



CHAPTER IV

THE EMERGENCE OF NEW COFFEE CONSUMPTION IN THAILAND

In this chapter, I will focus on the emergence of a new style of coffee consumption in Thailand in response to the introduction of Starbucks and the emergence of new style coffee houses that were discussed in chapter 3. This chapter consists of two sections. Section one deals with the co-existence of various types of coffee consumptions in Thailand and the new consumption style that can be seen at the coffee houses. Section two discusses the hybridization of coffee culture in Thailand which including hybrid features of coffee culture and the causes of hybridization.

4.1 Co-existence of various types of coffee consumption

The sales volume of instant coffee and ready-to-go (canned or bottled) coffee are higher than that of fresh brewed coffee in Thailand, notwithstanding the fact that the number of outlets of leading coffee house chains has increased (See Table 3-1). The coffee market in Thailand can be generally broken into two main categories; fresh brewed and instant. Fresh brewed coffee is generally categorized into two types: cloth bag brewed and machine brewed. Instant coffee can also be categorized into two types: powdered or granulated coffee and ready to drink (canned or bottled) coffee. The former includes ready mixed instant coffee such as “3 in 1”, which is a small packet containing sugar, non-dairy creamer and powdered coffee. Leading companies such as Nescafe and Ajinomoto introduced “3 in 1” coffee to the market under the own product name of “My cup” and “Birdy” respectively, which costs 4 baht per sachet. Ready to drink canned and bottled coffee is widely distributed in Thailand at convenience stores, supermarkets and small-size stores and costs 20 to 25 baht.

Regarding freshly-brewed coffee, there are two main types namely, “*Kafae Thung*” (cloth bag coffee) and fresh machine brewed coffee “*Kafae Sod*”. The former belongs to traditional/old coffee culture while the latter belongs to modern/new coffee culture. It is not only the different way of brewing that makes these two types of coffee different from each other but it is also the consumption style that differentiates these two types of coffee cultures.

4.1.1 Traditional coffee culture

The traditional coffee culture is represented by *Ea Sae Original* in *Yaowarat* and the coffee houses are sometime used as the place of *Sapha Kafae*, the morning café group or the coffee forum. The shop is not air-conditioned and there is no restriction on smoking. They use the traditional method of brewing by cloth bag, maintain inexpensive pricing and have only cloth bag brewed coffee items. Most of this type of coffee houses offer limited drink items. In addition, the customers of *Ea Sae Original* in *Yaowarat* are mainly locals, generally older men who are usually long-time acquaintances. Hence, this type of shop is characterized by being sort of a community characterized by a collective group of customers who frequently come to meet and greet their friends. This type of coffee shop, albeit on a smaller scale, can also be seen in many market places and gather points in Thailand.

Previously the Thais referred to traditional-style coffee, which is a traditional method of cloth-bag brew coffee, by *Kafae* (coffee). Later, after modern-style coffee, the term *Kafae Boran* (ancient coffee) has been used for differentiating it from machine-brewed coffee. This phenomenon clearly indicates the response to the new-style coffee in Thai society. Some traditional coffee houses display the signboards showing *Kafae Boran*, not just *Kafae*. The differentiation of *Kafae Boran* and machine-brewed coffee is the evidence of co-existence of two types of coffees and coffee cultures. The explanation for modern coffee culture follows.

4.1.2 Modern coffee culture

On the other hand, coffee houses such as Starbucks, BCC, DTC and BRC represent the modern coffee culture. Their business styles are characterized by a standardized look and feel of their outlets, the use of a machine to brew coffee, the offering of a variety of international drink items, relatively expensive prices, a beautiful décor with air-conditioned, non-smoking seating area and an attempt to brand their image. These coffee houses are a different sort of community than that found at the traditional culture coffee houses, one that is characterized by individuals or small groups of people sharing a common space. They come to the shop, not to meet other people who might happen to be there, but for a specific purpose such as reading, studying, doing homework, relaxing and chatting with friends, and it might or might not include drinking coffee.

The consumer of the modern coffee culture

A discussion about a modern coffee culture in Thailand can not be completed without some understanding of the consumers who are supporting this modern coffee culture. Accordingly, a questionnaire research was conducted in January 2005, and 82 completed answer sheets were received.¹ (See appendix A: the questionnaire and respondents)

Of the 82 respondents, 31 were male and 51 were female; their ages ranged from teenage to in the fifties. Their nationalities were Thai, Aseans (except Thai), American, European, and East Asian. Their occupations were students, office workers, company owners, teachers, house wives, freelancers and others.

