

ทัศนคติเกี่ยวกับสังคมและวัฒนธรรมไทยของนักศึกษาต่างชาติชาวจีน : กรณีศึกษานักศึกษาจาก  
ยูนนานในมหาวิทยาลัยในประเทศไทย



นายตาน หลี่

ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาอักษรศาสตรมหาบัณฑิต

สาขาวิชาไทยศึกษา

คณะอักษรศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย

ปีการศึกษา 2552

ลิขสิทธิ์ของจุฬาลงกรณ์มหาวิทยาลัย

**CHINESE OVERSEAS STUDENTS PERCEPTIONS OF THAI  
SOCIETY AND CULTURE: A CASE STUDY OF YUNNAN  
STUDENTS IN UNIVERSITIES IN THAILAND**

Mr. Dan Li

A Thesis Submitted in Partial Fulfillment of the Requirements  
for the Degree of Master of Arts Program in Thai Studies

Faculty of Arts

Chulalongkorn University

Academic Year 2009

Copyright of Chulalongkorn University

Thesis Title CHINESE OVERSEAS STUDENTS PERCEPTIONS OF THAI  
SOCIETY AND CULTURE : A CASE STUDY OF YUNNAN  
STUDENTS IN UNIVERSITIES IN THAILAND  
By Dan Li  
Field of Study Thai Studies  
Thesis Advisor Associate Professor Prapin Manomaivibool, Ph.D

---

Accepted by the Faculty of Arts, Chulalongkorn University in Partial  
Fulfillment of the Requirements for the Master's Degree

  
..... Dean of the Faculty of Arts  
(Assistant Professor Prapod Assavirulhakarn, Ph.D.)

THESIS COMMITTEE

  
..... Chairman  
(Assistant Professor Carina Chotirawe, Ph.D.)

  
..... Thesis Advisor  
(Associate Professor Prapin Manomaivibool, Ph.D.)

  
..... External Examiner  
(Associate Professor Patcharin Anunsiriwat, Ph.D.)

ตาม หลี่: ทศนคติเกี่ยวกับสังคมและวัฒนธรรมไทยของนักศึกษาต่างชาติชาวจีน : กรณีศึกษานักศึกษา  
จากยูนนานในมหาวิทยาลัยในประเทศไทย (CHINESE OVERSEAS STUDENTS  
PERCEPTIONS OF THAI SOCIETY AND CULTURE : A CASE STUDY OF  
YUNNAN STUDENTS IN UNIVERSITIES IN THAILAND) อ. ที่ปรึกษาวิทยานิพนธ์:  
รศ. ดร.ประทีป มโนมัยวิบูลย์, 189 หน้า.

ผลงานวิจัยฉบับนี้เน้นการเก็บข้อมูลและวิเคราะห์ทัศนคติเกี่ยวกับวัฒนธรรมและสังคมจากมุมมอง  
ของนักศึกษาชาวจีนที่มาศึกษาในหลักสูตรนานาชาติในมหาวิทยาลัยในประเทศไทย วิทยานิพนธ์ฉบับนี้ตั้งอยู่  
บนพื้นฐานแนวคิดที่ว่า (1) มุมมองเกี่ยวกับสังคมและวัฒนธรรมไทยของนักศึกษาจีนจากมณฑลยูนนาน ชั้น  
ปีที่ 3 - 4 จะแตกต่างกับมุมมองของนักศึกษาชั้นปีที่ 1 - 2 (2) ทศนคติเกี่ยวกับสังคมและวัฒนธรรมไทยของ  
นักศึกษาเหล่านี้ขึ้นอยู่กับความสามารถทางภาษาในการพูดภาษาไทย (3) ระดับของการปรับตัวทางวัฒนธรรม  
ของนักศึกษา ขึ้นอยู่กับระยะเวลาในการพำนักอยู่ในประเทศไทย

การศึกษาดังกล่าวนี้ใช้แบบสอบถามและการสัมภาษณ์ในเชิงลึกเป็นเครื่องมือในการเก็บข้อมูลมีการ  
แจกแบบสอบถาม 250 ฉบับ โดยมีเป้าหมายที่นักศึกษาชาวจีน จากมณฑลยูนนานในประเทศไทย ในจำนวนนั้น  
ผู้ตอบแบบสอบถาม 150 ราย มาจากมหาวิทยาลัยเกษมบัณฑิต และอีก 150 รายมาจากมหาวิทยาลัยบูรพา  
แบบสอบถามดังกล่าวแบ่งเป็น 4 ส่วน โดยมีวัตถุประสงค์ในการศึกษาและวิเคราะห์ทัศนคติต่อสังคมและ  
วัฒนธรรมของนักศึกษาชาวจีนโดยละเอียด

ผลของการใช้กรณีศึกษาดังกล่าวแสดงให้เห็นว่าประสบการณ์ในประเทศไทยของนักศึกษาชาวจีนยิ่ง  
นานเท่าใดทัศนคติต่อสังคมและวัฒนธรรมไทยก็จะปรากฏในเชิงบวกเท่านั้น ผลของการศึกษาปรากฏชัดเจน  
ว่าเมื่อนักศึกษาชาวจีนสามารถพัฒนาทักษะทางการพูดภาษาไทยได้ดีขึ้นก็จะพบคุณลักษณะทางสังคมและ  
วัฒนธรรมของประเทศไทยได้มากขึ้น เมื่อพวกเขาใช้เวลาที่จะปรับตัวและทำความคุ้นเคยกับวิถีชีวิตแบบไทย  
มากเท่าใดก็จะยังมีทัศนคติในเชิงบวกมากขึ้น

สาขาวิชา ไทยศึกษา  
ปีการศึกษา 2552

ลายมือชื่อนิสิต.....*Dauli*  
ลายมือชื่อ อ.ที่ปรึกษาวิทยานิพนธ์.....*ประทีป มโนมัยวิบูลย์*

## 5080318122: MAJOR THAI STUDIES

KEYWORDS: PERCEPTIONS / CHINESE STUDENTS / THAI SOCIETY / THAI CULTURE / HIGHER EDUCATION / THAI UNIVERSITIES

DAN LI: CHINESE OVERSEAS STUDENTS PERCEPTIONS OF THAI SOCIETY AND CULTURE: A CASE STUDY OF YUNNAN STUDENTS IN UNIVERSITIES IN THAILAND. THESIS ADVISOR: ASSOC. PROF. PRAPIN MANOMAIVIBOOL, PH.D., 189 pp.

This research devotes itself to surveying and analyzing the perceptions of Thai culture and society from the perspective of overseas Chinese students enrolled in international programs of Thai universities. This thesis operates on the premise that firstly, perceptions of Thai society and culture differ between senior year (third year and fourth year) Chinese students from Yunnan and junior years (first year and second year). Secondly, attitudes of Thai society and culture depend on the linguistic competence to speak Thai. Thirdly, the level of cultural acculturation depends on the length of stay.

Questionnaire and in-depth interviews are chosen as the survey instruments of this study. A total of 250 copies of questionnaires were distributed to Chinese students from Yunnan Province, China: 200 to Kasem Bundit University and 50 to Burapha University. After the adjustment and arrangement of data, 150 responses were collected from Kasem Bundit University and 50 responses were collected from Burapha University. The questionnaire comprised of 4 parts to study and analyze the Chinese students' fine-drawn perceptions of Thai society and the culture.

The findings of this case study have demonstrated that the longer the Chinese students experience Thailand, the more positive their perceptions of the country's culture and society. The findings make it clear that as Thai speaking skills improved, the Chinese students discover more positive attributes in all aspects of Thai culture and society. As they have time to adjust and to familiarize themselves with the Thai ways, they become gradually more positive.

Field of Study: Thai Studies

Student's Signature.....*Dan Li*.....

Academic Year: 2009

Advisor's Signature.....*Prapin Manomaiyibool*.....

## ACKNOWLEDGEMENTS

I am privileged to have been the recipient of much assistance and encouragement from many eminent people. My thesis would never be completed without these people.

First, it is with sincere gratitude that I express my gratitude to my advisor Dr. Prapin Manomaivibool for her wise advice and great kindness in guiding and supervising me through the long journey of my thesis writing. I would like to offer my deep gratitude to Dr. Carina Chotirawe from whom I have received a great deal of warm-hearted helps and uplifting encouragement.

I am also sincerely grateful to my thesis committee for a lot advice, guidance, comments and encouragement.

I would like to express my great appreciation to Khun Prisna Boonsinsukh for sparing valuable time to read my thesis, for being interested in my thesis, giving insightful comments and suggestion, and especially for correcting and editing English throughout my whole thesis.

My special thanks also go to all the staff at the Thai Studies Office for their assistance and friendliness in administrative process. Especially, I would like to thank Khun Ann, who has always supported and helped me with administrative details.

Additionally, special thank are due to Miss Yanqiu Chen not only for her encouragement from time to time, but also for sharing her knowledge and advice of SPSS data analyzing techniques. I owe a special debt of thanks to my dear friend, Mr. Zhiyuan Ren, who provided me valuable documents and information on Chinese students in Burapha University and gave me his valuable insight and advice on thesis writing. Furthermore, I am also thankful to Mr. Lu Wang for his help in data collection and interview arrangement.

Finally, I owe deep gratitude to my grandfather, grandmother, uncles, aunties and my brother for their love and innumerable forms of moral, spiritual, intellectual supports. Without them I would not be able to reach this stage in my life.

I dedicate this thesis to my father and mother who always give me their unconditional love.

To all of the people above - my love and appreciation!

# CONTENTS

Abstract (Thai).....	iv
Abstract (English).....	v
Acknowledgements.....	vi
Contents.....	vii
List of Tables.....	xi
List of Figures.....	xiii
List of Abbreviations.....	xiv
CHAPTER I: INTRODUCTION.....	1
1.1 Background.....	1
1.2 Objectives of Study.....	6
1.3 Research Methodology.....	6
1.4 Research Subjects.....	8
1.5 Hypothesis.....	8
1.6 Expected Research Benefits.....	9
1.7 Scope and limitations of study.....	9
1.8 Definition of Terms.....	11
CHAPTER II: EDUCATION AND CULTURAL CHARACTERISTICS.....	13
2.1 The recent trend in higher education in Thailand.....	13
2.1.1 Thai international education.....	13
2.1.2 The current situation of overseas students in Thailand.....	18
2.1.3 International Education for Chinese Students.....	25
2.1.4 Advantages and disadvantages of studying abroad for Chinese Students.....	26
2.1.5 Reasons of studying abroad and the benefit for the country.....	28
2.1.6 Conclusion.....	29
2.2 Literature review.....	30
2.2.1 Definition of culture.....	30
2.2.2 Thai cultural characteristics.....	31
2.2.3 Thai world view on Thai culture and society.....	33
2.2.4 Tradition and custom.....	34
2.2.5 Thai culture and the language.....	35
2.2.6 Overview of Thai and Chinese Religious System and Beliefs.....	36
2.2.7 Conclusion.....	38
2.3 The perceived manifest Chinese culture and Thai culture.....	39
2.3.1 Chinese culture and culture values.....	39
2.3.2 Cultural and social differences between Thai and Chinese.....	41
2.4 General Perceptions of Thai culture and society.....	44
2.4.1 Theory and concept of perception.....	44
2.4.2 Previous study on Perceptions of Thai culture and society.....	45

2.4.3 The general view of Thai culture and society.....	46
2.4.4 Conclusion.....	47
2.5 Background of Yunnan Province, educational cooperation.....	48
2.5.1 Introduction of basic information of Yunnan Province.....	48
2.5.2 Economic Overview of Yunnan.....	50
2.5.3. Education and International Education Cooperation.....	51
2.5.4 Conclusion.....	52
CHAPTER III: THE CASE STUDY OF KBU & BUU.....	54
3.1 Case Selection.....	54
3.2 The Case Study Approach.....	55
3.2.1 Case Study of Kasem Bundit University.....	56
3.2.2 Case Study of Burapha University.....	58
3.3 Population.....	61
3.3.1 Population of Chinese students in Kasem Bundit University.....	61
3.3.2 Population of Chinese students in Burapa University.....	62
3.4 Sampling.....	65
3.5 Data gathering procedures.....	68
3.5.1 Research Instrument: Questionnaire.....	68
3.5.2 Interviewing.....	72
3.5.3 Pre-testing.....	74
3.5.4 Data collection.....	74
3.5.4.1. Primary Data.....	74
3.5.4.2. Secondary Data.....	75
3.6 Data analysis.....	75
3.7 Conclusion.....	76
CHAPTER IV: PRESENTATION OF DATA AND RESEARCH RESULTS.....	77
4.1 Introduction.....	77
4.2 Descriptive Statistics of Respondents' characteristics.....	78
4.3 Reliability analysis of part 2 and part 3 of the questionnaires.....	85
4.4 The primary motivations on pursuing higher education in Thailand.....	88
4.4.1 The primary reasons of studying in Thailand.....	89
4.4.2 Benefits and personal intentions of studying in Thailand.....	90
4.4.3 Future job prospects after studying in Thailand.....	92
4.4.4 Enjoyment and interests of studying in Thailand.....	92
4.4.5 Students' willingness to come and studying in Thailand.....	93
4.5 University lives of Chinese students studying abroad in Thailand.....	94
4.5.1 The perceived living environment and mind-set.....	97
4.5.2 Chinese students' learning situation in Thai universities.....	98
4.5.3 Chinese students' understandings and emotional responses.....	99
4.6 Observations and attitudes to Thai culture and society.....	100
4.6.1 Length of stay and internal emotions.....	101
4.6.2 The usage and efficiency of Thai language.....	102



4.6.3 Chinese students' preference of friends making.....	105
4.6.4 Lives of Chinese students in universities of Thailand.....	107
4.6.5 Ability to adapt to the living environment in Thailand.....	108
4.6.6 Cross-cultural communication issues and Thai culture learning attitude..	110
4.6.7 Chinese students' social participation in Thailand.....	111
4.6.8 Attitudes towards and impressions of Thai people in Thailand.....	112
4.6.9 Perceived national and social conditions in Thailand.....	114
4.6.10 Chinese-Thai relations and their willingness to stay in Thailand.....	116
4.7 Hypotheses Testing.....	117
4.7.1 Relationship between junior year students and senior year students on their perceptions of Thai society and culture.....	118
4.7.2 Relationship between competence of Thai language speaking and perceptions of Thai society and culture.....	120
4.7.3 Relationship between Chinese students' lengths of stay in Thailand and their perceptions of Thai society and culture.....	121
4.7.4 Influencing factors on perceptions of Thai society and culture between junior year students and senior year students.....	122
4.7.5 Influencing factors on perceptions of Thai society and culture related to Thai language speaking skills.....	126
4.7.6 Lengths of stay in Thailand as influencing factors on Chinese students' perceptions of Thai society and culture.....	130
4.8 Interviewees' perceptions of Thai culture and society.....	132
4.8.1 The ideal Thailand before first visit.....	134
4.8.2 First impressions of Thailand after arrival.....	135
4.8.3 Great impressions about Thailand.....	136
4.8.4 Thai culture to the Chinese students.....	137
4.8.5 Most likes and dislikes about Thailand.....	138
4.8.6 Thainess.....	139
4.8.7 Typical differences between Thailand and China.....	139
4.8.8 Personal development affected by cultural differences.....	140
4.8.9 How Chinese students evaluate Thai people, and how they think Thai people evaluate them in return.....	140
4.9 Conclusion.....	141
CHAPTER V: CONCLUSION OF THE RESEARCH FINDINGS.....	143
5.1 Conclusion of the findings.....	144
5.1.1 Demographic findings.....	144
5.1.2 Conclusion of the findings of the primary motivations for pursuing higher education in Thailand.....	145
5.1.3 Conclusion of the findings regarding lives as student in Thailand.....	146
5.1.4 Conclusion of the findings of observations and attitudes to Thai society and culture.....	147
5.1.5 Conclusion of the findings of differences in perceptions of Thai society and culture at different phases.....	150

5.1.6 Conclusion of the findings of interviews.....	151
5.2 Implications.....	152
5.3 Recommendation.....	154
5.4 Further Research.....	155
REFERENCES.....	156
APPENDICES.....	166
Appendix A: Questionnaire in English.....	167
Appendix B: Questionnaire in Chinese.....	174
Appendix C: Questions of in-depth interview in English.....	181
Appendix D: Questions of in-depth interview in Chinese.....	183
Appendix E: Letter of permission for data collection in English.....	185
Appendix F: Letter of permission for data collection in Thai.....	187
BIOGRAPHY.....	189



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

## List of Tables

Table 2.1 The total numbers of the overseas exchange students.....	16
Table 2.2 Varieties of sources of tuition fees and academic incidental expenses paying based on the proportions of countries.....	22
Table 2.3 The top 10 universities with the highest proportions of overseas students..	22
Table 2.4 Overseas students ranked by countries.....	23
Table 2.5 Overseas students ranked by majors.....	24
Table 2.6 Major cities in Yunnan and the city GDP ranking.....	49
Table 2.7 Key information of Kunming City.....	49
Table 3.1 Programs of study in KBU (International Programs).....	57
Table 3.2 General information for KBU international programs as of year 2009....	58
Table 3.3 Programs of study in BUU (International Programs).....	59
Table 3.4 General information for BUU international programs as of year 2009....	60
Table 3.5 Number of Chinese students of KBU based on majors and education levels in the academic year 2009.....	61
Table 3.6 Number of Chinese students of BUU based on gender and faculties.....	63
Table 3.7 Number of Chinese students of BUU based on faculties and education levels during the academic year 2005-2009.....	64
Table 3.8 Main features of the universities from which samples were drawn.....	66
Table 3.9 Arrangement of the Questionnaire.....	71
Table 3.10 the valid return-ratio of questionnaire.....	75
Table 4.1 The analysis of the gender of total Chinese students.....	79
Table 4.2 The analysis of the age of total Chinese students.....	80
Table 4.3 The analysis of cities of the Chinese students.....	81
Table 4.4 The analysis of the academic year of the respondents.....	82
Table 4.5 The analysis of the duration of stay in Thailand.....	84
Table 4.6 The Reliability of the questionnaire.....	86
Table 4.7 Primary reasons and intentions of Chinese students studying in Thailand..	89

Table 4.8 The perceived benefits and personal intentions.....	91
Table 4.9 The perceived future job perspectives of the students.....	92
Table 4.10 The preference and interests of the Chinese students.....	93
Table 4.11 Willingness to come and study in Thailand.....	94
Table 4.12 The living and learning conditions in Thailand.....	95
Table 4.13 The perceived living environment and mind-set of Chinese students.....	97
Table 4.14 Chinese students' learning situation in universities.....	98
Table 4.15 Chinese students' understandings and emotional responses.....	99
Table 4.16 Staying duration and inward intuitions of Chinese students.....	101
Table 4.17 Usage and efficiency of Thai language of Chinese students.....	103
Table 4.18 Partiality of friends making of Chinese students.....	105
Table 4.19 Chinese students' lives assessment in Thailand.....	107
Table 4.20 Adaptive capacity of Chinese students in Thailand.....	109
Table 4.21 Communication problems and attitude of Thai culture learning.....	110
Table 4.22 Chinese students' social mass participation in Thailand.....	111
Table 4.23 Chinese students' attitudes and impressions toward Thai people.....	113
Table 4.24 National and social conditions of Thailand.....	115
Table 4.25 Thai-Chinese relations and willingness of longer stay in Thailand.....	116
Table 4.26 The Chi-square Tests for students in different academic year on perception of Thai culture and society.....	118
Table 4.27 The Chi-square Tests for Thai language competences and perception of Thai culture and society.....	120
Table 4.28 The Chi-square Tests for lengths of stay in Thailand and perception of culture and society.....	121
Table 4.29 Factors analyzing the perception of Thai culture and society of students in junior years and senior years.....	122
Table 4.30 Factors analyzing perception of culture and society as related to Thai language speaking skills.....	126
Table 4.31 Factors analyzing perception of Thai culture and society based on lengths of stay in Thailand.....	130

## List of figures

Figure 2.1 Numbers of overseas students based on educational levels.....	19
Figure 2.2 Percentage of overseas students based on genders.....	20
Figure 2.3 Total numbers of overseas students based on age.....	21
Figure 2.4 The total numbers of the overseas students based on sources of tuition paying for education in Thailand.....	21
Figure 2.5 Total number of overseas students in Thailand ranked by countries (the top 10 countries).....	23
Figure 2.6 Total number of overseas students in Thailand ranked by specialized field and majors.....	24
Figure 2.7 Number of Chinese Students abroad and returning.....	26
Figure 4.1 The gender of Chinese Students in KBU.....	78
Figure 4.2 The gender of Chinese Students in BUU.....	78
Figure 4.3 The age of Chinese Students in KBU.....	79
Figure 4.4 The age of Chinese Students in BUU.....	79
Figure 4.5 The cities of Chinese Students in KBU.....	81
Figure 4.6 The cities of Chinese Students in BUU.....	81
Figure 4.7 The academic year of the respondents studying in at KBU.....	82
Figure 4.8 The academic year of the respondents studying in at BUU.....	82
Figure 4.9 The duration of stay in Thailand of Chinese Students in KBU.....	83
Figure 4.10 The duration of stay in Thailand of Chinese Students in BUU.....	83

## List of Abbreviations

ACA	Academic Cooperation Association
BBA	Bachelor of Business Administration
BUU	Burapha University
CASS	Chinese Academy of Social Sciences
HEI	Higher Education Institution
KBU	Kasem Bundit University
MoE	Ministry of Education
NCEE	National College Entrance Examination
SPSS	Statistical Package for Social Sciences



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

# CHAPTER I

## INTRODUCTION

### 1.8 Background

Migration is a process that has taken place throughout the history of mankind and is integral to human development. In recent years Thailand has become a popular destination for foreigners coming to the kingdom for various reasons either to live, to work or to study. Throughout Southeast Asia, the largest number of emigrants is the Chinese<sup>1</sup> and their descendants. This is due to their historical integration into regional politics, economics and culture, particularly in Thailand.

The Chinese-Thai historical connection can be traced back to the start of the Thai Kingdom in the thirteenth century, and as of 2006 there are approximately 8.5 million ethnic Chinese in Thailand, which is about 14 percent of Thailand's population.<sup>2</sup> In more recent times, since the start of the 21<sup>st</sup> century, one of the most important relationships for the stability and development of Southeast Asia countries is that between China and Thailand.

The governments of the Kingdom of Thailand and the People's Republic of China, desiring to revive and strengthen further the traditionally close and friendly relations between the peoples of the two countries and in conformity with the interests and common desires of the two countries, decided upon mutual recognition and the establishment of diplomatic relations as from July 1, 1975.<sup>3</sup>

---

1 Chinese emigrant is defined as a Chinese migrated to Thailand from China. The definition of this term is used differently to reflect the later-mentioned definition of Chinese students who still bear Chinese nationality in Thailand.

2 The basic facts about Thai Chinese available from [http://en.wikipedia.org/wiki/Thai\\_Chinese](http://en.wikipedia.org/wiki/Thai_Chinese)

3 Joint Communiqué on the Establishment of Diplomatic Relations Between the Kingdom of Thailand and the

Since the establishment of formal Chinese-Thai diplomatic relations over thirty years ago, the friendship of these two countries has continued to mature and become even closer. There have been frequent mutual visits by the leaders of both countries. Friendly cooperative relations have developed rapidly in the fields of politics, economics, trade, military affairs, science, technology, culture and education etc. This greatly strengthens the traditional ties between the two nations.<sup>4</sup> China and Thailand have played an important role as partners contributing to the peace, stability and economic prosperity of Southeast Asia.

