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GENDHING TARI SRIVIJAYA: THAI-COMPOSED MUSIC FOR ADAPTATION ON JAVANESE GAMELAN

Teerawit Klinjui^{1*} & Chayuti Tassanawongwara²

*First & Corresponding Author

¹Department of Curriculum and Instruction (Music Education), Faculty of Education,
Sakon Nakhon Rajabhat University

²Institute of East Asian Studies, Thammasat University
(teerawit.k@snru.ac.th, tasanawara@gmail.com)

This paper investigates the process of transculturation between Thai classical music and Javanese gamelan through the creative adaptation of the *Rabam Srivijaya* repertoire. Originally composed by Montri Tramote as part of the *Rabam Borankaddee* to foster a sense of national identity, the music is reimagined here as *Gendhing Tari Srivijaya*. The study utilises an interconnected-music-networks framework to bridge process-centred performer experiences with structure-centred artistic visions. Central to this transformation is the deconstruction of the *tham nong saradtha* (essential melody) and *neua phleng* (basic melody) to identify its *Luktoke* (core target notes), which then serve as the foundation for a Javanese *balungan* (skeletal melody). Structurally, the adaptation systematically aligns Thai rhythmic tiers with Javanese colotomic cycles: the moderate *Song Chan* tempo is transformed into the *Ladrang* form, while the fast *Chan Diao* tempo is mapped to the *Lancaran* form. The studies also address idiomatic differences, such as the inclusion of a Javanese *buka* and the reconstruction of melody positions to compensate for the absence of the Thai classical music technique. Performed in the robust *Soran* style suitable for dance, *Gendhing Tari Srivijaya* exemplifies the resilience of traditional forms, highlighting the shared intangible gong culture of Southeast Asia through cross-cultural musical interaction.

Keywords: *Gending Tari Srivijaya, Rabam Srivijaya, composition and adaptation, Gamelan, Thai Classical Music*

NEGOTIATING POWER AND CREATING NEW POLITICAL AND CULTURAL SYSTEMS IN LOCAL COMMUNITIES THROUGH LIVE MUSIC PERFORMANCE AMONG THAI FACTORY WOMEN

Chitsanupong Intarakaew¹ & Vich Boonrod²

*First & Corresponding author

¹Faculty of Fine and Applied Arts, Suan Sunandha Rajabhat University, Thailand

²Faculty of Humanities, Naresuan University, Thailand

(chitsanupong.in@ssru.ac.th)

The article examines how Thai women in local communities, particularly factory workers, use music as a weapon in power negotiation through the analysis of musical events and cultural activities. The study concludes that music has become a vital platform for women to negotiate power and proclaim their identities in local contexts, reflecting the changing social and economic positions of women in communities. It bases its conclusion on theoretical frameworks of social space and common modes of resistance. In addition to being amusing, musical concerts serve as new social spaces that subvert established power systems and capitalist cultural dominance. The results highlight the importance of supporting Thai women's cultural spaces in local communities and recognising music as a vehicle for empowerment and social transformation.

Keywords: *music, factory women, power negotiation, Thai Women's Studies, political culture*

EDUCATIONAL INEQUALITY IN THAILAND: A STRUCTURAL ANALYSIS WITHIN THE FRAMEWORK OF THE SUSTAINABLE DEVELOPMENT GOALS (SDGs)

Piyathida Wongsuwan & Piyawadee Makpa

*First & Corresponding author

Faculty of Fine Arts, Srinakharinwirot University, Bangkok, Thailand,

(firstfrinks@gmail.com, piyawadee@g.swu.ac.th)

This article aims to analyse educational inequality in Thailand from a structural perspective, linking the analysis to the Sustainable Development Goals (SDGs) framework, with particular emphasis on SDG 4: Quality and equitable education. The study employs a systematic literature review following the PRISMA 2020 guidelines, drawing on selected Thai- and English-language academic articles that met predefined inclusion criteria. The review synthesises the current situation, structural determinants,

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and impacts of educational inequality in Thailand, and compares these findings with international trends. The synthesis reveals that educational inequality in Thailand is the outcome of multiple, overlapping structural factors, including family socioeconomic status, spatial disparities, the quality of schools and teachers, the digital divide, and the lack of comprehensive social protection systems. Vulnerable learner groups- such as children from low-income households, children with disabilities, ethnic minority children, and students in rural areas- are disproportionately and persistently affected. Such inequalities extend beyond academic achievement, generating systemic consequences in economic, social, and health dimensions. These dynamics contribute to the intergenerational reproduction of inequality and undermine the country's long-term human development potential. The article proposes strategies to reduce educational inequality within the SDG 4 framework, emphasising system-level reforms. These include equitable resource allocation, teacher development and school quality in disadvantaged areas, narrowing the digital divide, and providing integrated support for vulnerable learners. Collectively, these measures are essential for enhancing human quality of life and advancing Thailand's long-term sustainable development.

Keywords: *inequality education, Sustainable Development Goals (SDGs), educational equity.*

BRIDGING THE PAST, PRESENT AND FUTURE THROUGH FOOD CULTURE IN SOUTHEAST ASIA

Hanafi Hussin

Department of Southeast Asia, Faculty of Arts and Social Sciences
Universiti Malaya, Kuala Lumpur. Malaysia
(hanafih@um.edu.my)

ABSTRACT

Food culture refers to shared routines, viewpoints, beliefs, and practices surrounding the food system, from cultivation, harvesting and production to consumption and celebration. Across the world, including Southeast Asia, food culture is deeply intertwined with a community's history, geography, and social structures, influencing everything from ingredients to the rituals and meanings associated with food. Therefore, food is beyond direct consumption, with manifest and latent functions that can bridge the past and present, especially in ritual. The rituals, performed by the family, descendants of ancestors over many generations, invoke the unseen spiritual realm during the ritual. The community acknowledges the significance of specific food as essential to the ceremonial proceedings. Food bridges the realms of the seen and the unseen, and signifies a metaphysical link between ritual practitioners and the supernatural world. Based on the ethnographic method and observations of selected rituals among communities in

Southeast Asia, such as the Malays, Thai, the Kadazan, Sama-Bajau, and the Peranakan Chinese, this study will analyse the food offerings in the rituals, including food type, preparation, functions and their meaning to the relations between spirits and human beings. This study will also examine the food culture adopted and assimilated as a people's custom, expressed in traditional celebrations that became calendrical events for family members. While some rituals and celebrations are conducted within the household at the family and community level, others are performed at the state and nationwide level, where food is the central focus, as in offerings during rituals. Therefore, food plays a role in maintaining and preserving tradition, becoming a national agenda and nation-building among younger and future generations. This study concludes that food culture continues to serve as a bridge between past, current, and future generations.

Keywords: *food culture, ritual food, offerings, bridge, seen and unseen, Southeast Asia*