia (CHAMPSEA WAVE II). Aree Jampaklay . (ASIA Resaearch Institute,National University of Singapore) [2017-2018]
17. Urbanization: Live able and Optimum Population Distribution in Thailand. Kanchana Tangchonlatip. (The Thailand Research Fund) [2017-2018]
18. Foreign Talent Policy in Support of Thailand 4.0 Strategy. Sureeporn Punpuing. (The Thailand Research Fund) [2017-2018]
19. Singapore's Population Structure and Policies for Thailand's Development in ASEAN Economic Community. Jongjit Rittirong. (The Thailand Research Fund) [2018-2019]



Editor's note



Marc Voelker (MMC Editor),
marc.voe@mahidol.edu

It is my pleasure to welcome you to the 6th edition of the Mahidol Migration Center (MMC) newsletter. This year, scholars from Asia and Europe will meet at the 5th MMC conference under the theme “Foreign workers, marriage migrants and displaced persons: Understanding the many facets of migration in an interconnected world”. The theme of the conference highlights the diversity of migration forms, each of which creates both opportunities and challenges. Harnessing these opportunities and managing possible risks has become one of the top priorities of governments around the world.

This edition of the MMC newsletter includes seven engaging contributions from our esteemed faculty members, foreign experts and researchers at Institute for Population and Social Research (IPSR). We begin with an article from Sureeporn Punpuing, who reflects on the Global Compact for Safe, Orderly and Regular Migration, a novel international migration agreement under the patronage of the United Nations. The second article, written by Aree Jampaklay, Kathy Ford and Aphichat Chamrathirong, discusses the issue of social integration of Thai muslim labor migrants in Malaysia and outlines an upcoming research project. Malee Sunpuwan is the author of the third article, which deals with the often-overlooked issue of urban refugees in Thailand.

The fourth article, written by Sakkarin Niyomsilpa, focuses on Chinese citizens as property buyers in Thailand and provides an analysis of factors which have made Thai residential properties becoming attractive to Chinese buyers. In the fifth article, Manasigan Kanchanachitra elaborates on the topic of lifestyle migrants in Thailand and the little-known vulnerabilities faced by this group of migrants which is often perceived as privileged. In the sixth article Niphon Darawuttimaprakorn presents the results of a study on the nature of same-sex relationships between Thais and Westerners. Last but not least, Sudarat Musikawong summarizes her findings from a baseline study of foreign migrant workers in Thailand which sheds light on the often precarious working and housing conditions of this vulnerable group.

I hope you enjoy reading this edition of the MMC newsletter and that it will give you new insights into the many facets of migration as well as inspiration for your own future research.

MMC Newsletter Editorial Team

Editor: Marc Voelker: marc.voe@mahidol.edu

Design and Layout: Piyawat Sawaddiju: piyawat.saw@mahidol.ac.th

MMC Coordinators

Saowapak Suksinchai: saowapak.suk@mahidol.edu

Niphon Darawuttimaprakorn: niphon.dar@mahidol.ac.th



Mahidol Migration Center

www.migrationcenter.mahidol.ac.th
Institute for Population and Social Research,
Mahidol University
Salaya, Phutthamonthon, Nakhon Pathom 73170, Thailand
Tel: +66 2441 0201-4 Fax: +66 2441 9333
www.ipsr.mahidol.ac.th Webmaster : prwww@mahidol.ac.th