*China and Thailand, as good neighbors, brothers and partners, share a profound traditional friendship. Both sides have witnessed the constant growth of bilateral relations since forging diplomatic ties 33 years ago. The development of China-Thailand relations is always in the front rank of relations between China and other neighboring nations. China values traditional friendship with Thailand and attaches importance to developing ties with Thailand. It is an unswerving policy of the Chinese government to adhere to China-Thailand good-neighborly friendship and long-term cooperation. China would make joint efforts with Thailand to expand and deepen bilateral strategic cooperation based on the goals set in the joint action plan on China-Thailand strategic cooperation to achieve win-win results and common development.*<sup>5</sup>

-- President Hu Jintao of P.R. China (2008)

In 1992, the Asian Development Bank (ADB)<sup>6</sup> initiated and promoted the GMS Economic Cooperation. Based on this mechanism, the six GMS countries of the

---

People's Republic of China , Ministry of Foreign Affairs of the People's Republic of China

<sup>4</sup> The Economic and Commercial Counselor's Office of the Embassy of the People's Republic of China in the Kingdom of Thailand

<sup>5</sup> Chinese President Hu Jintao met with Previous Thai Prime Minister Samak Sundaravej at the Great Hall of the People on July 1, 2008. Available from Ministry of Foreign Affairs, the People's Republic of China.

<sup>6</sup> "Asian Development Bank and the Asia Pacific Partnership: Forging Ties for Clean Development" at the 2nd Asia Pacific Partnership on Clean Development and Climate Ministerial Meeting



region, Cambodia, Lao PDR, Myanmar, Thailand, Vietnam and Yunnan Province in southwest of China, agreed to cooperate on economic development. Under this GMS Economic Cooperation, the North-South economic corridor, known as the Kunming-Bangkok Economic Corridor<sup>7</sup> or Kunming-Bangkok Expressway, was completed and opened for traffic in 2007. The Kunming-Bangkok Highway (total length of 1,887 kilometers) starts from Kunming in Yunnan Province, China, cuts across Laos and enters Chiang Kong in Thailand and finally leads to the capital city of Thailand, Bangkok.

China is the third largest trading partner of Thailand. Yunnan Province has a population of 43 million and an area of 394,000 square kilometers which ranks eighth in China.<sup>8</sup> It borders three Mekong riparian countries with a total borderline of 4,060 kilometers. From ancient times, Yunnan has been an important gateway that links China and Southeast Asia by the Southern Silk Road.

Yunnan boasts outstanding geographical advantages in relation to the economic, trade and educational interactions between China and Thailand. In recent years, economic, trade and educational interactions between China and Thailand have intensified, and the fields of cooperation broadened. Yunnan and Thailand are mutually complementary in terms of economic development and have huge potential for further cooperation. Both sides have opportunities and conditions for intensifying mutually beneficial cooperation.

Yunnan and Thailand do not share a border but only 260 kilometers divide Yunnan's southernmost prefecture, Xishuangbanna and Thailand's northernmost province, Chiang Rai.<sup>9</sup> They are also connected by waterway, airway and highway.

---

<sup>7</sup> Kunming-Bangkok Economic Corridor is the first international expressway from China. It starts at Kunming, the provincial capital of Yunnan province in southwestern China, and ends at Bangkok, the capital of Thailand. It is one of the three most important North-South economic corridors in GMS

<sup>8</sup> The basic information about Yunnan Province available from [http://en.wikipedia.org/wiki/Yunnan\\_Province](http://en.wikipedia.org/wiki/Yunnan_Province)

<sup>9</sup> Quadripartite Meeting on the Chiang Rai-Kunming via Lao PDR Road Improvement Project, Greater Mekong

Highways have been constructed, ports modernized, telecommunications revolutionized. The strong infrastructural links together with the stable diplomatic relationship, the favorable geographical location and the cultural similarities, work together to strengthen the relationship, while social changes modernize it. Through the years there has been consistent development in the field of education, especially at the graduate and post graduate university levels between these two countries. The number of Chinese university-level student has dramatically expanded in number, scope and complexity over the past few years. This growth has taken place in activities that range from traditional study abroad programs to short-time training placements, allowing students of each country to learn about their respective cultures and enabling student to undertake study of their choice, where for historical and demographic reasons the local schools and institutes cannot meet the demands and stresses of updating the range and international perspectives and skills of students. Thus enhancing foreign language programs and providing cross-cultural understanding and at the same time preparing for their future careers.

Consequently, an increasing number of Chinese students, paying full tuition fees, enroll in universities in Thailand to pursue their goals in higher education. At the same time, China welcomes many Thai students who also go to study there in pursuit of largely the same goals in reverse direction.

As noted above the close ties and multifaceted relationship between Yunnan and Thailand means that there is a greater percentage of students coming from this province. The numbers of Chinese students is growing steadily. According to the secretary-general of Thailand Education Ministry's Commission of Higher Education, the number of Chinese students studying at Thai universities had increased from about 1,000 four or five years ago to about 4,000 in 2006.<sup>10</sup>

---

Sub-region Bangkok, Thailand 14 November 2001

<sup>10</sup> Pavich Tongroach, Secretary-General of the Education Ministry's Higher Education Commission, Xinhua News Agency, April 17, 2006.

Thailand's relatively low cost of living compared with the United States or Europe, the comparable standard of education, the feeling of being safe and the similar cultures of the two countries are of immediate benefits to the overseas students. These relatively low fees, cultural similarities and the variety of interesting courses on offer contribute to the growing number of Chinese students studying in Thailand and facilitate this trend. The Chinese students include those taking full undergraduate international courses for four years and those taking short-term classes. Among the full courses, the most popular ones are business administration, tourism, IT and sciences, while the most sought-after shorter courses are Thai-language classes taken by Chinese students majoring in Thai. More and more Chinese are coming to Thailand as the Chinese population is huge and with an increasing numbers of academic educational exhibitions introducing Thai universities to China; many more students are likely to choose Thailand as the place to study. Studying either in Thailand or China for both Chinese and Thai students is not just about education, but also leads to a better economic relationship and cultural exchange and understanding between the two countries.

This study devotes itself to surveying and analyzing the perceptions of Thai culture and society from the perspective of overseas Chinese students in international universities or international programs of Thai universities. That is to examine Thai cultural and Thai social mores perceived by Chinese students while pursuing their university education in Thailand. More specifically, this study aims to be of use to both the Chinese students currently studying in Thai universities and to those back home who are considering furthering their education in Thailand, by contributing a better understanding of Thai culture and society. This study offers important insight into the way in which Chinese students in Thailand perceive Thai culture and society and their reactions toward it. Particularly, it gives an insight into the individual experiences of Chinese students in the actual process of adapting themselves to Thai culture and ways of life, and how they cope with the social challenges of pursuing a university education in Thailand.

## 1.2 Objectives of Study

This thesis aims:

1. To study the perceptions of Thai society and culture from the point of view of Chinese students from Yunnan, pursuing their higher education in universities in Thailand.

2. To analyze the factors which influence Chinese Yunnan students' perceptions of Thai culture and society as perceived during their studies in the universities in Thailand.

3. To compare the differences in perceptions of Thai society and culture at different phases as perceived by Yunnan students.

## 1.3 Research Methodology

1.3.1 Detailed analysis of relevant literature, both official and governmental documents and memorandums as documents for this research.

1.3.2 Information collection: (for detail of the reasons and motivations of the universities selection as the cases, please see 3.1 in Chapter 3)

*a.* Select 20 students from Kasem Bundit (KBU University) and 10 students from Burapha University for in-depth interviews. These two universities are selected because of the large enrollment of Chinese students: 288 in 2008 at Kasem Bundit in Bangkok; 718 in 2009 at Burapha in Chonburi. 200 students from Kasem Bundit University and 50 from Burapha University are also selected at random from the group of Yunnan students to provide information via questionnaires.

*b.* Conduct the in-depth interviews and interview by questionnaires according to the stated research objectives.

1.3.3 The following questions will be explored:

*a.* What are those Chinese students' objectives and interests in pursuing university education in Thailand?

*b.* What are those Chinese students' impressions and attitudes concerning Thai society and culture? How have they changed since they came to study here?

*c.* What have been the main social and cultural pressures on those Chinese students while pursuing their university education in Thailand?

*d.* What are the differences of Chinese students' perceptions on Thai cultural norms and Thai social behaviors at different phases of their stay in Thailand?

1.3.4 Data Analysis

*a.* Verify the accuracy of the voice data and record it as written information. *b.* Verify the previous step to make sure that the data is enough to demonstrate the research objectives. *c.* Use the recorded and collected voice data and questionnaires as the data to provide background knowledge and the theoretical support for this study. *d.* Analyze all the collected information, including both written and interview information. *e.* Use all the verified data to develop the argument of this research.

1.3.5 The methodology uses the descriptive research method.

## **1.4 Research Subjects**

1.4.1 Chinese Students from Yunnan who are unable to speak Thai or who are at the basic level of Thai language and have enrolled for Bachelor's degree at Kasem Bundit University or Burapha University

1.4.2 Chinese Students from Yunnan who are able to speak Thai and have until now studied for Bachelor's degree at Kasem Bundit University or Burapha University

1.4.3 Chinese Students from Yunnan who have graduated from Thai Universities with Bachelor's Degree and still continue pursuing their Master's Degree in Thai Universities.

## **1.5 Hypothesis**

The research hypothesis is that perceptions of Thai society and culture by Chinese students from Yunnan Province China will vary depending upon the length of their stay in Thailand, linguistic competence and level of cultural acculturation in Thai society. This thesis operates on the premise that firstly, senior year (third year and fourth year) Chinese students from Yunnan pursuing their higher education in Thai universities have better and more positive perceptions of Thai society and culture than those in the junior years (first year and second year). Secondly, those Yunnan Chinese students who have the linguistic competence in Thai, have better and more positive attitudes towards Thai society and culture than those who are unable to speak Thai or who are at the basic level of Thai language. Thirdly, the level of cultural acculturation depends on the length of stay. The longer the Chinese overseas students have stayed and lived in Thailand, the better they could adapt to Thai society and culture.

These are the three factors that will determine the Chinese overseas students' perceptions of Thai society and culture. Lastly, Chinese students' perceptions of Thai society and culture in Kasem Bundit University will vary from those Chinese students' in Burapha University.

### **1.6 Expected Research Benefits**

This thesis will contribute towards an understanding of the perception of Chinese overseas students of Thai society and culture. It can also be used as a model in studying the perception of overseas students from other countries.

### **1.7 Scope and limitations of study**

This thesis focuses on the perceptions of Thai society and culture, and on the image of Thailand held by Chinese students from Yunnan China who are pursuing their higher education in universities in Thailand. Chinese students are not the majority among overseas students from other countries, but the purpose of this research is not to carry out a broad survey of the whole overseas student population in Thailand or even in universities of Bangkok. It is also believed that it is not possible to have observations conclusively over a large population of overseas students. The researcher aims to provide valuable data and source of material from individual Chinese students from Yunnan Province of China and discuss their attitudes to Thai society and culture as they experienced it while pursuing higher education in Thailand whether the attitudes are positive or negative. This study aims to reflect the diversity of perceptions of Thai society and culture from the responses of Yunnan students, particularly the various groups of Yunnan students enrolled in different academic years. Furthermore, some of the qualitative data of this research have a subjective perspective and are based purely on the researcher's own observation and casual

conversation. This thesis is not intended to narrate the way of life of these overseas Chinese students' or how they have survived living in Thailand. This thesis analyzes only the information needed to provide sufficient material and data to understand the informants' own explanations and perceptions of Thai society and culture. This research is based on a qualitative approach in which a few selected informants are given the opportunity to speak out. In doing so, the total number of participants was necessarily limited, thus the results of the study may be biased. Furthermore, different perceptions of Thai culture and society may be formed by other Yunnan students and by Chinese students from other provinces of China, and foreign students from other countries. Therefore, this research only presents perceptions of culture and society of Thailand held by one specific group of Yunnan students in Thai universities, and not by the broader public.

Finally, the researcher faced many limitations, namely: Lack of sufficient previously published literature on the subject to be used as authoritative and relevant references; Lack of sufficient English proficiency in most of the Chinese students under study, necessitating a 2-way translation, i.e. interview questions from English to Chinese; responses from Chinese back to English which may cause certain lack of clarity.

ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย



## 1.8 Definition of Terms

**International students**<sup>11</sup> – are foreign nationals, usually in early adulthood, who study in schools overseas. While most universities have official exchange programs, some well-funded high schools have them too. Although some solely come to improve their language, others come to advance their specialized studies. In addition, in many parts of the world, an overseas degree is considered much more prestigious than a local one.

**Overseas students** – overseas students refer to any student who is not a Thai citizen, but holds the ED visa in force under the Migration Act of Thailand that permits the person to travel to Thailand for the purpose of undertaking a course or intend to obtain a degree provided by Thai universities in Thailand.

**Foreign students**<sup>12</sup> – refer to persons admitted by a country other than their own, usually under special permits or visas, for the specific purpose of following a particular course of study in an accredited institution of the receiving country.

**Chinese overseas students**<sup>13</sup> - throughout the thesis, the term “Chinese Overseas Students” refer to students of Chinese nationality who are enrolled or attend classes in Thai universities as effective full time students pursuing Bachelor’s Degrees.

**Yunnan Students** – undergraduate students of Chinese nationality from Yunnan Province of mainland China who are enrolled or attend classes in Thai

---

<sup>11</sup> <http://www.websters-online-dictionary.org/definition/international+student>

<sup>12</sup> Recommendations on Statistics of International Migration, Revision 1, Statistical Papers, Series M, No. 58, United Nations, New York, 1998, Glossary.

<sup>13</sup> Instead of using the term “Chinese Overseas Students,” the term “Chinese students” will be used throughout the thesis in short for the purpose of convenience.

universities as effective full time students pursuing Bachelor's Degrees which include both self-funded students and exchange students from the numerous colleges and universities of Yunnan Province through the programs of education cooperation among Thai universities and universities of Yunnan Province.

**Thai Universities** – in this thesis refers to both private and government universities that follow a Thai curriculum as prescribed by the Thai Ministry of Education guidelines.

**Culture** – (Hofstede, 1991) defines culture as software of the mind,“ i.e., the collective programming of the mind which distinguishes the members of one group or category of people from another.“ (Segall, 1999) et al. asserts, any experience a person has is influenced by that person's previous experiences. –Culture” refers to the whole complex of distinctive spiritual, intellectual, emotional and material features that characterize a society or social group. It includes the arts and letters as well as human modes of life, value systems, creativity, knowledge systems, traditions and beliefs.<sup>14</sup>

**Thai culture and society** – Thai culture and society has been the topic of many research papers and seminars. In this paper, the writer will share a broad view of Thai culture and society which refers to Thai identity, Thai language, Thai Buddhism and beliefs system, Thai lifestyle, Thai cuisine, Thai performance and music, government, morals, social manners and clothes which Thai people have long been associated with and which have ultimately become Thai values.

---

<sup>14</sup> ASEAN declaration on cultural heritage, 2000

## **CHAPTER II**

### **EDUCATION AND CULTURAL CHARACTERISTICS**

This chapter provides a critical review and analysis of the literature relevant to this thesis, which has been acquired from source documents, magazines, periodicals, textbooks, newspapers, journals and other theses seeking to answer the research objectives discussed in the previous chapter. Its purpose is three-fold: first, to place this research into context; second, to show a gap in the research; and third, to justify the research. In this chapter, the main categories include the following topics: recent trend in higher education in Thailand; cultural characteristics and world view orientations; the perception of Chinese culture and Thai culture; general perceptions of Thai culture and society; background on Yunnan Province and educational cooperation between Yunnan Province and Thailand.

#### **2.1 The recent trend in higher education in Thailand**

##### **2.1.1 Thai international education**

Like other countries in the Southeast Asian region, the globalization of the world has had a strong impact upon Thailand's higher education sector during the past decade. English has become increasingly important as the means of communication in the world community as well as a means of "international" study. As a result, there is a clear emerging trend of welcoming and opening up to "international" education at all levels in Thailand, not only in Bangkok but also in its major cities.

Wachiraporn Kijpoonphol (2008) stated that: –As Thailand becomes more and more popular with foreign tourists, as up-to-date information and data are presented in English, and as the country continues to trade more and more in the international market place, so too has the ability to use English become even more important to Thai people and Thailand.” Such a trend is reflected in the Thai elementary education up to higher learning institutes. Both state schools, private schools, state universities and private universities have in their curriculum bilingual language, English program and international programs as an option to meet the students’ demand. The Office of the Basic Education Commission reports in the book –*Thai Educational Exposure for Global Awareness 2008*” that The Ministry of Education of Thailand deems it important to collaborate with other foreign countries in terms of education. This results in 3 kinds of cooperation framework:

1. Memorandum of Understanding-MOU
2. Framework of Cooperation-FOC
3. Memorandum of Cooperation/Agreement-MOC/MOG

Statistics on joint cooperation, from the Commission on Higher Education in 2005, shows that many MOUs (memorandum of understanding ) have been signed between Thai higher education institutions and foreign institutions totaling 471 MOUs. MOUs from the Asian region constitute 48%, while MOUs from Europe constitute 19% and North America constitute 15%. As an individual country, the USA has the highest number of MOUs, (93MOUs). China has 68 MOUs and Japan has 65 MOUs. For state universities, education is the most popular field of cooperation accounting for 45 MOUs. Agriculture accounts for 38 MOUs while engineering and science have 22 MOUs each. The Humanities field has the least number of MOUs: 21. For private universities, language and culture is the most popular, business administration is the second and economics and marketing are among the third.<sup>15</sup>

---

<sup>15</sup> Academic cooperation of Thai and international institutions of higher education, November, 2008.

As a result of these MOUs, international cooperation at the tertiary level can be grouped into 4 types:

1. Double degree program (students can obtain two diplomas offered by the two universities at same time when graduated). Many Thai universities, both state and private, now offer double degrees with partner institutions abroad. For example:

- Assumption University and University of Wollongong in MBA and Master of International Business
- Assumption University and Beijing Language and Culture University (MA in Teaching Chinese as a Foreign Language)
- Silpakorn University and Perpignan University from France, Institute Vatel in Hotel and Tourism Management
- Rangsit University and CHN Netherlands in Business Administration and International Hospitality (BA)
- St Theresa International College and Troy University, USA and Coventry University, UK in MBA
- Khon Kaen University and University of Regina , Canada in MBA

2. Joint degree program or cooperation in terms of faculty/staff exchange, student exchange, for example:

- Thammasat University and the University of Western Ontario, Richard Ivey School of Business (BBA)
- Sasin Graduate Institute of Business Administration of Chulalongkorn University and Kellogg School of Management and the Wharton school of Business (MBA and HRM).
- Chulalongkorn, Faculty of Law with U of British Columbia, University of Victoria ,Canada, KyuChiu Japan (LLM)
- Assumption University and London South Bank University (MSC in Inter Bus, Inter Marketing, Information System Mgt)

- Assumption University and University of Exeter ( MSC in Financial Mgt and Inter Mgt)
- Silpakorn University and University of Technology Sydney (MBA in Inter Bus)
- King Mongkut's Institute of Technology Ladkrabang and RMIT U, Melbourne
- UTCC and Hong Kong Polytechnic University (Logistics)
- Christian University and ASUZA Pacific University, Southern Cross University, University of Applied Science
- Dusit Thani College and Le Cordon Bleu (Joint Bachelor degree in Kitchen and Restaurant Management)
- Yonok University and Baylor University, Babson College, Stanford University
- Mahidol University with University of Queensland, Australia, University of Victoria, Canada, Chiba University , Japan, Yonsei University, Korea, University of Auckland, New Zealand, University of Wisconsin-Madison, USA.

As a result, the overseas exchange students through out the higher educational system of Thailand number 1,492 in total which accounts for 9.12% of all overseas students studying in Thailand. As shown in table1.1, the majority of the exchange students are from the USA with the total number 278, the second is Japan with 111, the third is India with 105, the fourth is China with 103 and the fifth is Vietnam with 84.

**Table 2.1 The total numbers of the overseas exchange students**

No.	Country	Total of Exchange Student
1	USA	278 (1.70%)
2	Japan	111 (0.68%)
3	India	105 (0.64%)
4	China	103 (0.63%)
5	Vietnam	84 (0.51%)

3. Extension of Universities from abroad. Many international universities are established in Thailand using the same “brand” as their mother institutions abroad. Examples are Stamford University, Webster University and Asian University. (The last mentioned, although not using the same brand name from the UK, does follow closely the curriculum of Imperial College).

4. Joint Research Centers such as the University of Chicago –University of the Thai Chamber of Commerce Research Center.

Apart from these, other changes have been made in education system in Thailand. Firstly, many universities which formerly operated only in Thai language, have now opened up English programs as options. For example, Kasetsart University, Faculty of Agriculture offers a four-year English program “International BS in Tropical Agriculture”, the Faculty of Science Chulalongkorn University offers a Master of Science in Software and Knowledge Engineering, Image Processing, computer Graphics, Visualization, Database and Data Mining areas (courses are offered in the evenings and Saturdays), NIDA offers an English program for a master’s degree in Language and Communication. Furthermore, many new specializations are being implemented as a result of this global demand, for example Sripatum University offers master degree program in Logistics and Supply Chain; the Faculty of Arts, Chulalongkorn University offers Thai Studies, Chinese as a Foreign Language, French for the Business World; College of Public Health Sciences, Chulalongkorn University offers post-graduate programs in specialities like Thai Traditional and Alternative Medicines; NIDA offers an MS in Financial Investment and Risk Management. The most recent joint program that Thammasat University has launched in 2009 is in the area of health science. It offers the first international program for an MSc degree and a doctoral degree in Health-related Services Management with the George Washington U, The U of Alabama at Birmingham, The World Health Organization, and Pan American Health Organization. Students in this program will do the internship with the partner organizations. (Matichon newspaper,

2009: 22). Christian University of Thailand offers a BA program in Hotel, Spa and Tourism Management, a BCA (Bachelor of Communication Arts) in Digital Communication Design. The Liberal Arts College of the Rajamangala University of Technology Ratanakosin offers new elective courses for English majors in “English for Spa” and “English for Health Related Services”. Chanapatana International Design Institute offers a diploma of Interior and Product Design and Fashion design with curriculum from Italian leading institutes. The Gemological Institute of America, Thailand campus offers graduate specialist programs in gems and jewelry. Now it appears that education is becoming commercialized especially in higher education.

### **2.1.2 The current situation of overseas students in Thailand**

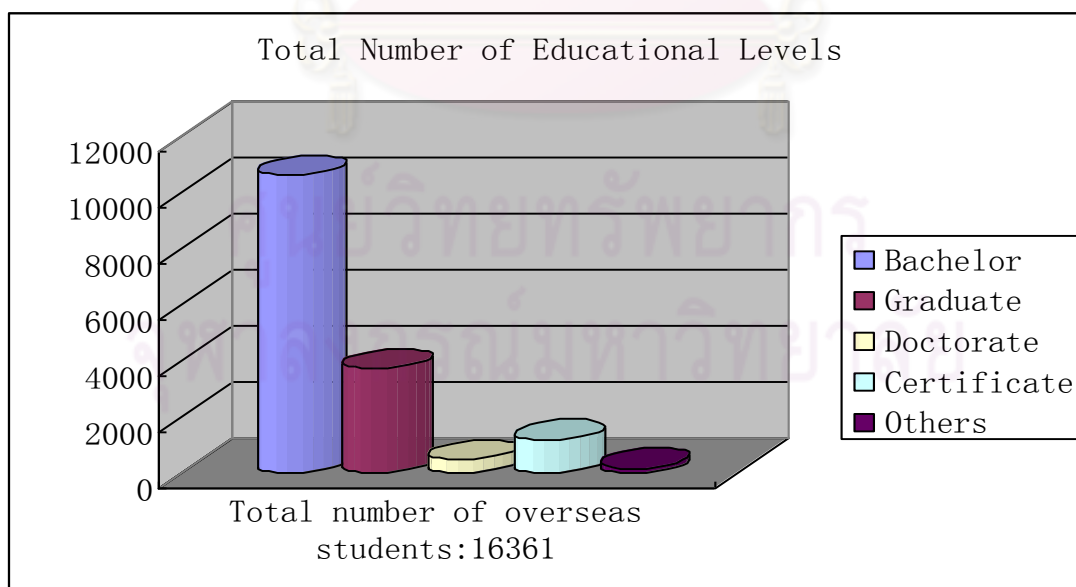
The publication “*Study in Thailand 2008-2009*” indicates that at present, there are 884 international programs being offered at public and private universities in Thailand, 629 of which are programs in public universities while 255 are programs for private universities. When taking a look at the total number of international programs in the year 2004 there were only 465 programs, it can be clearly seen that the international programs have almost doubled in number from 2004 to 2008. If classified in terms of level of study, international master’s degree is the highest in number (350 programs), whereas bachelor’s degree is the second (296 programs) and doctorate is the third (215 programs). The remaining 23 are others, for example, certificate programs. Examples of state universities from the provinces that offer international programs are Burapha University, Chiang Mai University, Chiang Rai Rajabhat University, Khon Kaen University, Mae Fah Luang University, Prince of Songkla University, Suranaree University of Technology, Walailak University. Many state universities in Bangkok such as Chulalongkorn University, Kasetsart University, Mahidol University, Silpakorn University, NIDA, Srinakharin Witthayalai University, Thammasat University all offer many international programs. Private universities that offer international programs include Assumption University, Asian University, Bangkok Christian University of Thailand, Dhurakij Pundit University, Dusit Thani



College, Payap University, Rangsit University, SIU International, Siam University, Stamford, St Theresa International college, University of the Thai Chamber of Commerce, Webster University and Yonok University.