An analysis of the data indicates that customers go to coffee houses even though they did not necessarily drink coffee and some even expressed a dislike of coffee. 11 of 26 of the

¹ Questionnaires were mainly distributed at Chulalongkorn University and in the Sukhumvit Road area in Bangkok where are near/in the commercial areas have many coffee houses.

respondents go to coffee houses although they do not drink coffee. Further, they often said that the price of coffee at the coffee house is expensive. 36 of 58 of the respondents express that the price of coffee house they go is expensive or it is not cheap. In general the respondents said the reason they go to coffee houses except drinking coffee is because it is an extension of their 'place', reflecting the new function of the coffee house. The respondents, particularly those who go to the coffee house even though they do not drink coffee, said they go there to chat with friends, read, study, drink non-coffee drinks, and watch people.

The newly emerged modern style of coffee houses and other independent coffee houses are nicely decorated and they generally encourage the customer to stay as long as they want. The modern coffee house supplies the space that can be used for whatever the customer likes. Further, the reason why the customers accept the relatively high price of the coffee is that they recognize the price includes the atmosphere, the beautiful decoration, wireless internet connection, convenient location, access to computers and electrical outlets and other such amenities. In other words, the drink price at those coffee houses, which includes recognized value beyond the beverage itself, could be said to be relatively cheap for those customers who understand the real function of coffee houses.

Although the modern style coffee houses can serve as an extended living space much like one's living room, it is clear that the members of this community respect certain social manners that are different from that of the customers at the traditional style coffee houses. For example, the customers at the Starbucks outlet can usually be found reading a book or magazine. However, the customers at the *Ea Sae* Original outlet in *Yaowarat* would hardly be expected to read books, mainly because the groups of customers feel free to speak loudly and the atmosphere at the shop is not really conducive for reading. Drinking coffee is basically construed as an individual activity at the modern coffee houses while it is considered a social group activity at the traditional coffee houses.

Consumption style

In terms of the consumption style, Baudrillard identified the different logics of value of goods; the functional logic of use value and the differential logic of sign value.²

The value of goods can be mainly considered in two aspects, namely use value and sign value. Use value derives from the direct and physical function or utilities of an item. On the contrary, sign value deals with psychological effect of an item toward the users. Sign value of an item derives from the fact that an item can be used to signify something about itself and the customers. For instance, the use value of a car is its transportation function. In addition to the use value, a car also possesses sign value. That is, a car can be used to signify the social status of the user. As Baudrillard pointed out, sign value of goods mainly is conferred by the process of advertising in which the brand and image of the items are created.³

To consume expensively priced coffee at a modern style coffee houses is the appreciation of sign value not less than the functional value. The sign value of coffee at the modern style coffee house derives from the brand, the image and the style of the coffee house. To consume the sign value of coffee is to appreciate something extra along with coffee, for example, a brand, a logo-mark and one's living room like atmosphere. The brand guarantees a coffee house and its products. The brand and the image of coffee and coffee houses affect the customers psychologically.⁴ They yield to a sense of superiority for those who can afford to consume it. Additionally, the beautifully decorated drinking space provided by the coffee houses attracts customers who are not only coffee drinkers, but also who do not drink coffee but are just looking for a comfortable fashionable environment. The customers are not just consuming 'coffee', but also they are using coffee consumption to signify who they are and to which social level they belong in order to differentiate themselves from others in society.

² Poster, Mark. (ed.) 2001. *Jean Baudrillard, Selected Writings*. USA: Stanford University Press

³ *ibid.*, p61

⁴ Randall, Geoffrey. 1997. *A practical guide to branding*. UK: Kogan Page. p12

To conclude this section, two coffee cultures can be seen: traditional coffee culture and modern coffee culture. The traditional coffee culture can be found in the traditional-style coffee houses, and the modern coffee culture can be found in the modern-style coffee houses. These two coffee cultures generally do not depend on each other, because the coffees representing these cultures are different: fresh machine brewed coffee and cloth bag brewed coffee. However, the author's research has revealed that some modern style coffee houses have adopted traditional elements in their business while some traditional coffee houses have adopted modern business styles. Therefore, the co-existence of these two coffee cultures has led to the cultural hybridization of coffee, which will be discussed in the following section.