For the year 2007-2008, Thailand has 16,361 overseas students of which 60.96% are enrolled in the state education system and 39.04% in private institutions and colleges. Most of the overseas students are at the bachelor's degree level with the total number 10,664 which accounts for 65.18%, at graduate level with the total number 3,691 which accounts for 22.56% and at doctorate level with the total number 438 which accounts for 2.68%. The rest of the overseas students who are studying for various kinds of certificates are 1,184 in total number which accounts for 7.24%, and others which could not be identified with the total number 157 accounting for 0.96%. The table of numbers of overseas students based on Thai educational level is shown in figure 2.1.

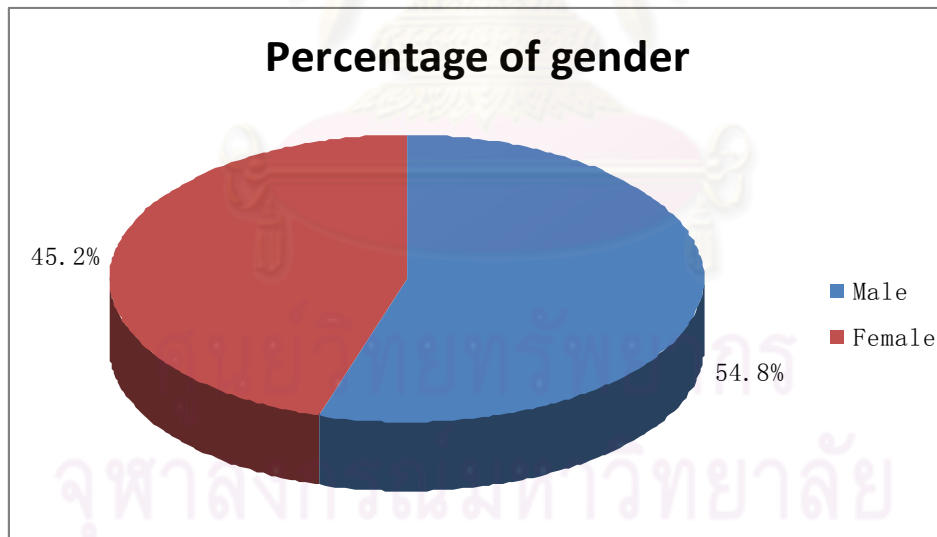
**Figure 2.1 Numbers of overseas students based on educational levels**



Of the 16,361 international students from 2007 to 2008 in Thailand, the majority are from Asia at 86.92%, followed by North America 5.78%, Europe 5.27%, Africa 1.07%, Australia 0.43% and South America 0.18%. Of the Asian students, China represents the majority of 44.62%, followed by Laos 7.95%, Myanmar 6.11%. USA students are the majority from amongst the western countries, at 5.06 %. Thai language is the most popular field of study for these international students, at 11.78% and 4.40% also study Thai culture and Thai studies. Next is Business Administration 10.63% and English language, which accounts for 4.38%.<sup>16</sup>

1. From the total number of 16,361 overseas students, 8,966 (54.80%) are male and 7,395 (45.20%) are female.

**Figure 2.2 Percentage of overseas students based on genders**

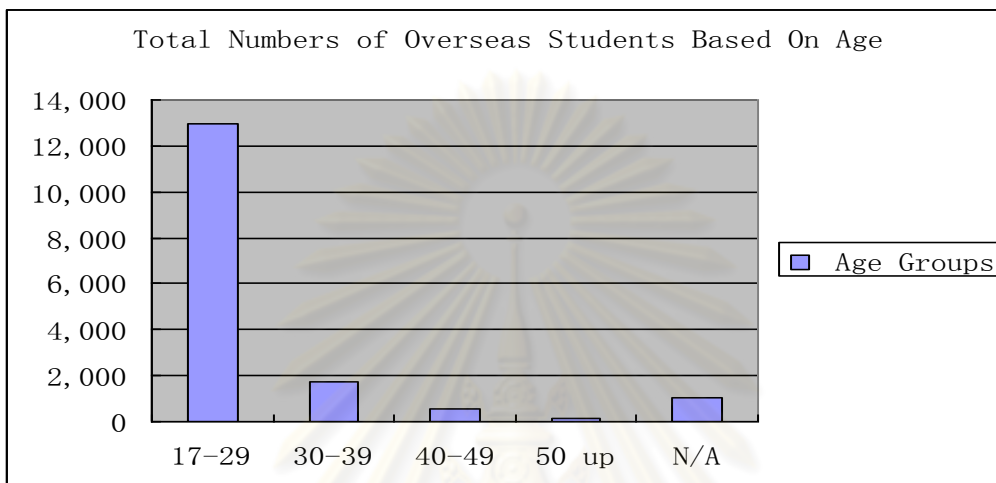


2. Of the total numbers of overseas students enrolled in both state and private education systems, 79.04% or 12,932 are between the ages of 17-29; 10.61% or 1,736 are between 30-39, and 3.46% or 566 are between 40-49. The smallest group is the

<sup>16</sup> The role of Thai international educational cooperation, international educational development center, office of secretary general of educational council, Ministry of Education, Thailand (1<sup>st</sup> edition). September, 2006.

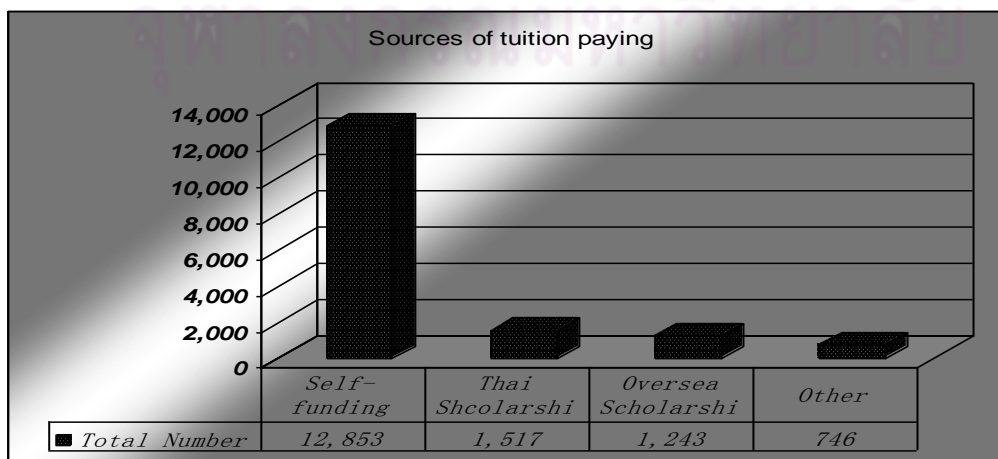
over 50 accounting for 119 or 0.73%. There are 1008 or 60.16% whose ages could not be ascertained.

**Figure 2.3 Total numbers of overseas students based on age**



3. According to the information regarding the payment of tuition fees, it can be summarized that 78.56% or 12,853 are self-funding; 9.27% or 1,517 are supported by Thai scholarships; 7.60% or 1,243 are supported by scholarships from other countries. There remains 4.56% or 746 whose source of funding cannot be identified.

**Figure 2.4 The total numbers of the overseas students based on sources of funding for education in Thailand**



The varieties of sources of funding for and academic incidental expenses paid by of overseas students in Thai higher education with the highest proportion from the countries as seen in the table below:

**Table 2. 2 Varieties of sources of tuition fees and academic incidental expenses related to countries**

<b>No.</b>	<b>Self Funding</b>	<b>Thai Scholarship</b>	<b>Foreign Scholarship</b>
<b>1</b>	<b>China</b>	<b>Laos</b>	<b>Vietnam</b>
<b>2</b>	<b>Myanmar</b>	<b>China</b>	<b>Laos</b>
<b>3</b>	<b>Vietnam</b>	<b>Cambodia</b>	<b>Cambodia</b>
<b>4</b>	<b>India</b>	<b>Vietnam</b>	<b>USA</b>
<b>5</b>	<b>USA</b>	<b>Myanmar</b>	<b>Myanmar</b>

4. The top 10 universities in Thailand which have the highest proportions of enrollment of overseas students for their higher education are listed below:<sup>17</sup>

**Table 2.3 The top 10 universities with the highest proportions of overseas students**

<b>No.</b>	<b>Universities in Thailand</b>	<b>Total Numbers of Students</b>	<b>Percentage</b>
<b>1</b>	<b>Assumption University (AU)</b>	<b>2,838</b>	<b>25.75%</b>
<b>2</b>	<b>Mahidol University (MU)</b>	<b>860</b>	<b>7.80%</b>
<b>3</b>	<b>Chulalongkorn University (CU)</b>	<b>651</b>	<b>5.91%</b>
<b>4</b>	<b>Mission University (MC)</b>	<b>422</b>	<b>3.83%</b>
<b>5</b>	<b>Thammasat University (TU)</b>	<b>308</b>	<b>2.79%</b>
<b>6</b>	<b>Suan Dusit Rajabhat University (SDU)</b>	<b>305</b>	<b>2.77%</b>
<b>7</b>	<b>Bangkok University (BU)</b>	<b>270</b>	<b>2.45%</b>
<b>8</b>	<b>Ramkhamhaeng University (RU)</b>	<b>262</b>	<b>2.38%</b>

<sup>17</sup> Bureau of Ministry of Education, Educational Analysis on Studying in Thailand for International Students p1-11, 2008. Bangkok: Bureau of Ministry of Education, Thailand.

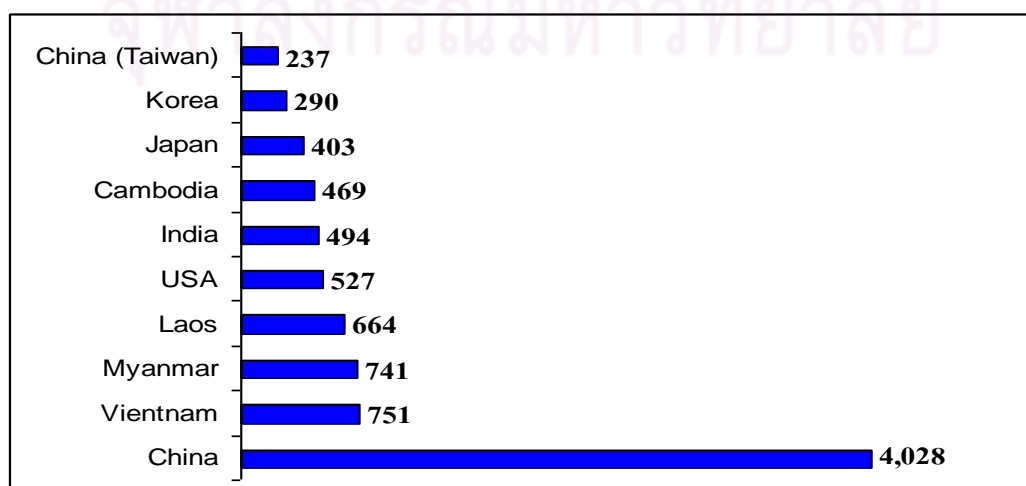
9	<b>Chiang Rai Rajabhat University (CRU)</b>	<b>209</b>	<b>1.90%</b>
10	<b>Siam University (SU)</b>	<b>206</b>	<b>1.87%</b>
Other	<b>N/A</b>	<b>4,690</b>	<b>42.56%</b>

5. The total number of overseas students in Thailand ranked by countries.

**Table 2.4 Overseas students ranked by countries**

<b>No.</b>	<b>Countries</b>	<b>Total Numbers of Students</b>	<b>Percentage</b>
1	<b>China</b>	<b>4,028</b>	<b>36.55%</b>
2	<b>Vietnam</b>	<b>751</b>	<b>6.81%</b>
3	<b>Myanmar</b>	<b>741</b>	<b>6.72%</b>
4	<b>Laos</b>	<b>664</b>	<b>6.02%</b>
5	<b>USA</b>	<b>527</b>	<b>4.78%</b>
6	<b>India</b>	<b>494</b>	<b>4.48%</b>
7	<b>Cambodia</b>	<b>469</b>	<b>4.26%</b>
8	<b>Japan</b>	<b>403</b>	<b>3.66%</b>
9	<b>Korea</b>	<b>290</b>	<b>2.63%</b>
10	<b>China (Taiwan)</b>	<b>237</b>	<b>2.15%</b>
Other	<b>N/A</b>	<b>2417</b>	<b>21.93%</b>

**Figure 2.5 Total number of overseas students in Thailand ranked by countries (the top 10 countries)**



6. The total number overseas students in Thailand ranked by majors.

**Table 2.5 Overseas students ranked by majors**

No.	Major	Total Numbers of Students	Percentage
1	<b>Business Administration</b>	<b>1,575</b>	<b>14.29%</b>
2	<b>Thai Language</b>	<b>1,101</b>	<b>9.99%</b>
3	<b>Marketing</b>	<b>517</b>	<b>4.69%</b>
4	<b>International Business</b>	<b>412</b>	<b>3.74%</b>
5	<b>Business English</b>	<b>308</b>	<b>2.79%</b>
6	<b>Thai Language and Thai Culture Studies</b>	<b>276</b>	<b>2.50%</b>
7	<b>English Language</b>	<b>248</b>	<b>2.25%</b>
8	<b>Tourism Industry</b>	<b>241</b>	<b>2.19%</b>
9	<b>Management</b>	<b>201</b>	<b>1.82%</b>
10	<b>General Management</b>	<b>196</b>	<b>1.78%</b>
Other	<b>Specialized field and majors unidentified</b>	<b>5,946</b>	<b>53.95%</b>

**Figure 2.6 Total number of overseas students in Thailand ranked by specialized field and majors**



### 2.1.3 International Education for Chinese Students

Although promoting students studying abroad is not one of the main policy goals of the Chinese government, in 1992 the MoE<sup>18</sup> set the agenda with a sentence which could be translated as “support students to go abroad, encourage them to come back with freedom of entry and exit” (*ACA China, 2005: 17*). This strategy seems to be successful. In 2005, according to government statistics, 118,515 Chinese students were studying abroad while only 34,987 returned to China in that year (*China Statistical Yearbook, 2006: 21-8*). However, this official figure of 118,515 seems to be slightly problematic as to the total number of Chinese students abroad. Nonetheless, even in the 2006 report, the Chinese Academy of Social Sciences relied on this figure as the overall number of Chinese students abroad (JIANG, 2007). (Abbott, 2006) estimated that there were 381,330 Chinese students abroad in 2004. An explanation for the substantial discrepancy could be that the national statistics might mean “postgraduate students abroad” when saying “students abroad”.

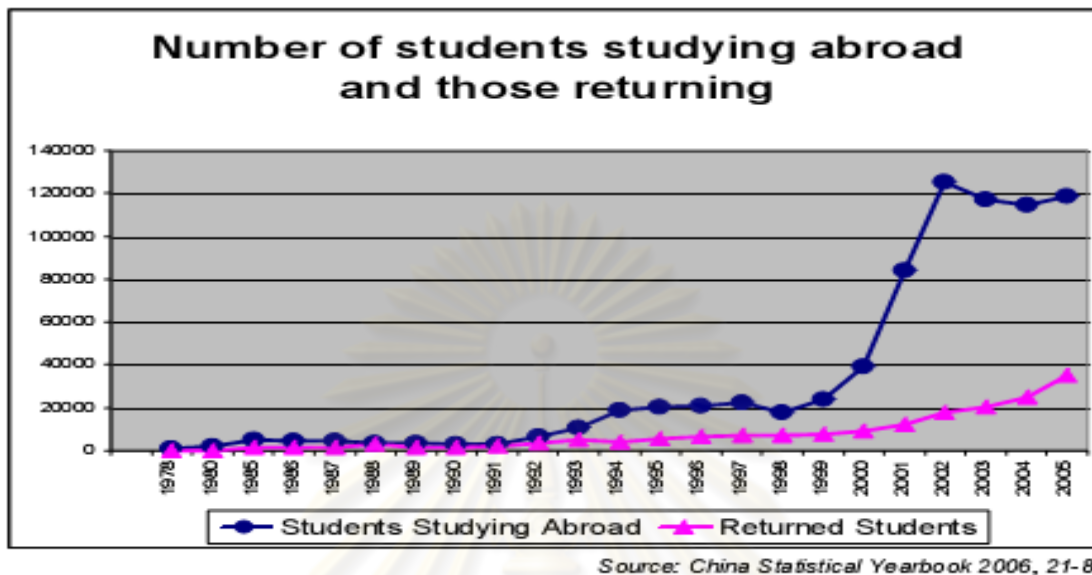
Studying abroad developed quite quickly in China. Although data on graduate students versus undergraduate students can not be obtained, we can assume that the ratio in study abroad is much more in favor of graduate studies compared to the graduate/undergraduate ratio within China, as it is still considered to be very prestigious to hold a postgraduate degree from one of the top universities in the world. This assumption would be supported if we accept Abbott’s figure of 381,000 students in connection with the 118,000 students in the official statistical yearbook being graduate students abroad. This would result in a 3:2:1 ratio of undergraduates and graduates abroad, thus being quite different from the 15:1 ratio in China itself in 2005. In order to provide usable information as evidence for explaining in this study, the researcher has to rely on the official data despite the restrictions. Nevertheless, the relations between the different snapshots in the timeline provide some indication on

---

<sup>18</sup> Ministry of Education of the People’s Republic of China (In Chinese: 中华人民共和国教育部).

the developing character of study abroad:

**Figure 2.7 Number of Chinese Students abroad and returning**



The above diagram shows that beginning in the year 2000 the number of Chinese students studying abroad increase dramatically from 40,000 students to 120,000 in the year 2002 and since then the number has remained steady.

### 2.1.4 Advantages and disadvantages of studying abroad for Chinese Students

What are the motivations and perceptions of study abroad for the Chinese students in China? According to a survey of ACA<sup>19</sup> (Academic Cooperation Association), Chinese experts give the following main advantages of studying abroad as seen by the Chinese government:

<sup>19</sup> Academic Cooperation Association 2005: A study carried out by the Academic Cooperation Association. China Country Report.



Firstly, it is a wish to train and develop a pool of talent with up-to-date knowledge and expertise; the focuses being on the modernization of China. Secondly, it is seen as important to create new elite with international experience, international perspectives and international language skills. International cooperation is regarded as a way to upgrade China's standards in education and research (new methods, standards, skills). Through study abroad more Chinese students can receive higher education (reflecting the NCEE<sup>20</sup> results). By sending students abroad (and receiving students in China) the government wants to improve the international understanding of China and Chinese culture.

The report also states that ~~the~~ Chinese policies are partly reactive in nature: Internationalization is simply unavoidable. The aspect of increasing quality and gaining international reputation was among the aspects which the rectors and vice rectors interviewed for the report stated as very important (ACA China, 2005).

When looking for the advantages and disadvantages of study abroad, the Chinese experts interviewed in the ACA report raised a number of issues. Students are considering study abroad as a turning point in their life. Acquiring language skills, working with famous professors and increasing their labor market value were among the advantages mentioned. Another observation is that many Chinese companies are less enthusiastic today about a foreign degree, more aware of the varying degrees of quality, and are more conscious about the different levels of education in different countries and HEIs<sup>21</sup>. The ACA report also notes that interestingly enough the acquisition of new knowledge and skills as a major benefit was not mentioned very often (ACA China, 2005).

---

<sup>20</sup> National College Entrance Examination (In Chinese: 高考).

<sup>21</sup> HEI refers to Higher Education Institution.

For the disadvantages, different aspects were noted. Experts mentioned that often Chinese students find it difficult to readjust to the Chinese society after, often having lost their social bonds as well as having change in behavior and attitudes, but it is totally unknown to experiences of European or American students. Taking into consideration the perception of education in the Chinese culture as being of high value and the importance of family values, these tensions were underestimated (ACA China, 2005: 18). The report also reflects interviews with 31 parents of students studying abroad. They all had made very serious considerations before deciding to finance and allow their children to go abroad. The aims and expectations for studying abroad (language, skills, knowledge, different culture, career boost) mirror the experts view. Among the risks many parents were afraid of were security issues and culture shock, while the financial obligations were the most serious drawback for most families (ACA China, 2005: 27). The third obstacle mentioned by the experts is obtaining the visa. This obstacle has increased even more for those students wishing to study in the USA since 9/11(ACA China, 2005: 18). These aspects and attitudes should be taken into serious consideration when an HEI is planning to recruit Chinese students on a professional scale.

### **2.1.5 Reasons of studying abroad and the benefit for the country**

The Chinese Academy of Social Sciences (CASS) informed the government in its 2006 report on Chinese students abroad that 70% of the students studying abroad between 1978 and 2006 had not yet returned to China and that about 200,000 have achieved permanent residency, work permits or other documentation abroad (JIANG, 2007).

In contrast to this perspective, Dr. Liu<sup>22</sup> stated in an interview that there is a recent trend that the best Chinese students do not go abroad anymore, but prefer

---

<sup>22</sup> Dr. Liu Jinghui, The Counselor for Education at the Chinese Embassy in Germany.

to study at the excellent Chinese universities. As long as a large number of high school graduates cannot take up studies in China due to a shortage of university places. It is preferable to offer them the option to study abroad. If graduates ultimately choose not to come back to China, this still strengthens the country because these students will retain close links with China and will foster economic cooperation. Dr. Liu also expects the return rate to rise in accordance with the expanding economy and the growing labor market for highly educated graduates.

In addition, the *“2003-2007 Action Plan for Invigorating Education”* strongly supports study abroad for Chinese students by, on the one hand, highlighting the benefits such as creating an intellectual elite and supporting the economy and, on the other hand, calling for massive action in the way of increased funding and support services for students wishing to study abroad (MoE Action Plan, 2005: 27).

### **2.1.6 Conclusion**

According to the evidence and data on overseas students in Thailand retrieved from the statistic data of Ministry of Education from the year 2007 – 2009 that there are 16,361 overseas students in Thailand at the present and with the typical phenomenon that the numbers of male students are far outnumbered by that of female students.

Most of the overseas students who are pursuing their higher education in Thai universities are between the ages 17 – 29 years old. Statistics also show that the majority of these students are pursuing bachelor degree, and are self-funding. Moreover, the largest group of exchange students is mainly from the USA.

Studying abroad is a dream rather than just a consideration for millions of Chinese students in China who voice this dream almost as if it is a slogan. The

phenomenon of studying abroad has seen a rising dramatic numbers of Chinese students going abroad for higher educations since the year of 1992 under the policy of the Ministry of Education of China. Studying abroad can expand students' knowledge, enrich life's experience, and improve foreign language skill etc. Moreover, obtaining an educational diploma from another country is an honor in the eyes of the Chinese people and is helpful for future career. However, financial obligations, security issues and cultural shock are serious obstacles to be considered for most of families in China.