4.2 Hybridization of the coffee culture

According to research done at through many different kinds of the coffee houses, a distinct phenomenon can be seen with respect to the services and business styles of coffee houses in Thailand, which is cultural hybridization. Before I explore this phenomenon, a description of the fundamental concept of culture hybridization is necessary.

*Cultural hybridity is a phenomenon in which two or more cultural forms from different domains co-exist. Hybridity is primarily a biological term meaning the outcome of a crossing of two plants or species. This term serves as a metaphor for describing the combination of two or more cultural forms.*⁵

Globalization also plays an important role in the debate on cultural hybridity. Cultural hybridity, the intermingled elements derive from different cultural contexts, is largely due to the process of globalization. Hybrid features can be clearly seen in the coffee culture, specifically with respect to two aspects, hybridization of coffee (the drink) and hybridization of coffee house (the operation).

⁵ Brah and Coombes quoted in Phakdeephassook, 2005, p 44

4.2.1 Hybrid features of coffee culture in Thailand

Hybridization of the coffee

Thai traditional coffee, *Kafae Boran*, has a particular style when it is served in a coffee house. At some traditional coffee houses, *Oliang* is still served with iced Chinese tea (photo 3.6-7, page 90) and *Kafae Ron* is served with hot Chinese tea (photo 3.6-5, page 89). This traditional custom has continued in the modern coffee houses, albeit with some minor changes.

“Kopi Ancient Coffee” in BCC is served in a glass cup and saucer along with another small glass with the company logo printed of hot Chinese tea. BCC also provides biscuits in a tiny paper cup with the BCC logo. BCC’s menu booklet explains this item as the following:

The Chinese ancestors brought their love of sweet coffee to Thailand. Traditional Chinese coffee is always served with milk and sugar.⁶

The hybrid feature that can be found in “Kopi” served at BCC is that a modern element in the form of the fresh machine brewed coffee and is mixed with a traditional elements, represented by the use of sweetened condensed milk, sugar along with serving a cup of Chinese tea served with the coffee.

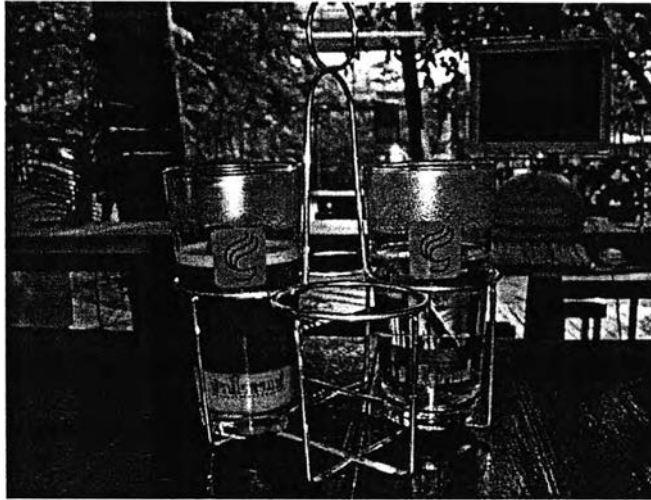
Photo 4.2-1: Kopi, Black Canyon Coffee



⁶ Black Canyon Coffee menu booklet. “*Gourmet Coffee*”. p11 (as of February 2006)

Source: Photograph taken by author in February 2005

Photo 4.2-2: Ban Rie Bork Blend, Ban Rie Coffee



Source: Photographs taken by author in January 2006

Ban Rie Bork Blend, which according to BRC is a medium-tasting coffee rather than the strong bitter taste of most modern coffee houses, is also freshly machine brewed coffee served with sweetened condensed milk. It is served in tall twin glasses printed with BRC's logo: one for coffee and the other for hot Chinese tea. The hybrid feature can be seen in Ban Rie Bork Blend similar to the Kopi of BCC. The modern element, fresh machine brewed coffee, is mixed with traditional elements, the use of sweetened condensed milk and served with a cup of Chinese tea along with the coffee. For take out coffee orders, similar coffee with hybrid feature is sold, that is modern machine brewed served with sweetened condensed milk, albeit without the Chinese tea. Interestingly, it is served in a plastic cup printing with the company's name and logo, a Thai poem, a depiction of the Hanuman character from Thai classic literature Ramakien, and the Thai national flag.

These examples show that two aspects of hybridity can be observed. First, there is the hybrid of fresh machine brewed coffee with the traditional style of serving. Fresh machine brewed coffee is a new type of coffee preparation introduced following the traditional cloth-bag method used for *Kafae Boran*. However, the style of serving coffee along with a cup of Chinese tea is Thai traditional style. Second, there is the hybrid of fresh machine

brewed coffee with “Thainess”. The “Thainess” that can be seen at the BRC’s outlet appeals to Thai national sentiment with the use of the Thai national flag, Thai poetry, Hanuman of Ramakien, coffee beans produced in Thailand. This shows that the constitution of hybridization features of coffee is complex.

Hybridization of the coffee house

Another form of hybridization can be found in the operation of the coffee houses, such as the business strategy and the architectural design. The most distinctive example of this type of hybridization can be seen in *Ea Sae Plus*. Its concept of “Old China with the modern taste” entails the intermingling of tradition and modernity. This is reflected in many aspects of *Ea Sae Plus*’s operation. The branches offer two coffee menus, the international (Plus) menu and the traditional (Original) menu. The international menu consists of coffees that use 100% Arabica beans and are brewed by a machine. The drink items on the international menu are *Cappucino, Latte, Mocca, Espresso and Brasil*.⁷ On the other hand, the traditional menu consists of coffees that use 100% Robusta beans and are brewed using a cloth-bag. The drink items on the traditional menu are *O-Yua, Kafae-Ron* (or *Yok-Lor*, hot coffee with sweetened condensed milk), *No-Kao-Yua*⁸ (hot coffee mixed with tea), *No-Kao-Ron* (hot coffee mix tea with sweetened condensed milk), *No-Kao-Oliang* (iced coffee with tea), etc.

The interior design of *Ea Sae Plus* outlets is in the modern style but many antique ornaments are displayed. At the *Ea Sae Plus*’ Coffee Banking outlet at Sua Pha Road, an antique-like electric fan is displayed along with old photos of *Ea Sae Original Yaowarat*. At the *Ea Sae Plus* outlet at Makro supermarket on Charan Sanitwong Road, the red colour is emphasized and there are plenty of small Chinese-looking ornaments displayed in large round shelves hung on the walls (photo 3.6-25 to 3.6-30, page 96 to 97). In addition, *Ea Sae*’s

⁷ The spelling of these words follows the shop’s menu.

⁸ The spelling of these drink items follows *Ea Sae*’s menu booklet, translated into phonetic English.

business strategy to survive in the competitive coffee business was the establishment of the new brand, *Ea Sae Plus*. This strategy, including the two types of menus and the concept “Old China with the modern taste”, specifically adopted the preservation of tradition with the modern style to appeal to customers of different generations.

As to Ban Rie Coffee, hybridization can be seen in its strategy, as well as its architecture and service. The Ekkamai outlet is built in the Thai traditional style, but the inside is air-conditioned and lined with computers. CDs and books are for sale and it is opened 24 hours. According to its strategy of highlighting “Thainess” and “national-sentiment”, the menu is conspicuously printed in Thai, including using Thai numbers for the price. In addition, all the coffee beans used by BRC are produced in Thailand.

Another hybridization feature can be observed in the way that coffee is ordered and served in modern-style coffee houses started by local Thais. At the Starbucks outlets, customers generally are expected to come up to the cashier counter to order their drinks, and they are prompted to move to the drinks-receiving counter. Then customers take their drinks to the table by themselves. On the other hand, at the outlets owned by locals such as BCC, Chester’s Coffee and BRC, the staff of the shop serves drinks to the customer’s table. Therefore, the rationalized service that Starbucks introduced to Thailand is generally not adopted by these local coffee houses. The local coffee houses operate in the modern style such as offering fresh machine brewed coffee in a modern atmosphere, but they also provide local-style service which consumers appreciate.

To conclude this section, the hybridized coffee culture in Thailand can be seen in two aspects, coffee (the drink) and coffee house (the operation). The way in which the traditional and modern are blended is the way in which each coffee house distinguishes itself from the other coffee houses, especially the international company Starbucks. The hybridization

features come from the business strategy of coffee houses; to maintain traditional elements while adopting modern ones. Consequently, hybridization features at the coffee houses indicate that they are used as a weapon by the local coffee houses to fight for survival in the severely competitive coffee business in Thailand.