## 2.2 Literature review

### 2.2.1 Definition of culture

Researchers generally have agreed that defining "culture" is by no means a simple task (Triandis & Suh, 2002). The word "culture" has its root in the Latin *cultura*, means "tending" or "to maintain" (Srnska, 2004). There are numerous definitions of culture, depending upon what aspects researchers consider important. (Kroeber and Kluckholm, 1967) content analyzed 164 definitions of culture and concluded that there were six major aspects commonly found in definitions of "culture". They are enumerative versus descriptive (i.e., "culture contains several components"), historical (i.e., "culture refers to social heritage and traditions"), normative (i.e., "culture comprise ideals and expected behaviors"), psychological (i.e., "culture is based on adaptation to environmental conditions, learning and behavior"), structural (i.e., "culture regulates human social life"), and result-based (i.e., "culture is reflected in ideas, symbols and artifacts"). Altogether, (Kroeber and Kluckholm, 1967: 357) have proposed the most comprehensive definition of culture, stating that:

*Culture consists of patterns, explicit or implicit, of and for behavior acquired and transmitted by symbols constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture*

*consists of traditional (i.e., historically derived and selected) ideas and specifically their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further actions.*

Similarly, (Malinowski, 1998: 74) defines culture as “the sum of goods, of rights and duties, of ideas, beliefs, capabilities, and customs”, reflecting both tangible (e.g., tools, clothing, building, etc.) and intangible (e.g., ideas, beliefs, etc.) components.

Culture consists of “shared elements” (Schweder & LeVine, 1984) that individuals adopt to guide their thoughts, feelings and behavior at both the sociological and psychological levels of analysis. (Hofstede, 1980, 1996: 5) provides a cultural definition that has been extensively cited in cross-cultural studies. He refers to culture as “the collective programming of the mind which distinguishes the members of one group or category of people from another” This definition is employed extensively when the objective of a study deals with the comparison of two cultures. In this view, the authors usually employ variables and constructs that are common to all cultures, which later will be used to directly compare differences and similarities among cultures. Such an approach is typical in cross-cultural psychology studies (Luna & Gupta, 2001).

### **2.2.2 Thai cultural characteristics**

Describing Thai cultural characteristics can be quite a problematic undertaking. What is Thai and what are Thai cultural characteristics? The vagueness of the terms “Thai” and “Thai cultural characteristics” has provoked a lot of controversies. Cultural characteristics change constantly in a perpetual process of exchange with other external cultural elements. Thailand, throughout its history, has

absorbed many cultural influences. There is no pure Thai culture and never will be. Today's Thailand is a conglomerate of Thai, Chinese, Khmer, Western and many other cultural elements, especially the cultural influences from Southeast Asian neighbors such as Laos, Cambodia and Myanmar, and repeated influxes of Chinese immigrants. Among the main influences is Chinese and Indian culture.<sup>23</sup> Precisely for this reason, (Sulak Sivaraksa, 1993) persistently refuses to accept the term Thai. Since it suggests a cultural homogeneity which he thinks does not exist.

Opinions on what is typically Thai are often vague and contradictory. Thais themselves know whether another person is a Thai or not, regardless of his skin color or his religious belief. But is religion really unimportant in order to determine Thai culture characteristics? If not Buddhism, then what constitutes "Thainess" or the uniqueness of being Thai? (Beek's, 1983: 203-205) answer to the question is: the monarchy and the family are the nerve-centers of Thai life. Westernization and Globalization have unavoidably contributed to an absorption of Western, mostly American culture. The Western New Year was introduced to Thailand and has been celebrated since January 1 in 1941.<sup>24</sup> Nowadays, Thai businessmen wear elegant suits and shake hands when they greet each other. Valentine's Day and Christmas Celebrations have become very popular. Should these cultural elements of Western origin be called Thai because they have been well established and are generally accepted? Should they be considered part of an international uniform of American origin that is an inevitable concomitant of globalization and tends to supersede indigenous cultural characteristics?

Cultural characteristics that become apparent in behavioral patterns, activities, habits or rituals can be interpreted as symbolic representation of people's world view. Some of them are related to the material issues of everyday life. Cultural characteristics may change according to differing circumstances. Those related to

<sup>23</sup>[http://en.wikipedia.org/wiki/Thai\\_culture](http://en.wikipedia.org/wiki/Thai_culture)

<sup>24</sup>[http://www.information.gov.bn/VER2/index.php?option=com\\_content&task=view&id=356&Itemid=](http://www.information.gov.bn/VER2/index.php?option=com_content&task=view&id=356&Itemid=)

purely material needs may change easily. However, those that constitute the spiritual core of a world view are more resistant to change. The way Thai people dress and eating habits have undergone important changes, but the concepts of merit and demerit are essential ingredients of the Thai world view have not changed significantly (Hanks, 1962).

### **2.2.3 Thai world view on Thai culture and society**

Buddhism is one of the important ingredients of Thai culture despite the different beliefs of the Northern hill-tribes, a small Thai Christian community and five Muslim dominated provinces in the South. Thai children are brought up with the notion that Thai is Buddhism and Buddhism is Thai. The history of Thai culture is so dominated by Buddhism that if we take away the Buddhism component, there is little to say about it. (Phodisita, 1985: 30) says the hierarchical world of the Buddhist scriptures works as a model for the hierarchical structure of society. As good Buddhists, the Thais perceive that all living beings stand in a hierarchy of varying ability to make actions effective and of varying degrees of freedom from suffering. According to (Hanks, 1962: 1247), Buddhism is such a prominent feature in the life of every Thai person, even of a Thai who believes in God and participates in Christian or Muslim rituals. Buddhism has penetrated Thai culture and the Thai world view far beyond religious practice. Buddhism itself preaches tolerance and does not jealously exclude other beliefs as monotheistic religions do. The three essential truths taught by Buddhism are probably shared by most Thais and influence their world view. They are the truth of suffering, the truth of impermanence and the truth of non-self. (Sivaraksa, 1994). (Chai Phodisita, 1985) distinguishes five worlds in the life of the average Thai that reflect Buddhist values and concepts. They are the world of hierarchy, the world of merit and demerit, the world of others "*bun khun*", the world of cool heart and the world of individualism. It is not difficult to find reflections of the three essential truths or the five worlds of everyday attitudes in Thai lives.

### 2.2.4 Tradition and custom

It has already been noted that both the Chinese and Thai people practice different forms of the Buddhist religion. For example, the Chinese offer prayers at the shrines almost daily, light candles and incense in times of stress or need. Worship is conducted for the most part in the privacy of one's home. (Coughlin, 1953) Thais build beautifully decorated spirit houses usually in the yards which serve basically the function of the God of the House.<sup>25</sup>

Even though Songkran is the traditional Thai new year and a major holiday, the Thais also readily and happily celebrate the calendar New Year<sup>26</sup> much in the same manner as the westerners. The celebration is usually confined to the first day of January. At midnight of December 31<sup>st</sup>, people wish each other a Happy New Year and continue partying throughout the night. Early in the morning each person offers food to the monks. The celebration ends in one day. According to the book *“Cultural Background of China: Folk Customs”* The Chinese New Year celebration (1<sup>st</sup> of Chinese lunar month) lasts for three days, usually occurring sometime between January 21<sup>st</sup> and February 19<sup>th</sup>. The house is thoroughly cleaned and small sums of money are wrapped in red paper to be given to the children. The entire household relaxes and enjoys the festivities, families visit relatives and friends and everyone dresses in his new-bought clothes. In the evening, families congregate at the eldest member's home to celebrate the New Year.

There are some customs which are observed only by the Chinese. For example: 1. Qing Ming. This ceremony falls on the 29<sup>th</sup> day of the second lunar month. 2. The Moon Festival is of particular importance to the Chinese. It falls on the 15<sup>th</sup> day of the eighth lunar month. 3. The Winter Festival is held on the 25<sup>th</sup> day

---

<sup>25</sup> The God of the House is a piece of red paper about 10 by 12 inches containing characters reading or some optimistic or honorific phrase.

<sup>26</sup> Beginning with 1941, New Year will occur on January 1.



of the 11<sup>th</sup> lunar month. On the other hand, Thai people also have important and unique customs which the Chinese do not perform. One example is when a man enters monkhood. Service as a monk is highly valued by Thai people and is an accepted method of paying tribute to one's parents. Many Thai men spend short periods of their lives as monks in temples. The ceremonies performed when a man enters monkhood reflect the beauty of this gesture of love and gratitude towards one's parents (Kenneth, 1973).

### 2.2.5 Thai culture and the language

For assessing the relationship between language and culture, the linguist (George W. Grace, 1987) takes up the tradition of a philosophy of language to argue that cultural concepts are acquired and transmitted through the medium of language. Learning a language really means learning a culture and not just a set of arbitrary signs and rules.

The Buddhist character of Thai culture manifests itself in the language. Thai language is saturated with Buddhist terms and concepts. The terminology for every aspect of the metaphysical realm, including moral values, ethical conduct, ideas, and virtues and the driving spiritual force of life is Buddhist terminology (Hanks, 1962: 1247-1261). More precisely, the religious terminology, which is dominated by Buddhism also contains elements of Hinduism, animism and folkloristic mythologies. Such concepts are inherent in the present-day Thai language, preserved and handed down from generation to generation.

There are many metaphors and expressions of everyday language that refer to religious concepts. For example, the Thai word *chaat* used mostly to denote a nation, is derived from the Pali word *carita* meaning what one is by birth or nature, nationality being one of the things one is born with (Nyantaloka, 1956). The

originally broad meaning of *chaat* is reflected in the male first name (literally: born as a man or being a man) or in the expressions like (previous life). These kinds of words from Buddhist concept are understood by Thais, by those who do not practice Buddhism through their Buddhist friends, schools and from the mass media. The concepts conveyed by language do not exclusively originate in religion, mythologies or folk beliefs. Large sections of the linguistic conceptualization of the world have their origin in the material conditions of everyday life. This brief look at Thai terms has made it clear that words are not merely arbitrary and graphic signs but they convey cultural concepts.

### **2.2.6 Overview of Thai and Chinese Religious System and Beliefs**

Carl Blandford's book, *Chinese Churches in Thailand*, explains the similarity between Chinese and Thai concepts and practices of Buddhism. Both are Buddhists, although they practice the religion differently. Thais follow the Hinayana School, which emphasizes that salvation is attained through the individual's efforts and good conduct. Chinese belong to the Mahayana School (with additional Taoist and Confucian elements), which encourages praying to deities and traditional methods of study to achieve salvation. Both schools emphasize tolerance towards others. The Chinese and the Thai believe in animistic spirits in addition to Buddha to whom they may turn for protection in times of need. The principal tenets of both forms of Buddhism hold that mankind progresses through a series of reincarnations until the ultimate state of nirvana enlightenment is attained. The number of cycles man must undergo to reach this state depends on his behavior in the present life. If a person is virtuous throughout life, he is one step closer to salvation and will be reincarnated at a higher level of existence. Thus, a man's present station in life is an indication of his relative position in the spiritual realm. However, these basic tenets are interpreted differently by the Chinese and the Thais.

According to Chinese cultural ideals, a man's station in life is indicated by his financial success. Advancement in this and in the next life occurs when these ideas are observed: adherence to the Confucian principles of hard work, thrift, and mutual help to kin. William Skinner's book, *Chinese Society in Thailand: An Analytical History*, concludes that the Thai form of Hinayana Buddhism differs from the Chinese in that it condemns excessive concern for material advancement. Thais believe salvation is achieved by individual actions, such as service in a monastery. The Chinese interpretation of Buddhist principles focuses on a person's outward appearance, which is measured by cultural parameters. The Thai interpretation of the principles places stress on the individual's degree of inner progress, which is more difficult to measure. Although the Chinese and the Thai both adhere to the same fundamental Buddhist doctrines, each culture evolved unique methods of attaining salvation and differ in their religious practices, they worship in different temples, pray to different gods, observe different customs of worship and celebrate different feast days.

Richard Coughlin, in his book, *Double Identity* demonstrates that Chinese religious services are held in public temples and in private homes. Chinese temples lack the splendor of Thai wats (temples). In Bangkok, Chinese temples may be over-looked, since they blend into their physical surroundings, but they are open to anyone any time. Worship is an individual affair; resident monks only occasionally aid the practitioners in appealing to the gods. Although the Chinese congregation is a highly fluid and often changing body of people, it provides the financial support for the temple and the monks. Several differences exist between the Chinese and the Thai monks. Thai monks usually remain in a monastery for relatively brief periods and may marry before or after living there. Chinese monks remain in a monastery for life and take vows of celibacy. Thai monks are actively involved in the lives of members of the congregation and perform services for them throughout their lives. They are welcome into homes on various festive occasions. Chinese monks only enter a home when a family member dies. They are seldom called upon, unless a practitioner is in a

dire predicament. Since the Chinese monk is viewed as a link between the individual and the all powerful gods, his services are not required unless the gods have not been properly appeased by the individual and misfortune or disaster is imminent. The Thai monk is viewed differently. His primary function is to aid the practitioner in his quest for salvation and to increase the practitioner's merit. Thus, the practitioner's daily provision of food to the monks helps ensure his or her future salvation. Some aspects of the Hinayana form of Buddhism may be accepted by the Chinese. There are no demands made for complete allegiance; the believer accepts as much or as little of the doctrine as he desires while retaining former beliefs. Since it is a highly personal form of religion, the individual is free to devote as much times as he wishes in the temples. Although the Chinese do not ordinarily attend services with the Thais on holy days, it is not unusual for the Chinese to visit the temples in times of need. Certain temples are popular because of the reported power of the enshrined image. For example, The Thais worship at Thai temples (Wat) in which images of the Buddha are housed and in animistic shrines, the Chinese worship in their own deity temples. The Thai worship the Buddha and a variety of spirits (phi) while the Chinese worship various deities depending on the different speech groups. For instance: The Hainanese worship "Shui Wei Niang"---goddess of the lower stream; The Hokkien worship "Fian Hou Sheng Mu"---holy mother and empress of heaven and the Teochew worship "Ben Tou Gong"---a locality god. However, the temples dedicated to "Guan Gong"---god of war, draws worshippers from all ethnic groups. In addition to visiting temples, every overseas Chinese home worships deities such as the god of the earth, the god of the house, the god of the kitchen and the god of the sky.

### **2.2.7 Conclusion**

Through the observation of Thai society, we find that the Buddhist practices and beliefs of the Thai-Chinese is a combination of Chinese Buddhism, Thai Buddhism and Confucianism. Although the older generation of the Thai-Chinese was

influenced by Confucian ethics, the younger generation is influenced by Thai Buddhist morality. The Thai and the Chinese share the belief in accumulating merits. They also believe in spirits or ghosts. These animistic beliefs appear to be of greater importance in the daily lives of the people than Buddhism itself. Both people share a common appreciation and respect for this world of the spirits. As a matter of fact, the Thai-Chinese have readily adopted certain Thai Buddhist practices. Although the religious beliefs and practices of the Chinese differ in many respects from those of the Thai, these differences are not ordinarily a cause for antagonism or animosity.

The term “Thai-Chinese” must be redefined as the descendants of Chinese immigrants who embody a synthesis of Thai Buddhism and Chinese Confucian ethics. Chinese culture and religion in Thailand has always been in a state of change as has its Thai counterpart. In some ways, the Chinese in Thailand are similar to the Thais. In fact, it is difficult to tell who is a Thai and who is Thai-Chinese, and both Thai and Chinese have adopted similar Buddhist beliefs and practices. However, it remains to be seen whether Chinese culture and religion or Thai culture and religion will eventually be in the ascendant.

## **2.3 The perceived manifest Chinese culture and Thai culture**

### **2.3.1 Chinese culture and cultural values**

The Chinese culture and society is more than five thousand years old with a unique cultural heritage of philosophy, science and technology, societal structures and traditional administrative bureaucracy. (Garten, 1998: 160-172).

There is a consensus among several authors that China has a traditional respect for age, hierarchy and authority (Hoon-Halbauer & Sing Keow, 1999). This originates from the Confucian concept of *li* (rite, proprietary), which plays an important role in maintaining a person’s social position. “*Li*” can be seen today in the

existing traditional bureaucracy and in vertical relationships concerning centralization of decision-making, and in corruption to some extent, which is acceptable in such a cultural context (Hoon-Halbauer & Sing Keow, 1999).

Second, the family is viewed as an essential social unit and there is a strong tendency to promote the collective or the group (John B. Cullen & K. Praveen Parboteeah, 2005: 35). Members within the family or group must maintain harmonious relationships and these social relations are seen as more important than the individual.

Third, the concept of “face” (mianzi) is seen as an important characteristic. As Ju noted, the general idea of mianzi is related to a reputation achieved through getting on in life through success and ostentation (Ju Yanan, 1996: 45).

China’s cultural tradition is founded on Confucian values, which still provide the basis for the norms of Chinese interpersonal behavior (Shenkar and Ronen, 1987). According to Hofstede and Bond (1988), one of the key principles of Confucianism is that social stability is dependent on unequal relationships. Confucianism emphasizes hierarchy and contends that each individual should be conscious of his or her position in the social system. With the development of globalization, some Chinese have changed some of their behavior and life style, but they haven’t changed their attitude to respect for authority and collectivism, which are key elements of Chinese culture. So there are sound reasons to expect the Chinese to endorse a different set of leadership traits to that of other cultures. Scholars argue that China would score low on individualism because of the high value the Chinese place on the family reference group and various social groups. The collectivistic values dominate in China; China would score high on power distance because of the Confucian emphasis on hierarchy. Chinese managers have also been found by researchers to be more autocratic than those in other foreign countries, especially regarding sharing information with subordinates and participative decision-making.

The modern Chinese culture value system consists of three major elements: traditional culture, communist orthodoxy and, more recently, western values (Ying Fan, 1995). Confucianism forms the basis of traditional Chinese culture, it is undisputedly the most influential thought, which forms the foundation of the Chinese cultural tradition and still provides the basis for the norms of Chinese interpersonal behavior. In Confucianism, rules are spelled out for the social behavior of every individual, governing the entire range of human interactions in society (Ying Fan, 1995). The concept of Confucius indicates the virtue of attaining a benevolent relationship between a leader and his followers. It is this value of human being that distinguishes Chinese society as collectivist in comparison to the individualist Western societies (Hofstede, 1980). Confucius always used only the male versions of language to define family relationships. This paternal character is clearly expressed in the Chinese system of property inheritance (Ying Fan, 1995).

### **2.3.2 Cultural and social differences between Thai and Chinese**

The Cultural characteristics of Thais and Chinese society exhibit clear differences. Skinner's book, *Chinese Society in Thailand: An Analytical History* (1957), and Coughlin's book, *The Chinese in Modern Thailand* (1960), describe and agree that the basic cultural patterns of the immigrant Chinese are fundamentally unlike those of the Thais. The Chinese and Thai languages are different; the two groups cannot communicate. Both linguistic traditions have a rich literature, although Chinese is older. Though both groups embrace Buddhism, the Chinese follow the Mahayana form and the Thais profess Theravada Buddhism. Chinese worship at temples of their various deities, while the Thais all go to the local temples. Differences exist between the two ethnic groups in custom and social rituals such as marriage ceremonies, religious practices, and funeral and ancestral rites. With respect to basic value, the Chinese favor extensive cooperative arrangements in comparison with Thais. Several observers have suggested that the culture that developed in the Chinese communities

emphasized values favorable to success wherever they migrated. One value that seems to be related to upward mobility was stress upon the individual's responsibility for his own fate. Among the Chinese there is a belief that the world is orderly and subject to rational control; therefore, each person should make plans to control his own destiny.

On the other hand, Thais are more fatalistic and believe the individual has little control over his life situation. They feel that all human beings have limitations and that there is not much point in striving for perfection. One should do whatever he can and then count on the sacrament of absolution. Skinner (1957) also stated that the Chinese are characterized as displaying extreme industriousness, willingness to labor long and hard, steadiness of purpose, ambition, desire for wealth and economic advancement, innovativeness, venturesomeness and independence. The Thais, by comparison, were said to be generally indolent, unwilling to labor for more than immediate needs, contented with their lot, uninterested in money or economic advancement, conservative and satisfied with a dependent status. Blanchard (1957) also reported that, compared to the Thais, the Chinese are materialistic and concerned principally with the acquisition of wealth as an end in itself or as a means to social position. Social status is defined largely in terms of wealth and business leadership. The family is regarded as the keystone of society; in spite of some weakening of traditional controls, owing to economic factors that do not favor the extended family. The Confucian organization of the family with its implied rigid structuring on the basis of sex, generation, age and restrictions on women still prevails except on the higher business or government levels, few Chinese and Thai values coincide.

The Thai people, for example, value kindness more than anything. This kindness means more to them than money or fame. The Thai measures a person by his virtue and hospitality. Politeness and recognition of the proper forms of address are also factors considered important. In the work situation, Thais cannot function well if these manners are not observed. Not infrequently a Thai will leave his job regardless of the consequences to his future if he is in conflict with his fellow workers. This is a



different attitude from that of other people, such as westerners, for who work and interpersonal relations are separate. For these people, their private affairs are not allowed to interfere with their work. Two persons may have violent personal conflict, but they can still work together without hindering progress. This is not possible among Thai people. Related to this tendency to let the heart interfere with the work, the Thais' attitude towards earning a living is one of not worrying overmuch about tomorrow. This contrasts with the outlook of the Chinese, who accumulates money and possessions and judges the status of a man by his wealth.

As for cultural differences, the Thai and Chinese maintain distinct sub-societies. Skinner (1975) noted that the Thais have consistently preferred agriculture, governmental service, and self-employment to other occupations; while the Chinese and their descendants have shown an equally strong preference for commercial activities of all kinds: industry, finance, mining and wage labor. These occupational preferences explain the geographical segregation within the cities and most of the larger towns. The central commercial areas are usually completely occupied by shops of Chinese who live above their stores. The Thais live in less commercial and less densely populated areas. A great variety of Chinese clubs, business, organizations of people who speak the same dialect, charitable groups and other distinctly ethnic organizations provide much of the activity of the Chinese society. Though participating less in such formal organizations, the Thais also have groups such as temple committees or among the well educated, alumni clubs. Distinctions in ecology and voluntary associations correspond closely to occupational differences.

Both the Thai and the Chinese have been exposed to Western practices and ideas during the country's modernization, development and industrialization process. They have become more alike because both are to some extent assimilated into a common new cultural and social environment as they share many cosmopolitan practices and beliefs. Moreover, the Thai and Chinese are not homogeneous ethnic

groups and there is no single set of Thai culture practices which one can say the Chinese have assimilated nor do all Chinese share the same pattern of relationship with the Thai.

Both the Thai-Chinese and the Thais are very physically similar. In fact, it is difficult to tell who the Thais are and who are Thai-Chinese. Both Thai and Thai-Chinese are adopting similar culture, beliefs and religious practices and live under the control of the government of Thailand. However, we cannot derive the understanding of the position of the Chinese in Thailand and their construction of identity simply by looking at cultural or socio-ethical factors. We must focus on historical precedence and the impact and reaction of the Chinese on government policies at different historical moments. The relationship is primarily pragmatic, not of long-term cultural assimilation.

## **2.4 General Perceptions of Thai culture and society**

### **2.4.1 Theory and concept of perception**

Hatfield (2009) stated and defined the concept of perception that “perception” is a concept in philosophy and psychology with a family of meanings. The core meaning is immediate awareness: to perceive something is to become directly or immediately aware of it. For example, by means of our senses we perceive, or become aware of, the objects, events, and persons in our environment. The traditional approach within Western philosophy examines perception as a means for knowing. Learning and acculturation may lie behind perceptions the content of which seems patently obvious. Philosophers investigate the implications of the fact that so much of our perception depends on background knowledge. Another feature of perception is perceptual constancy, the tendency to perceive the properties of objects as constant under varying conditions of observation.

Traditional analyses of the process of perception divide it into three stages: 1) a purely physical stage, including objects, their effects upon the sense organs (via light or sound, for example), and processes in the nervous system; 2) the immediate mental result of nervous activity, which is called "sensation"; 3) a visual image (complex sound) constructed out of sensations, which is called "perception."

A common observation is that people can show wide disagreement in the perception of the same event, such as an automobile accident. The perception of other people is another case in point. A person's physical characteristics may seem directly to convey a great deal of information to one person, but convey very little to another. All of this should lead us to conclude that there is more to perception than meets the eye.

#### **2.4.2 Previous study on Perceptions of Thai culture and society**

In his research *Thai Society and Culture*, Preecha Kuwinpant (2002) provides a brief general overview which serves as good starting point for reviewing the perception of Thai culture and society. Preecha Kuwinpant (2002) states in his research that for outsiders, Thai people are mostly described as easy-going, fun-loving, friendly and passive. One explanation given by a social scientist is that the belief that all is determined by one's karma, one of the tenets of Buddhism, provides the Thai with resiliency that keeps the society stable (Neher, 1987). One has to be satisfied with one's lot. Some people might possess a great deal while others have very little. This is the result of one's karma. Nobody can change it but have to accept and be satisfied with it. On the other hand, what you do in this life will affect your next life. Your next life is determined by your present deeds and thoughts and this is karma. There are good and bad karma. In this life, it's a duty for one to accumulate good karma and avoid bad karma, so that your next life will be good. So responsibility and seriousness are also the part of Thai personality. Merit making is part of every day life

of the Thai people. Wealth should be shared with others especially with the poor. Thus, Thai people are also seen as generous and considerate.

### 2.4.3 The general view of Thai culture and society

The *Encyclopedia of the Culture of Thailand* provides empirical brief view that Thai culture is deeply rooted in historical and religious traditions of the Thai people, and it has a profound influence on the way of the kingdom's life. Thai cultural habits are distinctly different from those accepted in the West. One of the most distinctive Thai customs is the *wai*, which is similar to the Indian *namaste* gesture. There are several forms in greeting, bidding farewell, or showing acknowledgment according to the relative status of those people involved, and generally it involves a prayer-like gesture with the hands palm to palm in front of the chest and a bow of the head. Physical demonstrations of affection in public are common between friends. A social norm holds that touching someone on the head maybe considered rude. It is also considered rude to place one's feet at a level above someone else's head, especially if that person is of higher social standing. This is because Thai people consider the foot to be the dirtiest and lowest part of the body, and the head the most respected and highest part of the body. This also influences how Thais sit on the ground their feet always pointing away from others, directing to the side or behind. Pointing at or touching something with the feet is also considered rude. It is also customary to remove one's footwear before entering a house or a temple, and not to step on the threshold.<sup>27</sup> Thailand is known as the land of smiles. Thais do not necessarily smile for reasons as we do in the other countries. They smile for a variety of reasons, such as to say hello, to express thankfulness, to make a request, to apologize, to smooth over bad feelings, or to show embarrassment. Thai people show great respect for their king, and they expect visitors to do so, too. For the foreigners, they don't understand why Thai people show great respect for their king.

---

<sup>27</sup> [http://en.wikipedia.org/wiki/culture\\_of\\_Thailand](http://en.wikipedia.org/wiki/culture_of_Thailand)

Philip and Wassana (2004: 65-755) note that when talking to friends from their home district, the Thai person, talking on a mobile phone, will slip into the dialect of that district. Conversations between men and women are noticeably different from male-male conversation. Thais believe in service, which involves a personal touch. This is unlike in the west, where machines seem to have replaced much of the work force. In Thailand, there seems to be a worker for every part of the working process. If foreign employers don't understand Thai culture, they will have problems when they work in Thailand.

Thai society is a hierarchically stratified society in which notions of western individualism and entrepreneurial spirit are not of primary concern. (Ketudat, 1990) The family in Thailand is the primary group and is rarely a nuclear family, but extends to include distant relatives who are accorded the respect due to an older brother or sister. Within Thai society, Thai people operate as social actors in relatively stable, well-defined groups. Thai culture and society is a warm and enveloping social system in which everyone has a place and every Thai feels included. The entrepreneurial classes are largely ethnically Chinese or Indian. Another aspects of Thai culture and society that feed into the process of Thailand being Thailand is the prohibition on confrontation, direct criticism or open challenge to authority, this is known as *kreng jai*. Thai culture and Buddhism with its emphasis on cyclical time and rebirth, leads to a lack of emphasis on punctuality and general sense of urgency.

#### **2.4.4 Conclusion**

Culture is pervasive in societies. It affects everything we do, see, feel, and believe. Pick any aspect of our life, and it is affected by culture. In every facet of life, societies develop pervasive cultural norms, values, and beliefs to assist the members in adapting to their environments and structuring interpersonal relationships.

Thailand is unique in South East Asia in that it is the only country in south East Asia not to have undergone colonialism (Saroja Dorairajoo, 2009). Thais are justifiably proud that their country managed to avoid subservience to a colonial power and this fact has been held as being Thainess. Thai culture is always changing because of the contact with Western civilization. Although Thais adhere to their own culture, influenced from what they see on television and from tourists is inevitable. It is therefore not unknown to be greeted with a handshake rather than a '*wai*' in the main cities and town.

Whatever has been said about Thai people, Thai society or culture must necessarily depend on each person's experiences because it is not an easy task to understand other people's society and culture. It is no wonder however, that Chinese students experiencing Thailand for the first time when they arrive to pursue a higher education would react to this unique society and culture with both wonderment and shock.

## **2.5 Background of Yunnan Province, educational cooperation**

### **2.5.1 Introduction of basic information of Yunnan Province**

Yunnan is the most southwestern province in China and borders the Guangxi Zhuang Autonomous Region and Guizhou Province in the east, Sichuan Province in the north, and the Tibet Autonomous Region in the northwest. It shares a 4,060 km border with Vietnam, Laos and Burma, and is connected to Thailand and Cambodia by waterways. Yunnan has a relatively large number of ethnic groups living in the province. Among the country's 56 ethnic groups, 25 are found in Yunnan.

**Table 2.6 Major cities in Yunnan and the city GDP ranking**

City	GDP (RMB billion)	Land Area (sq km)	Population (million)
Kunming	120.3	21473	5.0
Qujing	53.7	29855	5.8
Yuxi	41.2	15285	2.1
Honghe Hani and Yi Autonomous Prefecture	36.0	32930	4.1
Dali Bai Autonomous Prefecture	27.5	29459	3.4
Chuxiong Yi Autonomous Prefecture	20.0	29258	2.6
Zhaotong	19.4	23021	5.3
Wenshan Zhuang and Miao Autonomous Prefecture	17.2	32239	3.3
Baoshan	13.6	19637	2.4
Simao	12.4	45385	2.4
Xishuangbanna Dai Autonomous Prefecture	9.0	19700	0.9
Lijiang	7.5	21219	1.1
Dehong DaiJingpo Autonomous Prefecture	7.0	11526	1.1
Diqing Tibetan Autonomous Prefecture	3.4	23870	0.3
Nujiang Lisu Autonomous Prefecture	2.5	14703	0.5

Source: Yunnan Statistics Bureau 2006

There are 15 cities and autonomous prefectures in Yunnan. Table 13 shows the GDP, land area, and population of each of these areas.<sup>28</sup>

Kunming is the capital of Yunnan Province and is located in the more densely settled eastern part of the province. The city is known as a City of Spring because of its weather. Flowers are found here during any season.

**Table 2.7 Key information of Kunming City**

Population	6.1 million
Land area	15560 sq km
GDP	120.3 billion (US\$15.3 billion)
GDP Composition	
Agriculture	6.8%
Industry	46.7%
Services	46.5%
GDP per Capita	RMB 19663 (US\$2506)
Fixed Asset Investment	RMB 65.4 billion
Actual Utilized FDI	US\$ 0.2 billion
Total Import & Export	US\$ 4.7 billion
Export	US\$ 2.3 billion
Import	US\$ 2.4 billion
Sales of Consumer Goods	RMB 48.4 billion
Per capita annual disposable income of urban residents	RMB10766 (US\$1371)
Per capita annual net income of rural households	RMB 3520(US\$448)

Source: Kunming Economic and Social Development Report 2006

<sup>28</sup> Boxer Baruch 2009, "Yunnan". Encyclopedia Americana. Retrieved August 2009, from Grolier Online <http://ea.grolier.com/article?id=0428650-00>

As illustrated in the table, Kunming - the capital of Yunnan, showed the greatest economic development in 2006. With a GDP of RMB120.3 billion, its GDP is nearly twice that of the city with the second highest GDP. The following section provides an overview of Yunnan, focusing in particular on the economic situation of the city.<sup>29</sup>

## 2.5.2 Economic Overview of Yunnan

In 2006, Yunnan's GDP amounted to RMB 400.2 billion, 11.9% over 2005. Total value-added industrial output increased by 16.9% to RMB 171.0 billion, accounting for 42.7% of the province's total GDP. Figure 12.12.1 shows the share of GDP held by the different sectors. Industry contributes the most to the economy, holding a 42.70% share of the GDP. The service and agricultural sectors contributed 38.50% and 18.80% to the province's GDP respectively. The province's total fixed asset investment stood at RMB 222.0 billion, an increase of 26.5% from the previous year. Within this figure, urban fixed asset investment reached RMB 192.4 billion, 27.0% higher than 2005.<sup>30</sup> Yunnan is one of the major production bases of copper, lead, zinc, tin and aluminum in China and its four pillar industries include tobacco, agriculture/biology, mining, and tourism. In 2008 Yunnan's nominal GDP was 570 billion yuan (US\$83 billion), an annual growth rate of 11%. Its per capita GDP was 12,587 yuan (US\$1,842). The share of GDP of Yunnan's primary, secondary, and tertiary industries were 17.9%, 43%, and 39.1% respectively.<sup>31</sup>

---

<sup>29</sup> <http://news.alibaba.com/article/detail/business-in-china/100085681-1-province-introduction-hina%253A-yunnan.htm>.

<sup>30</sup> Yunnan Economic and Social Development Report 2006.

<sup>31</sup> Retrieved on August 2009, from <http://en.wikipedia.org/wiki/Yunnan#Economy>.



### 2.5.3. Education and International Education Cooperation

The province's higher education sector has maintained a steady growth each year. There are 50 universities and the number of students graduating from higher educational institutions stood at 63,600, representing an increase of 33.2% from 2005 (Tian, J. Li, K. Zhang, P. Guest, 2007: 284-297). In higher education, Yunnan has one "National Key University"—Yunnan University in Kunming city of the province, has more than 80 years of history and is one of the earliest comprehensive universities in Western China.

Thailand and the southern province of Yunnan are moving closer together to promote relations and expand cooperation, especially in the economic area and boost cooperation in education. According to Yunnan Provincial Education Department, Yunnan has established cooperation with more than 200 universities from over 50 countries across the world to promote international educational cooperation and exchange and improve its international education level. In 2007, Yunnan recruited more than 2000 foreign students and it sent up to 1000 students to study abroad in addition to 25 scientific and technological cooperation programs. More recently, YPED signed a memorandum of understanding with the cultural department of the British Consulate and the cultural department of the Canadian Consulate on carrying out cooperation in running schools, organizing summer camps, expanding overseas students' programs and supporting each other's language education. In addition, Yunnan University, Yunnan Nationalities University, Kunming University and Yunnan Normal University have held meetings with 11 foreign consulates in China, including that of Britain, Singapore, Vietnam, Burma, Russia, Malaysia, Pakistan, South Korea, Thailand, Cambodia and Canada on international education cooperation.<sup>32</sup>

---

<sup>32</sup> Retrieved on September 2009, from <http://www.chinacsr.com/en/2008/05/07/2313-yunnan-begins-cooperation-with-more-than-200-foreign-universities/> & Foreign Office 2006, The Government Public Relations Department. [http://thailand.prd.go.th/view\\_inside.php?id=1274](http://thailand.prd.go.th/view_inside.php?id=1274).

In recent years, universities in Yunnan Province have established educational cooperation on different levels of exchange relations with more than 30 universities and institutions in Thailand. The universities and institutions in Thailand that Universities of Yunnan Province have educational cooperation with are as follows: Chulalongkorn University, Thammasat University, Chiang Mai University, Burapha University, North Bangkok College, North Chiang Mai College, Mae Fah Luang University, Ubon Ratchathani University, Nakhon Pathom Rajabhat University, Mongkut's Institute of Technology, Lampang Inter-Tech College, Yonok College, Kasem Bandit University, Chiang Rai Rajabhat University, Valaya Alongkorn Rajabhat University, Siam University, Phetchaburi Rajabhat University, Silpakorn University, Lamphang College of Commerce and Technology, Maejo University, Payap University, Thaksin University, Lampang Rajabhat University, Chaopraya University, The University of the Thai Chamber of Commerce, Suan Dusit Rajabhat University, Huachiew Chalermprakiet University, Council of Deans of Thailand's Graduate Schools, Mahidol University, and Bangkok Thonburi University.

#### **2.5.4 Conclusion**

Yunnan Province is important in that it is the gateway connecting the east and west of China, and China with Southeast Asia and South Asia. Thus, Yunnan Province is designated as the logistics and transport center of Western China. Yunnan and Thailand do not share borders but it is only 260 kilometres between Yunnan's southernmost prefecture, Xishuangbanna and Thailand's northernmost province, Chiang Rai. They are connected by waterway, airway and highway. Since the implementations and building the South-North Economic Corridor known as Kunming-Bangkok Highway, initiated in 1994 and opened for traffic in 2007, it accelerated the amount of the contacts between Yunnan and Thailand to the highest ever in history. Yunnan government has worked out a plan to promote "Five Corridors", namely, a transportation corridor, a trade corridor, an industry corridor, an

ecology corridor, and a friendship corridor, and the “Five cooperation and Development” which includes not only agriculture, energy, mining and tourism but also educational cooperation between Yunnan and Thailand.



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

## **CHAPTER III**

### **THE CASE STUDY OF KBU & BUU**

This chapter focuses on the methodology used in this research. The first part includes information about the survey research and descriptive research, which was used as the research method in this research, aiming to identify and analyze common perceptions of Thai culture and society experienced by Chinese students who have come from the Yunnan Province of China to pursue their higher education for bachelor degrees in universities of Thailand. The second part focuses on the case study of two universities and sampling procedures. The third part describes the research instruments-questionnaire, which includes the structure of the questionnaire and the questions asked of the respondents. The fourth is the process of collecting the data. To this end, a case study approach was adopted, with data being collected by means of interviewing, observation and testing.

#### **3.1 Case Selection**

Previously, based on the statistical data from the Bureau of the Ministry of Education Thailand 2008, Assumption University hosts the largest group of overseas students and it is also hosts the largest numbers of Chinese students. However, the researcher did not take Assumption University as the sample for analyzing in this study due to serious lack of information and difficulties of obtaining students' data from the registrar's office of ABAC

Instead, Kasem Bundit University and Burapha University were selected by the researcher as the samples for the purpose of making effective comparisons on the perceptions of Thai society and Thai culture by the Chinese students between the

two universities. Both Kasem Bundit University and Burapha University possess distinctly different characteristics. Kasem Bundit University is a private university located in Bangkok while Burapha University is a public university located outside of Bangkok in Bangsaen, Chonburi. Moreover, Kasem Bundit University is a new and fast growing university and the researcher graduated from this university with a Bachelor's degree in marketing. By virtue of this previous association, the researcher could access data and information from this university for this study. Burapha University is one of the important representational public universities with long history in education in Thailand. Additionally, and fortunately, several friends of the researcher are teachers in this university and the researcher also has friends among the Chinese students studying there. Most importantly, both Kasem Bundit University and Burapha host large numbers of Chinese students from Yunnan who are the target respondents in this study.

The researcher also makes some general and unstructured observations of the sampled Chinese students attending the two universities (KBU and BUU). For these observations, the researcher also took the role of a participant-as-observer (LeCompte and Preissle, 1993). In other words, the researcher acts as a part of the social life of the subjects and documented what was happening for research purposes. Moreover, field notes were recorded in the form of fragmentary jottings and were analyzed later on and transcribed with a focus on their perceptions of Thai social and cultural issues.

### **3.2 The Case Study Approach**

The researcher felt that this form of methodology would be most useful and appropriate to this study. There is great variety not only in the type of universities in Thailand, but also in the individual characteristics of each university as well as each student. Thus, a research method that recognizes that context is a powerful determinant of both causes and effects seems most suitable.

According to Nisbet and Watt (1984), there are three main weaknesses to the case study approach to research, however. First of all, the results may not be generalizable, except where other readers see their application. Second, they are not easily open to cross-checking. Consequently, it is possible that the results may be selective, biased, personal and subjective. Finally, they are open to the problems of observer bias.

### **3.2.1 Case Study of Kasem Bundit University**

Kasem Bundit University (KBU) is a university located in Bangkok, Thailand. It was founded as Kasem Bundit College in 1987 and the College began its operation on a rather small scale with only 97 students in the Faculty of Business Administration and the Faculty of Law. In 1992, it was granted new status as “Kasem Bundit University” by the Ministry of University Affairs. In 2000, Kasem Bundit University expanded and begun to build a new campus on Romklat road in order to support the increasing number of students.<sup>33</sup>

At present, Kasem Bundit University offers undergraduate degrees in seven faculties: 1. Faculty of Architecture, 2. Faculty of Communication Arts, 3. Faculty of Business, 4. Faculty of Engineering, 5. Faculty of Laws, 6. Faculty of Liberal Arts, 7. Faculty of Science and Technology. The university offers programs of Master’s Degree in six faculties, namely: 1. Master of Public Administration, 2. Master of Arts program in psychology for human development (M.A.), 3. Master of Communication Arts (M.A.), 4. Master of Engineering in Engineering Management (M. ENG.), 5. Master of Fine arts program in Interior Design (M.F.A.), 6. Master’s Degree program in Business Administration (M.B.A.). A Doctor of Philosophy program is also offered in Psychology.

---

<sup>33</sup> Retrieved on November 2009, from University Website <http://www.kbu.ac.th>.

The ability to use languages, especially English, has become a vital requirement in Thai society. Indeed, English communication ability has been widely recognized as an indispensable qualification in the job market, in both government and private sectors. Kasem Bundit University is well aware of this urgent need and determined to fulfill the increasing demand for qualified English major graduates. Therefore, Kasem Bundit University offers two international programs for business administration and communication.

**Table 3.1 Programs of study in KBU (International Programs)**

Undergraduate Programs		
Faculty	Disciplines	Degree granted
Faculty of Business Administration	Business Computer	B.B.A.
	Management	B.B.A.
	Marketing	B.B.A.
Faculty of Arts	Teaching English as a Foreign Language (TEFL)	B.A.

Source: Adapted from KBU website<sup>34</sup>

As illustrated in the table 3.1, the two international programs of Kasem Bundit University are offered in the Faculty of Business Administration and the Faculty of Arts in which Business Computer, Business Management and Marketing are the main majors recognized as a B.B.A. and Teaching English as a Foreign Language (TEFL) is the only major recognized in short as a B.A. which is offered in the Faculty of Arts.

<sup>34</sup> Retrieved on December 2009, from [http://www.kbu.ac.th/about/index\\_EN.php](http://www.kbu.ac.th/about/index_EN.php).

**Table 3.2 General information for KBU international programs as of the year 2009**

Number of lecturers	60
Number of supporting staff	18
Number of Thai students at undergraduate level	120
Number of Thai students at graduate level	30
Number of foreign students	46
Ratio of lecturers to students	1:3

Source: Adapted from KBU registrar office<sup>35</sup>

As illustrated in the table 3.2, there is a total of 60 lecturers, 24 full-time and 36 part-time distributed among the four majors of international programs in the two faculties shown in the table 3.2. In addition, the total numbers of the overseas students of international programs are 46 as at the year 2009. The overseas students of the international programs who are studying in the Faculty of Business Administration are called B.B.A. students while the overseas students who are studying in the Faculty of Arts are called B.A. students for the reason of different majors and among the overseas students in Kasem Bundit University, those from China make the largest group of 288. The rest of the overseas students come from Somalia, Bangladesh, Cambodia, Ethiopia, Korea, Laos and the Philippines etc.

### 3.2.2 Case Study of Burapha University

Burapha University (Short form: BUU) is a public university located in Bangsaen, Chonburi, about 100 km. from Bangkok, in the Eastern Seaboard Area of Thailand. The campus covers an area of 256 acres. It was first established as the Bangsaen College of Education in 1955. In 1984, when the Prasarnmitr College of

<sup>35</sup> Retrieved on December 21, 2009 by interviewing staff and requiring information at B.B.A. Office, Pattanakarn Campus of Kasem Bundit University.



Education in Bangkok was upgraded to university level and renamed Srinakharinwirot University, Bangsaen College of Education which was a branch was included in the upgrade. In 1990, due to the need for more college-trained personnel to implementation the Government's Eastern Seaboard Development Project to industrialize the area, the Bangsaen Campus was upgraded to full university level and renamed Burapha University, which means "University of the East".<sup>36</sup>

As of 2009, Burapha University hosts approximately 35,600 students, with over 1,097 teaching staff and over 1,681 general staff. There are 23 faculties and colleges: Faculty of Nursing, Humanities and Social Sciences, Science, Education, Engineering, Fine and Applied Arts, Public Health, Medicine, Political Science and Laws, Logistics, Sport Science, Abhaibhubejhr Thai Traditional Medicine, Management and Tourism, Allied Health Sciences, Graduate School of Public Administration, Graduate School of Commerce, International College, College of Research Methodology and Cognitive Science, Science and Arts, Marine Technology, Gems, Science and Social Sciences and Agricultural Technology. In addition, the University also has a number of advanced research and service centers, such as the Central Library, the Institute of Marine Science, the Academic Service Center, the Computer Center, the Health Science Center and the Research Institute of Culture and Arts etc. The university offers more than fifty degrees at different levels. There are 75 master's programs, three programs at diploma level, and twenty Ph. D programs.<sup>37</sup>

**Table 3.3 Programs of study in BUU (International Programs)**

Undergraduate Programs		
Faculty	Disciplines	Degree granted
	Computer Science	B.Sc.

<sup>36</sup> Retrieved on November 2009, from University Website: <http://www.buu.ac.th> & [http://en.Wikipedia.org/wiki/Burapha\\_University](http://en.Wikipedia.org/wiki/Burapha_University).

<sup>37</sup> Retrieved on November 2009, from <http://www.answers.com/topic/burapha-university>

International College	Aquatic Science	B.Sc.
	Food Science	B.Sc.
	Communication Skills for HR Development	B.A.
	Hospitality Management	B.B.A.
	Management	B.B.A.
	Marketing	B.B.A.
	Business Administration	B.B.A.

Source: Adapted from BUU website

The above table is self-explanatory.

**Table 3.4 General information for BUU international programs as of the year  
2009**

Number of lecturers	130
Number of supporting staff	50
Number of Thai students at undergraduate level	147
Number of Thai students at graduate level	186
Number of foreign students	480
Ratio of lecturers to students	1:3

Source: Adapted from BUU registrar office<sup>38</sup>

The table above shows that overseas students outnumber local students in international programs of study. Of the 480 foreign students, the largest group is from China.

<sup>38</sup> Retrieved on December 15, 2009 by interviewing staff and requiring information at Office of International College of Bangsaen Campus of Burapha University.

### 3.3 Population

The population with which this study is concerned is that of Chinese students who have come from Yunnan Province of China to pursue their higher education for bachelor degree in Thai universities within Thailand. Thai universities, here refers to both private and government universities that follow a Thai curriculum as guided by the Thai Ministry of Education guidelines and standards. The majority of Thai universities, here, denote universities that offer international programs to foreign students and use English as the medium of instruction, but the majority of the student populations are overseas Chinese students who form the largest group among other groups of overseas students from other countries. According to the documents and data of the Ministry of Education of Thailand, currently more than four thousand Chinese students are studying in Thailand. (For a more detailed description of overseas students and Chinese students' population, see the table "The total number of overseas students in Thailand ranked by countries" in Chapter two).

#### 3.3.1 Population of Chinese students in Kasem Bundit University

**Table 3.5 Number of Chinese students of KBU based on majors and education levels in the academic year 2009**

Education Levels	Majors	Gender		Total
		Male	Female	
Bachelor's Degree	Marketing	18	11	29
	Business Management	12	8	20
	Business Computer		3	3
	Business English	12	8	20

	Hospitality Management	29	6	35
	Communication Skills of Thai Language	73	48	121
	Logistics	35	20	55
	Electronic Engineering	1		1
<b>Master's Degree</b>	Business Administration	2	1	3
<b>Doctorate</b>	Doctor of Philosophy in Psychology.	1		1
<b>Total:</b>		<b>183</b>	<b>105</b>	<b>288</b>

Source: (B.B.A. Office, Pattanakarn Campus of Kasem Bundit University by interviewing staff and requiring information on December 21, 2009.)