4.2.2 The cause of hybridity of the coffee culture

In the previous section, the hybridity of the coffee culture in Thailand was examined. The next issue that I will discuss is the causes of this hybridity. The analysis reveals that two types of factors play the most significant role in the cause of hybridity of the coffee culture in Thailand. One is the global factor and other is the local factor. The global factor leading to the emergence of hybrid features is globalization, the advent of global coffee companies. The local factors leading to the emergence of hybridity are the business strategies for the local coffee businesses and the emergence of a new coffee image.

In terms of the global factor, globalization or specifically transnational business investment brought about the advent of Starbucks coffee in Thailand together with a new concept of coffee consumption. The advent of Starbucks coffee had momentous impact on Thai coffee culture. Starbucks' new style brought about a new concept of coffee consumption.⁹ Also, the success of Starbucks partly led to the boom of local fresh brewed coffee business and many local companies adopted the style introduced by Starbucks. Nonetheless, some still maintain their original traits. Consequently, this led to the emergence of the intermingling between old/traditional/local and new/modern/global style.

Robertson noted that there is a widespread tendency to regard the global-local problematic as straightforwardly involving a polarity, which assumes its most acute form in the

⁹ Ratjaroenkajorn, 2001.

claim that we live in a world of local assertions against globalizing trends, a world in which the very idea of locality is sometimes cast as a form of opposition or resistance to the hegemonically.¹⁰

In terms of the locality cast as opposition to the globalization, two aspects can be found in the coffee culture: the global absorbing the local, and the local absorbing the global. The former is apparent in globalizing trends that adopt some local elements, for instance, Starbucks introduced *Muan Jai* blend which adopted the local coffee beans produced in the northern part of Thailand. Also, Starbucks sold durian- and espresso- flavoured moon-cakes during the Chinese Lunar Festival in Thailand. The latter is exemplified by the strategies of local coffee houses such as the establishment of Ea Sae Plus by Ea Se Coffee. Moreover, many of the local owned modern style coffee houses adopted the coffee-brewing machine in their operations, and some coffee houses adopted the franchising operation that is used by some transnational coffee businesses. These examples show the hybrid features of global and local blended as well as modern and traditional.

As for the local factor, the business strategies for the survival of local coffee houses led to the emergence of hybridity. The local coffee houses need to distinguish themselves from the others, especially Starbucks.

Mr. Payanoi, who is the president and founder of Plantation and Farm Design which established BRC, likens BRC to Hanuman, who is the monkey god hero in the Ramakien, the Thai version of the Indian epic, Ramayana.¹¹ He believes that Hanuman is able to fight “Superman”, who most likely refers to the American coffee super-power, Starbucks. He challenges the “American super-power” to do coffee business using “Thainess”. “Thainess”,

¹⁰ Robertson, 1995. p29

¹¹ TIME magazine, Europe edition. 2005. “*Temple of tradition, A Thai coffee chain takes on Starbucks by sticking to its roots*”, October 24, vol.166, No.17

which can be found at the BRC outlet, such as Thai-style architectural design, Thai coffee beans, Thai letters and numbers written on the menu board and Thai traditional coffees (*Kafae Boran*) being served, is the strategy of BRC to not only distinguish itself from other coffee houses, but also to be a powerful weapon to fight against the American super-power company, such as Starbucks. Therefore, it can be seen the hybridization features intermixed of the traditional is mixed with the modern at the BRC's outlets.

At the Ea Sae Plus outlets, the traditional coffee items served along with the international coffee items attract many customers from different generations. BCC's traditional-style coffee item "Kopi" also shows that their strategy is to adopt the old style. The need to fight and survive in the competitive coffee market in Thailand leads to the emergence of hybridization features such as the use of "Thainess" and a national sentiment in the modern style coffee houses. Thai traditional elements can be found in the modern style coffee houses in the form of traditional drink items, traditional style architecture and decor, coffee beans produced in Thailand, Thai letters and traditional style of serving. These hybrid features create the uniqueness of the coffee market in Thailand.

As to another noteworthy aspect leading the emergence of hybridization is the newly emerged coffee image. The novelty of Starbucks had a significant impact on the market. The Starbucks way of operating, which is very different from the traditional coffee houses, was the motivation behind creating a new coffee and coffee house image. Moreover, the new coffee image is created by not only Starbucks, but also by local consumers.