As illustrated in the table 3.5, the total number of the Chinese Students who are presently pursuing higher education in Kasem Bundit University is 288 and male students are in a bigger proportion than female students. The majority of them are at Bachelor's Degree level distributed among several majors. In addition, through the informal conversation with the staff of the registration office of Kasem Bundit University and questions asked of the Chinese students themselves, the researcher estimates that Kasem Bundit University may host approximately 126 Chinese students from Yunnan Province.

### 3.3.2 Population of Chinese students in Burapa University

The registration office of Burapha University has kindly cooperated with the researcher and provided detailed information regarding the total population of Chinese students enrolled at the University.

**Table 3.6 Number of Chinese students of BUU based on gender and faculties**

Faculty	Bachelor's Degree			Master's Degree			Doctorate			Total
	Male	Female	Total	Male	Female	Total	Male	Female	Total	
<b>Faculty of Management and Tourism</b>										
	22	60	82	6	13	19				101
<b>Faculty of Humanities and Social Science</b>										
	29	77	106	3	1	4	1		1	111
<b>Faculty of Political Science and Law</b>										
		1	1	1		1				2
<b>Faculty of Engineering</b>										
	1		1							1
<b>Faculty of Fine and Applied Arts</b>										
		2	2		1	1				3
<b>Faculty of Education</b>										
	39	103	142	14	27	41	1	1	2	185
<b>College of Business of Administration</b>										
				1	1	2				2
<b>International College</b>										
	153	146	299							299
<b>Commercial College</b>										
				7	6	13				13
<b>Faculty of Gems</b>										
	1									1
<b>Total</b>	<b>245</b>	<b>389</b>	<b>634</b>	<b>32</b>	<b>49</b>	<b>81</b>	<b>2</b>	<b>1</b>	<b>3</b>	<b>718</b>

**Table 3.7 Number of Chinese students of BUU based on faculties and education levels during the academic year 2005-2009**

Education Level	Faculties	Academic Year of Enrollment					
		2005	2006	2007	2008	2009	Total
<b>Bachelor's Degree</b>							
	Faculty of Political Science and Law				1		1
	Faculty of Management and Tourism			2	52	28	82
	Faculty of Humanities and Social Science		1			105	106
	Faculty of Engineering				1		1
	Faculty of Fine and Applied Arts					2	2
	Faculty of Education		2	62	13	65	142
	Faculty of Gems				1		1
	International College		18	70	134	77	299
<b>Master's Degree</b>							
	Faculty of Management and Tourism		1	2	7	9	19
	Faculty of Humanities and Social Science			2	1	1	4
	Faculty of Political Science and Law				1		1
	Faculty of Fine and Applied Arts					1	1
	Faculty of Education	1	3	5	21	11	41
	College of Business of Administration				1	1	2
	Commercial College				9	4	13
<b>Doctorate</b>							
	Faculty of Humanities and Social Science					1	1

	<b>Science</b>						
	<b>Faculty of Education</b>	<b>1</b>			<b>1</b>		<b>2</b>
<b>Total</b>		<b>2</b>	<b>25</b>	<b>143</b>	<b>243</b>	<b>305</b>	<b>718</b>

Source: Office of International College of Bangsaen Campus of Burapha University. by interviewing staff and obtaining information at on December 15, 2009

It is interesting to note that at BUU, female students outnumber the male, and that the most popular faculty for Chinese students is the International College, which offers two majors: business administration and Thai language for communication. However, the total number of the Chinese students in Burapha University does not match the data of the Statistic department of Thailand. Nevertheless, the researcher uses the data from Burapha University because it is based on primary documents directly from the university.

### 3.4 Sampling

To achieve the objectives of this study, a survey sample was taken from the population of two universities. Both universities follow the Thai curriculum as guided by the Thai Ministry of Education guidelines and standards with the largest populations of overseas Chinese students enrolled. Both schools, therefore, fulfill the population criteria. Their main features are summarized in the table below:

**Table 3.8 Main features of the universities from which samples were drawn**

	<b>Kasem Bundit University</b>	<b>Burapha University</b>
Year Established	1987	July 8, 1955
Location	Two campuses on Pattanakarn Road and Romkiao Road of Bangkok, Thailand	Bangsaen, Chonburi, about 100 km. from Bangkok, in the Eastern Seaboard Area of Thailand
Type	private, international university	Governmental, coeducational university
Abbreviation of name	K.B.U.	B.U.U
Number of foreign students	316	1,198
Number of lecturers in international programs	60	130
Total number of students	12,240 (as at 2009)	36,245 (as at 2009)
Number of Chinese students	288	718
Percentage of total Chinese students	2.34%	1.98 %

Source: Concluded by the researcher according to the primary data of two universities.

The above table clearly demonstrates the suitability of KBU and BUU for this research. Both universities are long established and of high repute. Both have vigorous international programs that attract overseas students. Both have Chinese students as the largest group of foreign students. The geographical difference and the different status of a private and a public university will also contribute to the depth of this research by providing a valuable comparison.

Two groups of students were drawn from these universities. Kasem Bundit University was selected for questionnaires with 200 students and in-depth interviews



with 25 students. Burapha University was selected for questionnaires with 50 students and in-depth interviews with 10 students. The aim has been, in both questionnaires and interviews, for there to be a balance between the sexes; however, in reality, this was not practically possible.

To be included in either sample, a particular student had to match the main criteria below:

1. He/she has to be of Chinese nationality.
2. He/she has to come from Yunnan Province, China.
3. He/she has to hold Chinese passport and special permits or ED Visas, for the specific purpose of following a particular course of study in an accredited university of Thailand.
4. He/she has to have enrolled or attended classes in either Kasem Bundit University or Burapha University as effective full time students pursuing a Bachelor's Degree since the academic year 2005.
5. He/she has to have stayed and studied in the universities of Thailand for at least one academic semester, so that they know Thai society and Thai culture.
6. He/she resides in the universities during September-November 2009 (during researcher's survey).

The self-administered questionnaires were distributed to the sample population in two ways: 1. Distribution of the questionnaire directly to the target students. 2. Distribution of the questionnaires via E-mail and online message software, such as: MSN and QQ.<sup>39</sup> For this reason, the sampling population was divided into two groups: the internet response group and the paper response group. The researcher conducted the sampling procedure by surveying Chinese students who were most conveniently available and then gave the questionnaires to those who matched the

---

<sup>39</sup> MSN is an instant communicate tools, it was used around the world and QQ is an instant communicate tools which is similar to MSN, but mostly used in China.

criteria to obtain a large number of completed questionnaires quickly and economically.

### **3.5 Data gathering procedures**

Data was collected using three different methods: questionnaires, interviews and participant observation. The researcher used questionnaires to gather the information from the respondents and the formation of questionnaires was based on the theoretical framework, the previous study and the objectives. Interviews were used to gather data pertaining to Thai social and cultural phenomena and Chinese students' perceptions and personal attitudes and observation was used to gather data on social, cultural and linguistic problems.

As the scope of the study is very group specific and time specific, it provides a 'snapshots' of students' perceptions of Thai society and culture, rather than a longitudinal analysis of their development.

#### **3.5.1 Research Instrument: Questionnaire**

In this study, the Likert scale<sup>40</sup> was used to measure Chinese students' perceptions of Thai society and culture. This measure of perception and attitude was designed to allow the respondents to indicate how strongly they agree or disagree with carefully constructed statements that range from very positive to very negative toward an attitudinal object. According to the related studies of the five points, Likert reported that results obtained from his scales compared favorably with those obtained by the "granddaddy" of the attitude scales--the Thurstone scale. Subsequent research

---

<sup>40</sup> Likert-type scale as an attitude measure scale has been used by persuasion researchers for over three decades. The original scale of this type was developed by Rensis Likert 1932 and is explained in his article, "A Technique for the Measurement of Attitudes," in *Achieves of Psychology*.

has generally confirmed the fact that the Likert-type attitude scales is quite reliable and valid instruments for the measurement of attitude (William E, 1967: 31-33). The Likert-scales is used to measure the degree of agreement by respondents as follows:

Degree of Agreement used in part two	Degree of Agreement used in part three
1 = Strongly Disagree	1 = No Problem at all
2 = Disagree	2 = Tolerable
3 = Neutral	3 = Difficult
4 = Agree	4 = Very Difficult
5 = Strongly Agree	5 = Extremely Difficult

The questionnaire consists of four parts. All the questions relate to the statement of objectives and hypotheses. There are 78 questions in total: part one (screening, 10 questions), part two (personal data about the factors that affect students' intention to study in Thailand, 20 questions), part three (degree of students' adaptability to university life in Thailand, 18 questions) and part four (observations and attitudes regarding Thai society and culture, 30 questions). The questionnaire is attached in appendix 1.

In the ten screening questions the researcher sets two questions to identify the exact population of the study as below:

- **City and Province you are from in China.....** (If the response is not any cities of Yunnan Province in China, end the questionnaire).
- **Currently, I am a first year, second year, third year, fourth year student of .....University.** (If the response is neither Kasem Bundit University nor Burapha University, end the questionnaire).

If the respondents are the right target population, they will go on to answer part two, part three and part four of the questionnaires. The scope covered in each part is as follows:

**Part two:**

- Aspect 1: Primary reasons of studying in Thailand [Questions 1-5]
- Aspect 2: Perceived benefits and personal intentions [Questions 6-12]
- Aspect 3: Perceived future job prospects [Questions 13-14]
- Aspect 4: Enjoyment and interests [Questions 15-17]
- Aspect 5: Willingness to come to study in Thailand [Questions 18-20]

**Part three:**

- Aspect 1: Perceived living environment and mind-set [Questions 1-6]
- Aspect 2: Learning situation in universities [Questions 7-10]
- Aspect 3: Understandings and emotional responses [Questions 11-18]

**Part four:**

- Aspect 1: Length of stay and intuitions [Questions 1-4]
- Aspect 2: The usage and efficiency of Thai language [Questions 5-9]
- Aspect 3: Partiality in the forming of friendships [Questions 10-12]
- Aspect 4: Perceived life assessment and real-life issues [Questions 13-15]
- Aspect 5: Supreme endemic adaptability [Questions 16-18]
- Aspect 6: Cross cultural communication issues and Thai culture and custom learning attitude [Questions 19-20]
- Aspect 7: Social participation [Questions 21-22]
- Aspect 8: Attitude towards and impressions of Thai people [Questions 23-25]
- Aspect 9: Perceived national and social conditions [Questions 26-28]
- Aspect 10: Perceived Chinese-Thai relations and willingness to stay longer in Thailand for further self-development [Questions 29-30]

**Table 3.9 Arrangement of the Questionnaire**

<b>Part-Aspect</b>	<b>Variable</b>	<b>Question No</b>	<b>Measurement scale</b>
Part 2 – Aspect 1	Primary reasons of studying	1-5	Interval Scale
Part 2 – Aspect 2	Perceived benefits and personal intentions	6-12	Interval Scale
Part 2 – Aspect 3	Perceived future job perspectives	13-14	Interval Scale
Part 2 – Aspect 4	Enjoyment and interests	15-17	Interval Scale
Part 2 – Aspect 5	Willingness to come and study	18-20	Interval Scale
Part 3 – Aspect 1	Perceived living environment and mind-set	1-6	Interval Scale
Part 3 – Aspect 2	Learning situation in universities	7-10	Interval Scale
Part 3 – Aspect 3	Understandings and emotional responses	11-18	Interval Scale
Part 4 – Aspect 1	Length of stay and intuitions	1-4	Nominal
Part 4 – Aspect 2	The usage and efficiency of Thai language	5-9	Nominal
Part 4 – Aspect 3	Partiality of friends making	10-12	Nominal
Part 4 – Aspect 4	Life assessment and real-life issues	13-15	Nominal
Part 4 – Aspect 5	Supreme endemic adaptability	16-18	Nominal
Part 4 – Aspect 6	Cross-cultural communication issues and Thai language learning attitude	19-20	Nominal
Part 4 – Aspect 7	Social participation	21-22	Nominal
Part 4 – Aspect 8	Attitudes and impressions toward Thai people	23-25	Nominal
Part 4 – Aspect 9	Perceived national and social conditions	26-28	Nominal
Part 4 – Aspect 10	Perceived Chinese-Thai relations and willingness of stay for later on self-development	29-30	Nominal

### 3.5.2 Interviewing

Twenty students from Kasem Bundit University (sample 1) and ten students from Burapha University (sample 2) were identified as the subjects of this study with the aim of identifying their perceptions of Thai society and culture through interviews. The researcher conducted these interviews in Chinese with the feeling that the responses received from the students would be more extensive and more profound than if the interviews were conducted in English, which is the students' second language. Moreover, the researcher believed that the use of the students' first language – Chinese would create a more relaxed, friendly atmosphere which would be more conducive to the sharing of personal beliefs and opinions and more importantly, the response would be more accurate.

The researcher conducted the interviews using the interview guide approach as detailed by Cohen, Manion and Morrison (2000). In other words, topics and issues to be covered were specified in advance, in outline form, and the sequence and working of questions were decided upon during the course of the interviews. In this research, the researcher used both questionnaire and in-depth interview approaches to questioning which meant that the collection of data would be systematic, meanwhile, the interviews would remain conversational and situational.

The interviews were guided by the following questions:

1. What was the first word in your mind when Thai or Thailand was mentioned before your first visit here?
2. Could you please tell me a little about your first impressions of Thailand when you arrived and spent some time here?
3. Based on your knowledge about Thailand, what is Thai culture to you?
4. What aspect of Thailand that impressed or shocked you the most after you came?

5. What do you like and dislike most about living in Thailand?
6. Based on your experience in Thailand, how do you define “Thainess”?
7. Have you noticed any typical cultural, social and human behavior differences between Thailand and China? What are they?
8. Do these cultural, social and human behavior differences between Thailand and China have any effects on you or your personal development? How?
9. What are Thai people like to you and what, in your view, are Chinese people like to Thai people?
10. How do you think of this cosmopolitan city of Bangkok compared to other cities in Thailand?

Each in-depth interview with one target student took approximately 15-20 minutes. If two or three students were interviewed at the same time, an average of 25-30 minutes was spent on each session. As it was expected, these questions often led to other questions and their corresponding responses. Nevertheless, the details and nuances that other questions drew out were revealing and useful, as shall be evident in the results. The interview guide approach was, nevertheless, limited, in the sense that important and salient topics and issues may have been omitted. The flexibility of the ways in which questions were sequenced and worded also resulted in different responses, which would in turn reduce the comparability of responses. Each of the interviews was taped and subsequently transcribed and then translated into English. The interview transcripts were then analyzed with a focus on students' perceptions of Thai society and culture to meet the objectives of this study.

Moreover, additional information was also gathered from interviews with other Chinese students who are from other provinces of China rather than Yunnan Province. These interviews were also taped, translated and transcribed. Some information was also gleaned in both formal and informal ways, such as conversations with school staff; this was recorded in the form of fragmentary jottings, to meet the requirement of recorded data from the registration departments of the universities.

### **3.5.3 Pre-testing**

The objective of the pre-test study is to examine the reliability of the questionnaire by distributing copies of the questionnaire to the students who have similar characteristics to this research population. Undoubtedly, the mistakes which cannot represent the variable should be corrected and adjusted in terms of sequencing, wording and structure. So that, the communication between the respondents and the researcher would not be biased. The sample size of the pre-test should be from 20 to 100 respondents (Cooper & Schindler, 2001). According to this theory, for this research, the researcher distributed 25 copies of the questionnaire to the students of Kasem Bundit University for testing. Through the pre-testing on students of Kasem Bundit University, the researcher found that the questionnaires didn't cover all the aims for this study. However, the questionnaire being lengthy, it was decided not to add any more questions for fear that the respondents might refuse to cooperate. Finally, the researcher adjusted the in-depth interview questions as supplementary documents to cover the aimed for results of this study.

### **3.5.4 Data collection**

Data can be grouped into two types: primary and secondary data. In this study both of these sources are used.

#### **3.5.4.1. Primary Data**

The primary data was collected through the questionnaire and in-depth interviews, during October and December 2009. Of the 200 questionnaires distributed to respondents in KBU, valid returns-ratio was 75%, and 90% from 55 questionnaire distributed at BUU. The rejected were mostly due to failure to match the main criteria.



**Table 3.10 the valid return-ratio of questionnaire**

Samples	Number of Distribution	Number of Response	Number of invalid	Number of valid	valid returns-ratio
Kasem Bundit University	200	170	20	150	75%,
Burapha University	55	55	5	50	90%
Total/average	255	235	35	200	78%

#### 3.5.4.2. Secondary Data

Secondary data can often be found inside the universities, in the library, and on the Internet, or they can be collected from other researchers' previous researches, dissertations, journals or information from the universities. In this research, secondary data was collected from books, theses, journals, articles, online database and the registration departments of the two sampled universities.

### 3.6 Data analysis

When using social surveys, researchers usually use statistical and descriptive methods to analyze survey findings. Descriptive analysis is the transformation of raw data into a form that will make them easy to understand and interpret; rearranging, ordering, manipulating data to provide descriptive information. In this study, the researcher summarized the raw data and analyzed the factor of social and cultural perceptions by using percentage and frequency (David Silverman & Amir Marvasti, 2008). Compared to other methods, descriptive statistics is simpler. It is the most used data analytical method, and shows the results in percentage, means, and standard deviation.

### 3.7 Conclusion

To meet the objectives of this study, the two universities, Kasem Bundit and Burapha were selected as the samples for studying and analyzing the Chinese Yunnan students' perceptions of Thai culture and society. Moreover, it is also to compare the perceptions of Yunnan students between these two Universities.

This chapter identifies and introduces the research methodology used in this study. The descriptive method is justified as the most appropriate research method for this study. The application of qualitative method that is adopted by using the survey instruments is explained. The self-administered questionnaire and in-depth interviews were chosen as the survey instruments of this study. The researcher employed the convenience sampling method to collect data. A total of 250 copies of the questionnaires were distributed to Chinese students from Yunnan Province, China; 200 to KBU and 50 to BUU, during October and December 2009. After the adjustment and arrangement of data, 150 responses were collected from Kasem Bundit University and 50 responses were collected from Burapha University. The questionnaire comprised 4 parts to study and analyze the Chinese students' fine-drawn perceptions of Thai society and the culture.

ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

## CHAPTER IV

### PRESENTATION OF DATA AND RESEARCH RESULTS

In this chapter, the results of the empirical study are reported. Results are presented in respect of the Chinese students' perceptions of Thai culture and society, the level of adaptation to Thai culture and society, Thai cultural and social visualization, Thai culture values, criticism of Thai culture and society and general observation on Thai culture and society within the Thai context. The results will provide the basis for rejection or confirmation of the research hypothesis indicated in the previous chapter.

#### 4.1 Introduction

The methodology used to collect data for this research was described in chapter 3. This chapter focuses on the data analysis, dealing with descriptive statistics and hypotheses testing result. Finally, a total of 200 completed questionnaires are effectively collected by the researcher from Kasem Bundit University and Burapha University.

In this chapter, 200 completed samples are analyzed, in order to describe and present the results and findings of perceptions relating to the Thai culture and society by Chinese students in Thai universities in Thailand. The analysis corresponds with the research questionnaires, which are divided into the following parts:

Part one: Screening Questions

Part two: Data about the motivations of respondents studying in Thailand

Part three: University life in Thailand

Part four: Observations and attitudes to Thai society and culture

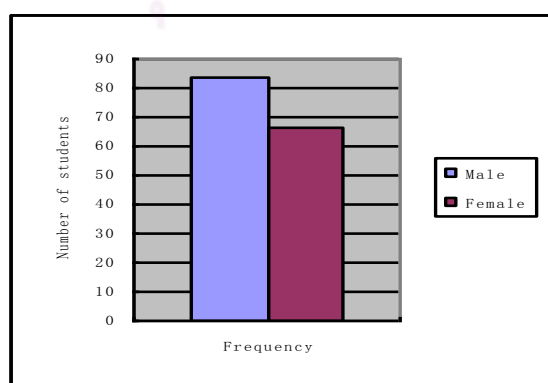
The Chinese students' perception of Thai society and culture is assessed in the fourth part of questionnaires. The demographic profiles of the respondents are the primary variables in this survey, hence analysis begins with the demographic factors. All the collected data are coded for input into the SPSS (Statistical Package for the Social Science) program for analysis.

## 4.2 Descriptive Statistics of Respondents' characteristics

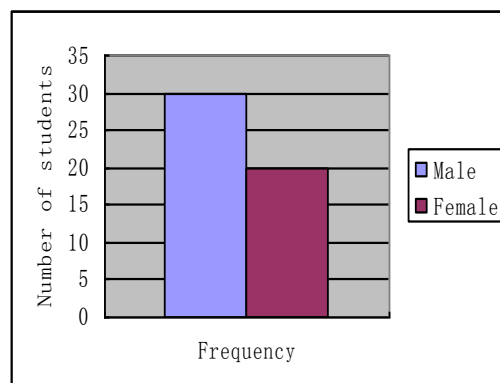
In this research, descriptive statistics is used to describe the demographic factors of the target respondents. In order to identify the target respondents, the screening questions include gender, age, cities and provinces they come from, academic year of study and period of time they stay in Thailand. The primary purpose of using the descriptive statistics is to describe or summarize the facts about the population and sample. In this study, the frequencies and percentages will be presented for all the survey items contained in the four parts of the questionnaires indicated in tables and figures.

General information are collected from 200 Chinese students who are presently studying at Kasem Bundit University and Burapha University in Thailand for at least more than one semester. Their demographic characteristics are summarized as follows:

**Figure 4.1** The gender of Chinese Students in KBU



**Figure 4.2** The gender of Chinese Students in BUU



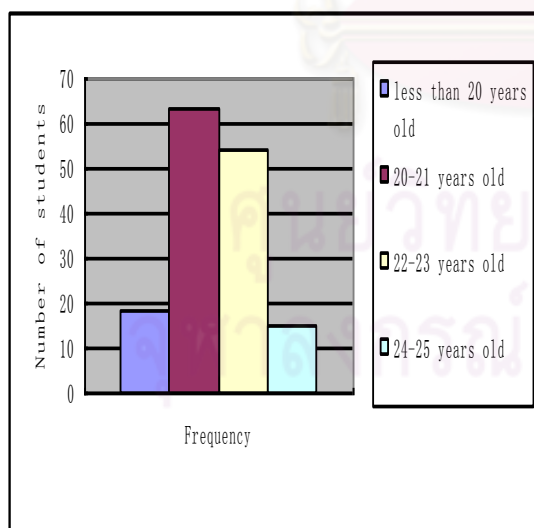
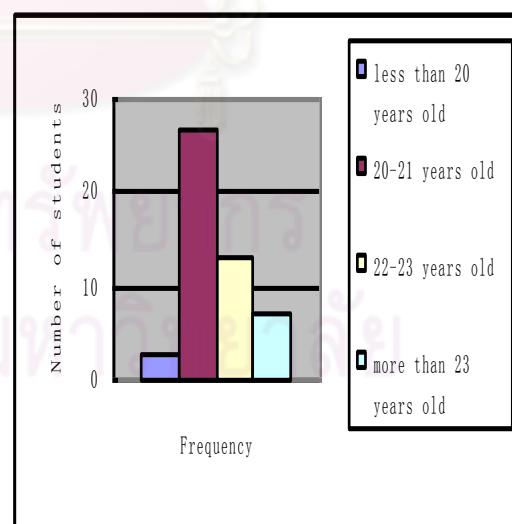
**Table 4.1** The analysis of the gender of total Chinese students both in KBU and BUU

Gender		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	114	57.0	57.0	57.0
	Female	86	43.0	43.0	100.0
	Total	200	100.0	100.0	

Figure 4.1 indicates that the majority of the respondents in Kasem Bundit University are male which accounts for 84 students, while 66 students are female.

Figure 4.2 indicates that the majority of the respondents in Burapha University are also male which accounts for 30 students, while 20 students are female.

Table 4.1 shows that the total number of respondents from the two universities is 200, made up of 57% male students, and 43% female students.

**Figure 4.3** The age of Chinese Students in KBU**Figure 4.4** The age of Chinese Students in BUU

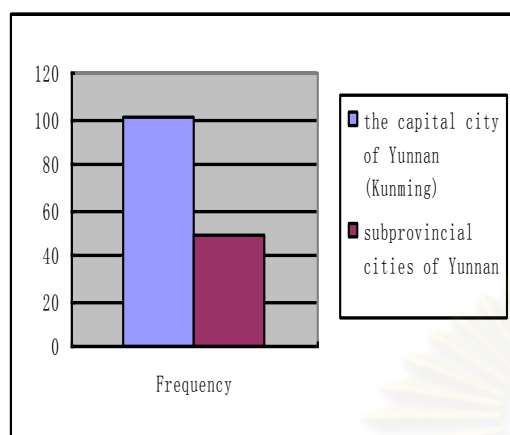
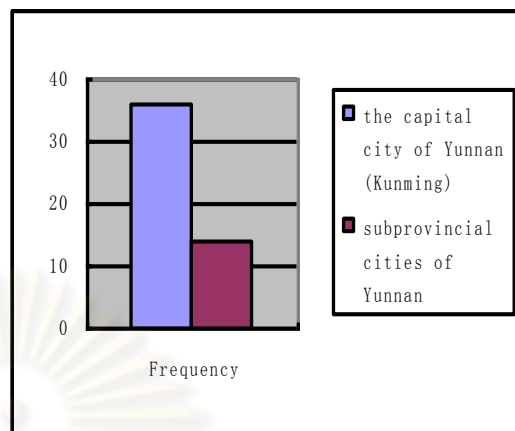
**Table 4.2** The analysis of the age of total Chinese students both in KBU and BUU

	Age	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	17 years old	2	1.0	1.0	1.0
	18 years old	7	3.5	3.5	4.5
	19 years old	12	6.0	6.0	10.5
	20 years old	40	20.0	20.0	30.5
	21 years old	50	25.0	25.0	55.5
	22 years old	43	21.5	21.5	77.0
	23 years old	24	12.0	12.0	89.0
	24 years old	12	6.0	6.0	95.0
	More than 24 years old	10	5.0	5.0	100.0
	Total	200	100.0	100.0	

Figure 4.3 shows the Chinese students in Kasem Bundit University in terms of their age from 150 respondents, 20 to 21 years old group is the biggest with 63 students, followed by 22 to 23 years old group with 54 students, or age above 23 years old group with 15 students and age under 20 years old with 18 students.

Figure 4.4 shows the Chinese students in Burapha University in terms of their age from 50 respondents, 20 to 21 years old group is also the biggest group with 27 students, followed by 22 to 23 years old group with 13 students, 24 years old or above group with 7 students and 20 years old or under with 3 students.

Table 4.2 shows the age of all respondents in the two universities together those students who are 21 years old is the biggest group by 25% (50 students), followed by 22 years old group with 21.5% (43 students), 20 years old is 20% (40 students), 23 years old 12% (24 students), the 19 years old and 24 years old are the same with number of people which accounts for 6% (12 students for each group), age above 24 years old group with 5% (10 students) and age under 17-18 years old group with 4.5% (9 students).

**Figure 4.5** The cities of Chinese Students in KBU**Figure 4.6** The cities of Chinese Students in BUU**Table 4.3** The analysis of cities of the Chinese students from both in KBU and BUU

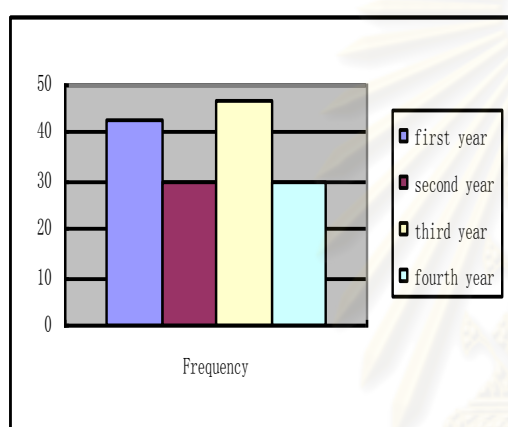
	City	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	The capital city of Yunnan (Kunming City)	137	68.5	68.5	68.5
	Subprovincial cities of Yunnan	63	31.5	31.5	100.0
	Total	200	100.0	100.0	

Figure 4.5 shows the 150 respondents of Kasem Bundit University in terms of the region they came from in China, the majority of the respondents in this university with 101 Chinese students are from Kunming City – the capital city of Yunnan Province which accounts for 67.3% and 49 Chinese students are from the sub-provincial cities of Yunnan Province which accounts for 32.7%.

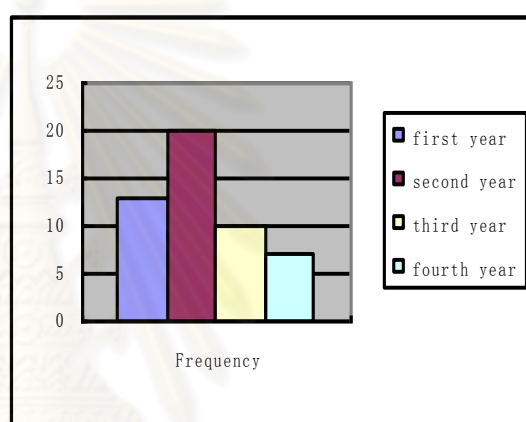
Figure 4.6 shows the 50 respondents of Burapha University where they came from in China, the majority of the respondents in BUU with 36 Chinese students are from Kunming City constituting 72% and 14 Chinese students are from the sub-provincial cities of Yunnan Province constituting 28%.

Table 4.3 states the region where all the respondents came from in China from 200 Chinese students in both Kasem Bundit University and Burapha University. There are 137 Chinese students as my respondents are from the capital city of Yunnan Province (Kunming City) which is the majority of the group accounts for 68.5%, while there are 63 students are from sub-provincial cities of Yunnan province which accounts for 31.5 %.

**Figure 4.7** The academic year of the respondents studying at KBU



**Figure 4.8** The academic year of the respondents studying at BUU



**Table 4.4** The analysis of the academic year of the respondents studying in both KBU and BUU

Academic year		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	First year	56	28.0	28.0	28.0
	Second year	50	25.0	25.0	53.0
	Third year	57	28.5	28.5	81.5
	Fourth year	37	18.5	18.5	100.0
	Total	200	100.0	100.0	

Figure 4.7 shows the 150 respondents of Kasem Bundit University in terms of the academic year that they are presently studying in, the majority of the group of the Chinese student respondents in this university are third year students with 47 people which accounts for 31.3%, followed by the first year students with 43 people



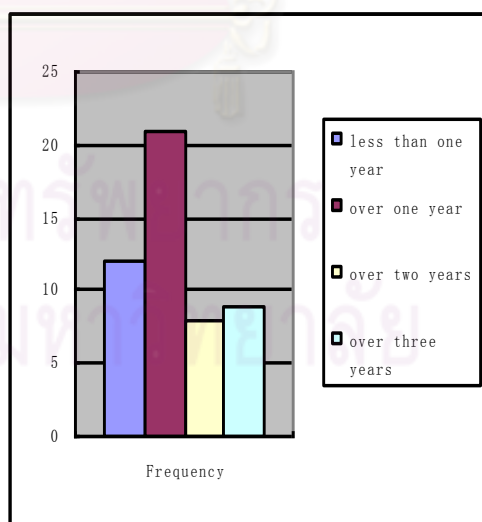
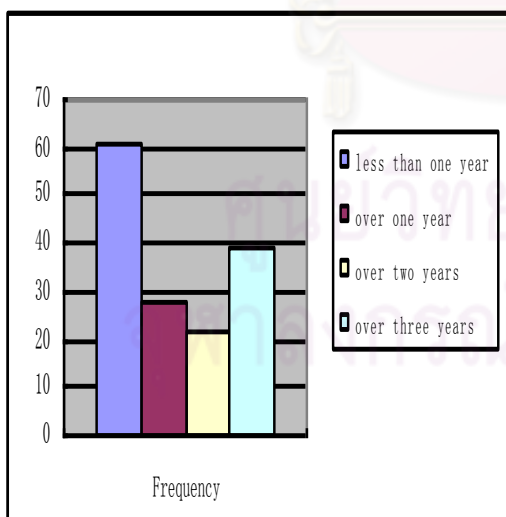
constituting 28.7%, second year and fourth year students are the same in numbers with 30 people for in each group constituting 20% each.

Figure 4.8 shows the 50 respondents of Burapha University in terms of the academic year that they are presently studying in, the majority of respondents in this university are second year students with 20 people which accounts for 40%, followed by first year students with 13 constituting 26%, the third year with 10 people constituting 20% and the fourth year with 7 people constituting 14%.

Table 4.4 shows the academic year of all the 200 respondents. The students in the third year are the biggest group 28.5% (57 students), followed by first year with 28% (56 students), second year students are 25% (50 students) and fourth year students are 18.5% (37 students).

**Figure 4.9** The duration of stay in Thailand of Chinese Students in KBU

**Figure 4.10** The duration of stay in Thailand of Chinese Students in BUU



**Table 4.5** The analysis of the duration of stay in Thailand of the respondents both in KBU and BUU

Duration of stay in Thailand		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than 1 year	73	36.5	36.5	36.5
	Over 1 year	49	24.5	24.5	61.0
	Over 2 years	30	15.0	15.0	76.0
	Over 3 years	48	24.0	24.0	100.0
	Total	200	100.0	100.0	

Figure 4.9 shows the 150 respondents of Kasem Bundit University in terms of their duration of stay in Thailand for higher education. The majority of respondents in KBU have stayed in Thailand less than 1 year with 61 people which accounts for 40.7%, followed by students that have stayed over 3 year with 39 people constituting 26%, the group over 1 year with 28 people constituting 18.7% and the group staying over 2 years with 22 people constituting 14.7%.

Figure 4.10 shows the 50 respondents of Burapha University in terms of their duration of stay in Thailand for higher education. The largest group of respondents stayed in Thailand over 1 year with 21 people which accounts for 42%, followed by the group that has stayed for less than 1 year with 12 people constituting 24%. There are 9 people who have stayed over 3 years which account for 18% and 8 people have stayed over 2 years which account for 16%.

Table 4.5 shows all 200 respondents' duration of stay in Thailand, students who have stayed in Thailand less 1 year are the largest group, 36.5% with 73 students, followed by students who have stayed in Thailand over 1 year, 24.5% (49 students), over three years is 24% with 48 students and over 2 years is 15% with 30 students.

In terms of experience of visiting a third country, there are only 18 students out of the 200 respondents that who had the experience of visiting a third country

which accounts for 9 percent (3 people have visited Malaysia, 2 visited USA, 2 visited Singapore, 3 visited Japan, 1 visited Brazil, 2 visited Myanmar, 3 visited Vietnam, 1 visited France and 1 visited Laos). The remaining 182 students accounting for 91%, have never visited any other countries except Thailand. Moreover, there are only 24 students out of the 200 respondents who have working experience in Thailand, they accounting for 12%. 11 students, working as Chinese language tutors, account for 5.5% and 13 students, working part-time jobs account for 6.5%. However, among the 24 students with work experiences, the majority of 17 students have worked for less than one year in Thailand, accounting for 8.5%, 5 students have worked over one year accounting for 2.5%, 1 student has worked over two years and one of the student has worked over three years.

For the year of arrival in Thailand, there are 25 students (12.5%) came and visited Thailand for the first time in the year of 2005, 30 students (15%) came and visited in the year of 2006, 36 students (18%) in the year of 2007, 43 students (21.5%) in the year of 2008 and the majority of 66 students (33%) came and visited Thailand for the first time in the year of 2009. Meanwhile, the majority of the respondents, 167 students (83.5%) are self-funding overseas students in the universities, 26 students (13%) are exchange students, 6 students (3%) are studying in Thailand by the support of scholarships and there is only 1 student sent here by the government. In addition, the majority of the respondents, 104 students (52%) live in rented apartments in Thailand while pursuing their higher education in universities, 70 students (35%) live in the dormitory on campus, 19 students (9.5%) live in the dormitory off the campus and 7 students (3.5%) are home-stay students.

### **4.3 Reliability analysis of part 2 and part 3 of the questionnaires**

Factor analysis refers to an exploratory form of multivariate analysis that takes a large number of variables or objects and aims to identify a small number of factors that explain the interrelations among the variables or objects. It is used to

determine the number of components in a set of data. These components are then named according to their characteristics allowing a researcher to break down information into statistical groups.

In this research, the researcher used Cronbach's alpha to investigate the reliability of part 2 and part 3 of the questionnaire. Cronbach's alpha measures how well a set of items (or variables) measures a single uni-dimensional latent construct. When data have a multidimensional structure, Cronbach's alpha will usually be low. Technically speaking, Cronbach's alpha is not a statistical test - it is a coefficient of reliability (or consistency). After factor analysis was carried out, most of the variables showed an acceptable range of reliability. Anderson (2006: 170-200) noted that reliability coefficients of 0.7 or more are considered adequate. Although many researchers agreed that a reliability coefficient of 0.7 is good, yet there are also others that agreed that a reliability coefficient of 0.6 is also acceptable (Sekaran, 1992: 12-19).

**Table 4.6** The Reliability of the questionnaire

<b>Part-Aspect</b>	<b>Operational Dimensions</b>	<b>Number of Items</b>	<b>Number of cases</b>	<b>Reliability</b>
Part 2 – Aspect 1	Primary reasons of studying	5	200	0.694
Part 2 – Aspect 2	Perceived benefits and personal intentions	7	200	0.646
Part 2 – Aspect 3	Perceived future job perspectives	2	200	0.706
Part 2 – Aspect 4	Enjoyment and interests	3	200	0.749
Part 2 – Aspect 5	Willingness to come and study	3	200	0.665
<b>All Dimensions</b>	<b>motivations of studying in Thailand</b>	<b>20</b>	<b>200</b>	<b>0.750</b>
Part 3 – Aspect 1	Perceived living environment and mind-set	6	200	0.811
Part 3 – Aspect 2	Learning situation in universities	4	200	0.806

Part 3 – Aspect 3	Understandings and emotional responses	8	200	0.812
<b>All Dimensions</b>	<b>Students' university lives in Thailand</b>	<b>18</b>	<b>200</b>	<b>0.891</b>

As the table 4.6 indicates that all of alpha coefficients achieved at least 0.6; therefore, the part 2 and part 3 of the questionnaires used in this research is reliable and consistent. It also shows the overall Cronbach's alpha of part 2 is 0.750 and part 3 is 0.891. For part 2, the Chinese students' enjoyment and interests have the highest reliability with 0.749, followed by perceived future job perspectives with 0.706, Primary reasons of studying with 0.694, Willingness to come and study with 0.665, Perceived benefits and personal intentions with 0.646. For part 3, the Chinese students' Understandings and emotional responses to Thai people have the highest reliability with 0.812, followed by perceived living environment and mind-set with 0.811, and the lowest is learning situation in universities with 0.806. Furthermore, the questionnaire was developed using previous studies and interview with the target population, so the content is valid.

According to the theory of measurement of Cronbach's alpha coefficients, when data have a multidimensional structure, Cronbach's alpha will usually be low which means the measurement is unsuitable for investigating multidimensions. Therefore the researcher did not use this method to investigate the reliability of part 4 due to its multidimensional structure. Part 4 of the questionnaire will be analyzed later in this research.

#### **4.4 The primary motivations of Chinese students on pursuing higher education in Thai universities in Thailand**

This section analyzes the primary motivations of Chinese students from Yunnan Province for pursuing their higher education in Thai universities in five aspects. Firstly, the primary reasons for studying in Thailand are explored. Secondly, the perceived benefits and personal intentions are evaluated. Thirdly, the perceived job prospects of the students are presented. Fourthly, the enjoyment and interests of the Chinese students are studied. Finally, their willingness to come and study in Thailand is measured. Analyzing these five aspects of the students' motivations provide an explanation of the phenomenon of the ever increasing influx of Chinese students that swell the enrollment of Thai universities in their pursuit of higher education.

In this section, mean and standard deviation is used to explain the characteristics of the data. Mean refers to the arithmetic average of the scores and is the most frequently used measure of central tendency. It is calculated by adding up all of the scores and dividing that total by the number of scores. In general, the mean is the preferred measure of central tendency. It is appropriate when the data represent either an interval or a ratio scale and is a more precise, stable index than both the median and the mode.

The standard deviation is a measure of the dispersion of a collection of values. It can apply to a probability distribution, a random variable, a population or a data set. The standard deviation remains the most common measure of statistical dispersion, measuring how widely spread the values in a data set are. If many data points are close to the mean, the standard deviation is small; if many data points are far from the mean, then the standard deviation is large. If all data values are equal, then the standard deviation is zero.

#### 4.4.1 The primary reasons of studying in Thailand

In order to analyze the primary reasons for Chinese students from Yunnan Province pursuing their higher education in Thai universities, the researcher has analyzed the agreement level by method of Mean (measure of Central Tendency) and Standard Deviation (Measure of spread).

The agreement level of each factor on the reasons of studying in Thailand is described in the table 4.7. Five factors are listed. The respondents indicate their degree of agreement on the reasons for pursuing higher education in Thai university by using a score of 1-5 (1 = strongly disagree, Mean Score range 1.00---1.80 points); (2 = disagree, Mean Score range 1.81---2.60 points); (3 = neutral, Mean Score range 2.61---3.40 points); (4 = agree, Mean Score range 3.41---4.20 points) and (5= strongly agree, Mean Score range 4.21---5.00 points).

**Table 4.7** Primary reasons and intentions of Chinese students studying in Thailand

<b>Primary reasons and intentions</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Interpretation</b>
Education in Thailand is better in quality than in China.	2.996	1.956	Neutral
Suggested coming studying here by teachers, friends and family.	3.295	0.884	Neutral
Geographic location is closer and more convenient to come here.	3.11	0.934	Neutral
Easier to get into Thai universities.	3.585	1.072	Agree
Tuition and living expenses are much cheaper than in other countries.	2.95	1.111	Neutral
Total	3.187	1.914	Neutral

Table 4.7 shows that the total mean score of the Primary reasons and intentions of Chinese students studying in Thai universities is 3.187 which means Chinese students from Yunnan China in Kasem Bundit University and Burapha University generally accept that the five factors shown in the table are their primary reasons for choosing Thailand for higher education. These data can be further broken down as follows:

- 42 respondents [21%] strongly agree, and 72 respondents [36%] agree that ease of getting into Thai universities is the main reason. This reason has the highest Mean score of 3.585.

- The second most important reason is advice from teachers, friends and family to come to Thailand. The Mean score for this reason is 3.295.

- Ranking third with a 3.11 Mean score is convenience of geographical location.

- The last two reasons with the lowest Mean scores of 2.95 and 2.006 are cheaper tuition and expenses, and better education quality in Thailand.

#### **4.4.2 Benefits and personal intentions of studying in Thailand**

Seven factors were listed to indicate the students' degree of agreement on the perceived benefits and personal intentions on studying in Thai universities by using a score of 1-5 (1 = strongly disagree, Mean Score range 1.00---1.80 points); (2 = disagree, Mean Score range 1.81---2.60 points); (3 = neutral, Mean Score range 2.61---3.40 points ); (4 = agree, Mean Score range 3.41---4.20 points) and (5= strongly agree, Mean Score range 4.21---5.00 points).



**Table 4.8** The perceived benefits and personal intentions

<b>Benefits and personal intentions</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Interpretation</b>
Studying here can improve both my English and Thai languages.	3.44	0.831	Agree
Interested in the courses that Thai universities offer to the students.	2.955	0.752	Neutral
Obtain a Thai academic degree.	3.325	0.874	Neutral
Expand my knowledge.	3.64	0.891	Agree
Take Thailand as springboard to go to another country for further study.	3.355	1.007	Neutral
Experiencing living and studying abroad.	3.535	0.850	Agree
Have a free life here.	3.31	1.004	Neutral
Total	3.366	0.887	Neutral

Table 4.8 shows that the total mean scores of the perceived benefits and personal intentions of Chinese students studying in Thai universities are 3.366 which means Chinese students from Yunnan China in Kasem Bundit and Burapha Universities generally accept that the seven factors explored cover their perceived benefits and personal intentions for studying in Thailand. These data can be further broken down as follows:

- 34 people [17%] strongly agree and 81 people [40.5%] agree that expanding their knowledge is the main benefit, with the highest mean scores of 3.64.

- the second most important benefits is experiencing living and studying abroad with 25 people [12.5%] strongly agree and 77 people [38.5%] agree, making up the mean scores of 3.535.

- ranking third is the benefit of improving their English and Thai languages, strongly agreed by 16 people [18%], and agreed by 79 people [39.5%], with the mean scores of 3.44. perceived as lesser benefits are free life in Thailand, mean scores 3.31; Thailand as springboard to go to other countries, mean score 3.355; obtaining a Thai academic degree, mean scores 3.325. Scored lowest with 2.955 is the perception that Thai universities offer interesting courses of study.

### 4.4.3 Future job prospects after studying in Thailand

Two factors were listed that indicate the degree of agreement on the perceived future job prospects for the students studying in Thai university by using a score of 1-5 (1 = strongly disagree, Mean Score range 1.00---1.80 points); (2 = disagree, Mean Score range 1.81---2.60 points); (3 = neutral, Mean Score range 2.61---3.40 points ); (4 = agree, Mean Score range 3.41---4.20 points) and (5= strongly agree, Mean Score range 4.21---5.00 points).

**Table 4.9** The perceived future job prospects of the students

<b>Future job prospects</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Interpretation</b>
Find a job here after graduating.	3.225	0.995	Neutral
Helpful to find a better job in China.	3.22	0.863	Neutral
Total	3.222	0.929	Neutral

Table 4.9 indicates a total mean score of 3.222 signifying that Chinese students from Yunnan now studying in Kasem Bundit and Burapha Universities are largely neutral about future job prospects either of getting work in Thailand [mean scores 3.225] or improving their chances of getting better jobs in China [mean scores 3.22].

### 4.4.4 Enjoyment and interests of studying in Thailand

Three factors were listed to indicate the degree of agreement on the enjoyment and interests of the Chinese students while studying in Thai universities by using a score of 1-5 (1 = strongly disagree, Mean Score range 1.00---1.80 points); (2 = disagree, Mean Score range 1.81---2.60 points); (3 = neutral, Mean Score range

2.61---3.40 points ); (4 = agree, Mean Score range 3.41---4.20 points) and (5= strongly agree, Mean Score range 4.21---5.00 points).

**Table 4.10** The preference and interests of the Chinese students

<b>Preference and interests</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Interpretation</b>
Love this place and want to know more about it.	3.08	0.876	Neutral
I am interested in Thai culture and society.	3.045	0.8760	Neutral
Making friends with Thai people.	3.225	0.876	Neutral
Total	3.117	0.876	Neutral

Shown as the Table 4.10, the total mean score of the preference and interests of Chinese students studying in Thai universities is 3.117 which means those Chinese students generally accept the three factors are their general preference and interests towards to Thai culture and the people. Table 4.10 shows that the majority 103 people (51.5%), keep a neutral attitude on making friends with Thai people with the highest Mean scores 3.225. Moreover, 13 people (6.5%) strongly agree and 56 people (28%) agree on making friends with Thai people. Followed by 7 people (3.5%) strongly agree and 52 people (26%) agree that they love Thailand and want to know more about it, the majority of 103 people (51.5%) keep a neutral attitude on this factor with the Mean score of 3.08. The interest in Thai culture and society is the lowest with the Mean score 3.045.

#### **4.4.5 Students' willingness to come and study in Thailand**

Two kinds of factors were listed in the table to indicate the respondents' degree of agreement on the fact of their willingness to come and study in Thai universities by using a score of 1-5 (1 = strongly disagree, Mean Score range 1.00---1.80 points); (2 = disagree, Mean Score range 1.81---2.60 points); (3 = neutral,

Mean Score range 2.61---3.40 points ); (4 = agree, Mean Score range 3.41---4.20 points) and (5= strongly agree, Mean Score range 4.21---5.00 points).