According to informal interviewing at Chulalongkorn University and in the Sukhumvit Road area of Bangkok, all 82 respondents know of Starbucks Coffee. The images of Starbucks of some respondents were that it is fashionable, or often referred to by Thai people as "*hi-so*". This means high-society, "snob", "new-hangout", "urban" and



“international”. The high price of Starbucks coffee automatically excludes those who cannot afford it, reinforcing the image of Starbucks being “*hi-so*”. Starbucks locations and the prestigious decoration further enhance the images of “*hi-so*”, “fashion”, “snob” and “urban”.

In addition, Starbucks is used as a rendezvous point and a place for sitting and chatting with friends. Starbucks encourages their customers to stay longer. Although this is done with the hope that they will buy more drinks, customers can stay for many hours with just one drink if they choose. This consequently creates the image of Starbucks as a “new hangout” spot. Many foreign customers can be seen at Starbucks: foreign tourists in tourist destinations such as Khao San outlet, foreign workers in the business area such as the Empire Tower outlet on Sathorn Road and the U Chu Liang building outlet on Rama IV Road, and foreign residents in the expensive residential area such as the Camp Davis outlet on Sukhumvit Soi 24. This creates the image of Starbucks being “international”.

The newly-emerged coffee image such as “*hi-so*”, “fashionable”, a new “hangout” spot and “international” is created by not only the Starbucks’ branding strategy, but also by the local customers who appreciate the sign value derived from Starbucks and its environment including the high-price coffee, the hip locations and the cozy atmosphere of Starbucks. The new image of coffee and coffee houses in Thailand is a composite of the intent manipulated by the company’s branding strategy and the localized coffee image; for example “*hi-so*”. The glocalization features that can be seen in the McDonald’s outlets in East Asian countries¹² can be found in the coffee houses in Thailand, such as the new image of coffee and coffee image created by modern style coffee houses. The new coffee image stimulated the market and demand for coffee by Thai people.

As mentioned in chapter 3, some independent coffee house owners are inspired by Starbucks’ business and this is reflected in their coffee house businesses. Ms. Aunyanuphap, the owner of Coffee Place Vivi, indicated that she likes the service and the taste of Starbucks

¹² Watson, 2003

coffee and she adopted some features in her shop. Mr. Boonyaratavej, the owner of Bitter Brown, says he pays particular attention to Starbucks' business because the style of business of Starbucks and Bitter Brown is similar, as shown by the Italian influence on each. These two owners were clearly influenced by Starbucks and the new coffee images created by Starbucks coffee business as reflected in the modern styles of coffee houses.

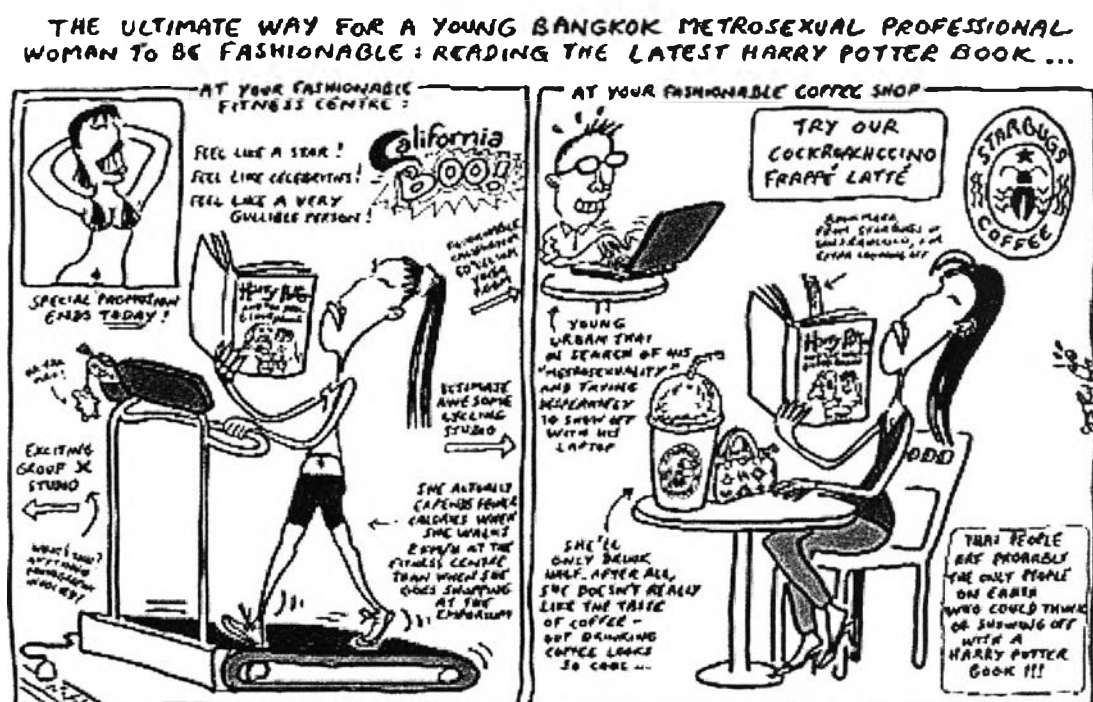


Illustration 4.2-1: The ultimate way for a young Bangkok metro-sexual professional woman to be fashionable: reading latest Harry Potter Book. At your fashionable fitness center and at your fashionable coffee shop. Source: The Nation, July 17, 2005

'Image' functions as an important role on consumption. According to Brian Massumi, the image promotes a new capitalist dynamic motivating consumption for its own sake.¹³ Yoshimoto mentioned that a commodity is not directly exchange for an image, nor can we purchase a commodity with an image. Instead, as commodities become commodity-image,

¹³ Brian Massumi, quoted in Yoshimoto, Mitsuhiro. 1996. "Real Virtuality". In R. Wilson; and W. Dissanayake (eds.), *Global / Local*, pp. 107-118, UK: Duke University Press. p116

new cycles of consumption and capital accumulation emerge.¹⁴

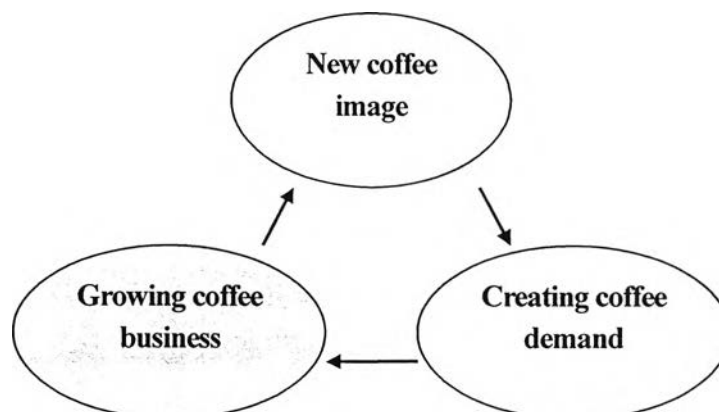


Illustration 4.2-2: The circulation of coffee image demand

The new coffee image brings the emergence of new cycles of consumption and a new capitalist dynamic motivating coffee consumption. There are three related phenomena at work; new coffee image, creating coffee demand and growing coffee business (See illustration: 4-1). That is, the new coffee image creates coffee demand and stimulates coffee business to grow, this then generates a more colourful and creative coffee image. The newly created coffee image stimulates the coffee market as a whole which has led to the emergence of new coffee houses and new business style of coffee houses as discussed in chapter 3. The appreciation of the new coffee image can be seen in the coffee house business that Chester's Coffee and Bluecup Coffee, established by the leading restaurant chains and some of their outlets are located in the corner of the restaurants, have a role as a magnet which attracts many people coming to the restaurants. Additionally, Ea Sae Plus, the modern style coffee house established by Ea Sae, shows the Ea Sae's business strategy of adopting a new style to tap a new market. Hence, it is evident that the new coffee image leads to not only the emergence of new coffee houses, but also the emergence of hybridized coffee houses.

To conclude this chapter, the co-existence of two coffee cultures can be seen in Thailand;

¹⁴ *ibid.*

traditional (old) coffee culture and modern (new) coffee culture. In the modern coffee culture, the new consumption style which is the appreciation of sign value can be found. Moreover, the traditional and modern intermingled and hybridization of coffee and coffee houses also can be seen in the new coffee culture. The analysis reveals that two factors are the cause of this hybridization. The global factor is globalization and the local factor has two aspects; the strategies for survival of local coffee businesses and the emergence of a new coffee image. The new coffee image stimulates the coffee business that leads to not only the emergence of new coffee houses, but also plays a conspicuous role in the emergence of hybridization in the new coffee culture in Thailand. The hybridization features are used as the coffee houses' strategies to survive and compete with other coffee houses in Thailand. Some choose to highlight "Thainess" or to maintain traditionality while simultaneously modernize themselves by adopting international style.