**Table 4.11** Willingness to come and study in Thailand

<b>Willingness to come and study</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Interpretation</b>
No choice, because of varieties of difficulties to go to other countries.	2.875	1.002	Neutral
No idea, I was forced to be here by my parents.	2.46	1.198	Disagree
Other reasons:	No responds were found		

Presented as the Table 4.11 the majority of respondents 14 people (7%) strongly agree and with 29 people (14%) agree on the factor that having no options but studying in Thailand instead of going to other countries due to varieties of difficulties, but 93 people (46.5%) keep a neutral attitude which has the highest Mean score with 2.875. in addition, there are 46 people (23%) disagree and 18 people (9%) strongly disagree with which means their willingness of coming and studying in Thailand is their first choice. According to the data, there 12 people (6%) strongly agree and 28 people (14%) agree that having no idea why being here and they were forced to come by their parents with Mean scores 2.46. However, there are 54 people (27%) who strongly disagree and 52 people (26%) who disagree which means they came to pursue higher education in Thai universities willingly.

#### **4.5 University lives of Chinese students studying abroad in Thailand**

This section aims to study the university lives of Chinese students who are from Yunnan Province, China, while pursuing their higher education in Thai universities in Thailand. The results of the analysis can be used to explore level of

difficulty that Chinese students experience and the degree of adjustment needed to accommodate themselves to the living, learning and understanding conditions in universities of Thailand. In this section, the respondents' attitudes to their living situation in Thailand will be assessed by the levels of perceived difficulties measured by the method of Mean (measure of Central Tendency) and Standard Deviation (Measure of spread). The eighteen aspects of living condition; listed by the researcher are based on experience and from previous informal conversations with the target population. The analysis results are shown in Table 4.12.

The difficulty levels of each condition is indicated by using a score of 1-5 (1 = No Problem, Mean Score range 1.00---1.80 points); (2 = Tolerable, Mean Score range 1.81---2.60 points); (3 = Difficult, Mean Score range 2.61---3.40 points); (4 = Very Difficult, Mean Score range 3.41---4.20 points) and (5= Extremely Difficult, Mean Score range 4.21---5.00 points).

**Table 4.12** The living and learning conditions of Chinese students studying in Thailand

<b>Factors relating to living and learning conditions</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Interpretation</b>
1. Living environment	2.105	0.937	Tolerable
2. Weather resistance	2.25	0.878	Tolerable
3. Traffic problems	2.66	1.118	Difficult
4. Menace by animals and pest such as mosquitoes.	2.82	1.097	Difficult
5. Overcome homesickness	2.165	1.011	Tolerable
6. Usage of public facilities	2.23	1.088	Tolerable
7. Getting used to the education system in Thai universities	2.15	0.944	Tolerable
8. Following the regulations of your university	1.995	0.964	Tolerable
9. Work load in your studies	2.145	0.958	Tolerable

10. Thai language learning and speaking	2.435	1.119	Tolerable
11. Make yourself understood by Thai people	2.52	1.046	Tolerable
12. Understanding what Thai people think	2.545	1.055	Tolerable
13. Understanding Thai people's belief systems and religion	2.19	0.979	Tolerable
14. Be able to identify Thai people's real emotions	2.43	1.073	Tolerable
15. Get help from Thai people when in need	2.205	1.109	Tolerable
16. Make a trustful Thai friend	2.4	1.182	Tolerable
17. Thai 's work efficiency	3.69	1.136	Very Difficult
18. Slow system of Thai people	3.65	1.223	Very Difficult

As shown in Table 4.12, the respondents rank the eighteen factors related to living and learning conditions in Thailand in to three levels: very difficult (very hard to accept), difficult (hard to accept), and tolerable (can be accepted but with difficulties). Among the Very Difficult are:

- Thai people's work efficiency, with the highest Mean score of 3.69, and SD of 1.136.

- The slow system of Thai people. Mean score 3.65.

The respondents rank as difficult traffic problems and problems caused by the menace from mosquitoes and other animals. The easiest conditions to accept and adjusted to for these Chinese students by following the regulations of the universities.

In order to go more provide more in-depth analysis, the researcher has divided table 4.12 into three aspects: 1.The perceived living environment and mind-set. 2. Learning situation in universities. 3. Understandings and emotional responses.

### 4.5.1 The perceived living environment and mind-set by Chinese students in Thai universities

Six factors relate directly to the living environment and mind-set aspects.

The following Table 4.13 shows the Frequency and Percentage measurement:

**Table 4.13** The perceived living environment and mind-set of Chinese students

Living environment and mind-set	NP		T		D		VD		ED	
	Fre	%	Fre	%	Fre	%	Fre	%	Fre	%
Living environment	50	25%	101	50.5%	33	16.6%	10	5%	6	3%
Weather resistance	34	17%	102	51%	48	24%	12	6%	4	2%
Traffic problems	27	13.5%	72	36.5%	60	30%	24	12%	17	8.5%
Offence of mosquito, dogs and other kind of animals	18	9%	70	35%	59	29.5%	36	18%	17	8.5%
Overcome homesickness	54	27%	88	44%	34	17%	19	9.5%	5	2.5%
Usage of public facilities	56	28%	79	39.5%	35	17.5%	23	11.5%	7	3.5%

Note: 1. No Problem = NP; 2. Tolerable = T; 3. Difficult = D; 4 .Very Difficult =VD; 5. Extremely Difficult = ED; 6. Frequency = Fre; 7. Percentage = %

The above table gives the following highlights:

- traffic problems are felt to be extremely difficult by 17 people [8.5%], Very Difficult by 24 people [12%], and Difficult by 60 people [30%].

- menace by mosquitoes and dogs is extremely difficult to accept for 17 people [8.5%], very difficult for 36 people [18%], and difficult for 59 people [29.5%]

It should be noted here that although there are mosquitoes in China, they are not as

vicious and all pervasive as mosquitoes in Thailand. Also, in China, stray dogs do not roam the city streets freely and in large number as in this country.

On the other hand, the majority of the students claim to have no problem at all with the following factors: the use of public facilities, 56 people (28%), overcoming homesickness, 54 people (27%) and their living environment, 50 people (25%).

#### 4.5.2 Chinese students' learning situation in Thai universities

This aspect contains four factors to measure Chinese students' learning situation while pursuing their higher education in Thai universities in Thailand.

**Table 4.14** Chinese students' learning situation in universities

Learning situation	NP		T		D		VD		ED	
	Fre	%	Fre	%	Fre	%	Fre	%	Fre	%
Getting used to the education system in Thai universities	54	27%	83	41.5%	43	21.5%	19	9.5%	1	0.5%
Following the regulations of your university	70	35%	82	41%	29	14.5%	17	8.5%	2	1%
Work load in your studies	54	27%	84	42%	45	22.5%	13	6.5%	4	2%
Thai language learning and speaking	45	22.5%	67	33.5%	55	27.5%	22	11%	11	5.5%

Not surprisingly, Thai language learning and speaking causes the highest degree of difficulties among the respondents. 11 people [5.5%] find it extremely difficult, 22 people [11%] very difficult and 55 people [27.5%] difficult. Other factors concerning learning situation are met with equanimity. Most respondents find it no problem at all to cope with the work load of studies [54 people



or 27%], to getting used to the education system in Thai universities [54 people or 27%], and to obeying and following the university regulations [70 people or 35%].

### 4.5.3 Chinese students' understandings and emotional responses toward ordinary Thai people in Thailand

The researcher provided eight factors in this aspect with the results measured in Frequency and Percentage shown in Table 4.15.

**Table 4.15** Chinese students' understandings and emotional responses

Understandings and emotional responses	NP		T		D		VD		ED	
	Fre	%	Fre	%	Fre	%	Fre	%	Fre	%
Make yourself understood by Thai people	34	17%	69	34.5%	65	32.5%	23	11.5%	9	4.5%
Understanding what Thai people think	36	18%	61	30.5%	69	34.5%	26	13%	8	4%
Understanding Thai people's belief systems and religions	56	28%	70	35%	58	29%	12	6%	4	2%
Be able to identify Thai people's real emotions	45	22.5%	61	30.5%	65	32.5%	21	10.5%	8	4%
Get help from Thai people when in need	62	31%	70	35%	42	21%	17	8.5%	9	4.5%
Make a trustful Thai friend	59	29.5%	48	24%	57	28.5%	26	13%	10	5%
Thai 's work efficiency	3	1.5%	33	16.5%	52	26%	47	23.5%	65	32.5%
Slow system of Thai people	5	2.5%	42	21%	40	20%	44	22%	69	34.5%

Strikingly, the investigation pinpoints two factors with the highest score of difficulties: the slow tempo of Thai people to get anything done is found to be extremely difficult to live with by 69 people [34.5%], very difficult by 44 people [22%], and difficult by 40 people [20%]; Thai people's lack of work efficiency is

number two with 65 people [32.5%] finding it extremely difficult, 47 people [23.5%] very difficult, and 52 people [26%] difficult.

In contrast, the remaining six factors find positive reaction among the majority of the students:

62 people [31%] feel certain that they can get help from Thai people when in need; 59 people [29.5%] are sure that they would be able to make a trustful Thai friend; 56 people [28%] feel that they understand Thai people's belief systems and religions; 45 people [22.5%] think that they can identify Thai people's real emotions; 36 people [18%] are certain that they understand what Thai people think and 34 people [17%] are positive that they can make themselves understood by Thai people.

#### **4.6 Observations and attitudes to Thai culture and society by Chinese students in Thai universities in Thailand**

The analysis of this part includes ten aspects with a total of 30 questions. 200 respondents answer these questions focused on their observations, attitudes and assessment of Thai culture and society. The 30 questions were developed based on the researcher's own experience of living and studying in Thailand for a number of years. They are grouped and listed in tables for analysis and presented by using the method of Frequencies and Percentage. The ten aspects in this part are: Aspect 1: Length of stay and inward intuitions; Aspect 2: The usage and efficiency of Thai language; Aspect 3: Partiality to making friends; Aspect 4: Perceived life assessment and real-life issues; Aspect 5: Supreme endemic adaptability; Aspect 6: Cross-cultural communication issues and Thai language learning attitude; Aspect 7: Social participation; Aspect 8: Attitudes and impressions toward Thai people; Aspect 9: Perceived national and social conditions; Aspect 10: Perceived Chinese-Thai relations

and willingness to stay on for further self-development.

#### 4.6.1 Length of stay and internal emotions of Chinese students in Thai universities in Thailand

Four questions are grouped here to establish student's length of stay and their emotions. The results are shown in Table 4.16.

**Table 4.16** Duration of stay and inward intuitions motivation of Chinese students in KUB and BUU

Items and variables	KBU		BUU		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
<b>1. Duration of Continuous stay in Thailand at the time of interview</b>						
3 months	11	7.3%	2	4.0%	<b>13</b>	<b>6.5%</b>
3-6 months	52	34.7%	19	38.0%	<b>71</b>	<b>35.5%</b>
6-12 months	39	26%	17	34.0%	<b>56</b>	<b>28.0%</b>
over 1 year	48	32%	12	24.0%	<b>60</b>	<b>30.0%</b>
<b>2. Frequency of home visit</b>						
once a year	50	33.3%	21	42.0%	<b>71</b>	<b>35.5%</b>
twice a year	54	36%	26	52.0%	<b>80</b>	<b>40.0%</b>
once every 2 years	12	8%	2	4.0%	<b>14</b>	<b>7.0%</b>
not yet	34	22.7%	1	2.0%	<b>35</b>	<b>17.5%</b>
<b>3. Things missed the most when away from home</b>						
Food	74	49.3%	17	34.0%	<b>91</b>	<b>45.5%</b>
climate	34	22.7%	5	10.0%	<b>39</b>	<b>19.5%</b>

friends	51	34%	17	34.0%	<b>68</b>	<b>34.0%</b>
family	92	61.3%	29	58.0%	<b>121</b>	<b>60.5%</b>
<b>4. Feeling when coming back to Thailand from vacation in China</b>						
rejuvenated	14	9.3%	6	12.0%	<b>20</b>	<b>10.0%</b>
glad to be back in Thailand	70	46.7%	18	36.0%	<b>88</b>	<b>44.0%</b>
depressed	40	26.7%	18	36.0%	<b>58</b>	<b>29.0%</b>
normal	26	17.3%	8	16.0%	<b>34</b>	<b>17.0%</b>

Table 4.16 establishes the various length of continuous stay in Thailand at the time of this study as:

- 3-6 months, by 52 students [34.7%] in KBU, and 19 students [38%] in BUU; over one year, by 48 students [32%] in KBU; between 6-12 months, by 17 students [34%] in BUU; Frequency of home leave is established by the majority, 80 students [40%] as twice a year; and 121 students 60.5%] state that they miss their family most when away from home, while 91 students [45.5%] miss home-food the most.

After vacationing at home 88 students [44%] feel glad to come back to their universities in Thailand. However, there are 58 students (29%) who feel depressed when about to come back to Thailand.

#### **4.6.2 The usage and efficiency of Thai language of Chinese students in Thai universities in Thailand**

For analysis in this section, the researcher used five questions to measure Chinese students' levels, frequency and efficiency of Thai language speaking.

The first question focuses on describing the level of Thai speaking when they first arrived in Thailand. The second, on the languages they use most often in Thailand. The third, on the language they use to communicate with Thai people. The fourth, on the level of their Thai speaking skills at the time of the interview, and the last, on how often they have problems communicating with Thai people in Thai language.

**Table 4.17** Usage and efficiency of Thai language of Chinese students in KUB and BUU

Items and variables	KBU		BUU		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
<b>1. Levels of Thai speaking when first arrived</b>						
fluently	3	2.0%	4	8.0%	7	3.5%
good	17	11.3%	6	12.0%	23	11.5%
fair	38	25.3%	10	20.0%	48	24.0%
only a little	49	32.7%	13	26.0%	62	31.0%
No, not at all	43	28.7%	17	34.0%	60	30.0%
<b>2. Languages speak most of the time with friends in university</b>						
Chinese	41	27.3%	16	32.0%	57	28.5%
Thai	31	20.7%	9	18.0%	40	20.0%
English	58	38.7%	25	50.0%	83	41.5%
Others	20	13.3%	0	0%	20	10.0%
<b>3. Languages speak most of the time with Thai people</b>						
Chinese	5	3.3%	5	10.0%	10	5.0%
Thai	90	60.0%	18	36.0%	108	54.0%
English	50	33.3%	27	54.0%	77	38.5%
Others	5	3.3%	0	0%	5	2.5%
<b>4. Levels of Thai speaking at the time of interview</b>						

fluently	3	2.0%	1	2.0%	<b>4</b>	<b>2.0%</b>
good	19	12.7%	9	18.0%	<b>28</b>	<b>14.0%</b>
fair	76	50.7%	21	42.0%	<b>97</b>	<b>48.5%</b>
only a little	52	34.7%	19	38.0%	<b>71</b>	<b>35.5%</b>
<b>5. Having communication problem due to language difficulties</b>						
yes, often	40	26.7%	10	20.0%	<b>50</b>	<b>25.0%</b>
yes, sometimes	75	50.0%	28	56.0%	<b>103</b>	<b>51.5%</b>
no, not often	31	20.7%	11	22.0%	<b>42</b>	<b>21.0%</b>
never	4	2.7%	1	2.0%	<b>5</b>	<b>2.5%</b>

To highlight some interesting data from the above table:

- Thai language proficiency when first arrived: 60 students [30%] could not speak Thai at all; 62 students [31%] could speak a little, and 30 students speak Thai easily. Of the last group, 7 students [3.5%] claim to speak it fluently, 25 students [11.5%] to speak it well.

- The language that Chinese students speak most of time with friends in universities is English, 83 people (41.5%), followed by Chinese, 57 people (28.5%). There are only 40 people (20%) who speak Thai with friends in universities.

- The language which most Chinese students speak with Thai people is Thai language, 108 people (54%), followed by English, 77 people (38.5%). Chinese students who are presently studying in Thailand are mainly at fair level of Thai speaking (KBU 76 students or 50.7%; BUU 21 students or 42%).

- At the time of the interview, only 4 people (2%) claim a fluency in speaking Thai. 28 people (14%) says that they can speak the language quite well,

while 71 students (35.5%) say they can speak only a little Thai.

- The majority of the Chinese students have communication problems sometimes, 103 students [51.5%], and 50 students (25%) have communication problems most of the time in Thailand.

### 4.6.3 Chinese students' preference for friends in Thai universities in Thailand

The choosing of friends reflects deep-seated emotion towards a society. In this section, the researcher used three questions to gauge Chinese students' preference for friends while pursuing higher education at their universities in Thailand. The first question seeks to establish preferred nationalities for roommates. The second focuses on the distribution of nationalities among the friends that each student has. The third investigates whom Chinese students think of first to ask for help when in need. The results are shown in Table 4.18.

**Table 4.18** Partiality of friends making of Chinese students in KUB and BUU

Items and variables	KBU		BUU		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
<b>1. Preferred nationality for roommate</b>						
foreign student	37	24.7%	11	22.0%	<b>48</b>	<b>24.0%</b>
Thai student	29	19.3%	9	18.0%	<b>38</b>	<b>19.0%</b>
Chinese student	75	50.0%	30	60.0%	<b>105</b>	<b>52.5%</b>
does not matter	9	6.0%	0	0%	<b>9</b>	<b>4.5%</b>

<b>2. Nationalities of most friends in Thailand</b>						
foreign student	12	8.0%	1	2.0%	<b>13</b>	<b>6.5%</b>
Thai student	36	24%	9	18.0%	<b>45</b>	<b>22.50%</b>
Chinese student	123	82.9%	44	88.0%	<b>167</b>	<b>83.5%</b>
<b>3. People to think of first to ask for help when in need</b>						
Thai friends	6	4.0%	2	4.0%	<b>8</b>	<b>4.0%</b>
Chinese friends	95	63.3%	43	86.0%	<b>138</b>	<b>69.0%</b>
teachers	38	25.3%	5	10.0%	<b>43</b>	<b>21.5%</b>
making a call to family in China	11	7.3%	0	0%	<b>11</b>	<b>5.5%</b>

The significant points gleaned from the data in Table 4.18 are as follows:

- Choice of roommates: 105 students [52.5%] prefer Chinese roommates, while 38 students [19%] prefer Thai roommates.

- Preferred nationalities for friends: for 167 students [83.5%], their friends are mostly Chinese. Only 45 students [22.5%] claim that their friends are mostly Thai students.

- Persons to turn to for help: 138 students (69%) would ask their Chinese friends for help first when in need; 43 students will ask their teachers first, and 11 students (5.5%) will think of contacting families in China for help first. There are only 8 (4%) Chinese students who would consider asking Thai friends first for help when in need.



#### 4.6.4 Lives of Chinese students in universities of Thailand

To assess the quality of lives as lived by Chinese students studying in Thailand, three questions were posed. The first question asks for a general description. The second offers a multiple choice of problems they may be faced with. The third asks for self-assessment of the changes students feel they have undergone due to living and studying in Thailand.

**Table 4.19** Chinese students' life assessment in Thailand

Items and variables	KBU		BUU		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
<b>1. Descriptions of life living abroad in Thailand</b>						
difficult	4	2.7%	3	6.0%	7	3.5%
boring	50	33.3%	15	30.0%	65	32.5%
average	71	47.3%	27	54.0%	98	49.0%
happy	23	15.3%	5	10.0%	28	14.0%
others	2	1.3%	0	0%	2	1%
<b>2. Problems faced while living abroad in Thailand</b>						
university	43	28.7%	15	30.0%	58	29.0%
financial difficulties	56	37.3%	15	30.0%	71	35.5%
emotion and incompatibility	62	41.3%	16	32.0%	78	39.0%
cultural or linguistic misunderstanding	64	42.7%	27	54.0%	91	45.5%
Other problems	9	6.0%	1	2.0%	10	5.0%
<b>3. Changes experienced while studying in Thailand</b>						
Not at all	14	9.3%	4	8.0%	18	9.0%
not obvious	71	47.3%	23	46.0%	94	47.0%

personality	20	13.3%	6	12.0%	<b>26</b>	<b>13.0%</b>
Maturity	15	1.0%	4	8.0%	<b>19</b>	<b>9.5%</b>
adaptability	10	6.7%	7	14.0%	<b>17</b>	<b>8.5%</b>
expansion of knowledge	20	13.3%	6	12.0%	<b>26</b>	<b>13.0%</b>

The significant findings from above Table can be summarized as follows:

- Assessment of the quality of life: 98 students [49%] find life in Thailand average; 65 students [32.5%] find it boring; and 28 students [14%] find life happy.

- Problems faced by students: cultural and linguistic misunderstanding is a major problem encountered by 91 students [45.5%]; emotions and incompatibility are problems faced by 78 students [39%]; financial difficulties are problems experienced by 71 students [35.5%].

- Perceived changes in selves: 94 students [47%] observe no obvious changes; 26 students [13%] admit to an expansion of knowledge and change of personality; 19 students [9.5%] feel that they have become more mature.

#### **4.6.5 Chinese students' ability to adapt to the living environment in Thailand.**

In the study of this section, the researcher provided three questions for measuring Chinese students' environment adaptability during the time they are living and studying in Thailand. The first question asks if the students have English or Thai names which reflect their inner acceptance of their host country. The second question focuses on their evaluation and degree of acceptance of Thai food which is the basic

element of adaptability in a foreign country. The third question investigates the frequency of movie watching and music listening, the two entertainment media that contain a lot of typical cultural elements of the country. Table 4.20 below shows the results.

**Table 4.20** Adaptive capacity of Chinese students in Thailand

Items and variables	KBU		BUU		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
<b>1. Having foreign [non Chinese] names</b>						
English name	35	23.3%	22	44.0%	<b>57</b>	<b>28.5%</b>
Thai name	45	30.0%	3	6.0%	<b>48</b>	<b>24.0%</b>
both Thai and English	54	36.0%	21	42.0%	<b>75</b>	<b>37.5%</b>
only Chinese name	16	10.7%	4	8.0%	<b>20</b>	<b>10.0%</b>
<b>2. Evaluation of Thai food</b>						
very delicious	14	9.3%	5	10.0%	<b>19</b>	<b>9.5%</b>
delicious, but Chinese better	74	49.3%	27	54.0%	<b>101</b>	<b>50.5%</b>
edible	46	30.7%	15	30.0%	<b>61</b>	<b>30.5%</b>
hard to say	16	10.7%	3	6.0%	<b>19</b>	<b>9.5%</b>
<b>3. Frequency of Thai movie watching and music listening</b>						
yes, often	21	14.0%	8	16.0%	<b>29</b>	<b>14.5%</b>
yes, sometimes	82	54.7%	26	52.0%	<b>108</b>	<b>54.0%</b>
no, not often	39	26.0%	12	24.0%	<b>51</b>	<b>25.5%</b>
never	8	5.3%	4	8.0%	<b>12</b>	<b>6.0%</b>

Environment adaptive capacity is an important factor for living and studying in Thailand for Chinese students. According to Table 4.20, the researcher

finds that most of the Chinese students in Thailand have adopted non Chinese names for themselves and the majority or 75 students (37.5%) have both Thai and English names. 57 students (28.5%) have only English names and 48 students (24%) have only Thai names. There are 10% of them who have no other names except Chinese. In evaluating Thai food, 101 students (50.5%), which are more than half of the total Chinese students, comment that Thai food is delicious, but Chinese food is better; 61 students (30.5%) judge that Thai food is no problem for them. Most of the Chinese students, 108 (54%), watch Thai movies and listen Thai music some of the times, while 51 students do it infrequently.

#### **4.6.6 Chinese students' cross-cultural communication issues and Thai culture learning attitude**

In this section, two questions were devised to measure the degree of communication problems as perceived and related to cultural differences and the influence that had in inspiring Chinese students to want to learn more about Thai culture and society.

**Table 4.21** Communication problems and attitude towards Thai culture learning

<b>Items and variables</b>	<b>KBU</b>		<b>BUU</b>		<b>Total</b>	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
<b>1. Finding communication a problem due to differences in culture</b>						
yes, often	32	21.3%	3	6.0%	<b>35</b>	<b>17.5%</b>
yes, sometimes	80	53.3%	34	68.0%	<b>114</b>	<b>57.0%</b>
no, not often	34	22.7%	11	22.0%	<b>45</b>	<b>22.5%</b>
never	4	2.7%	2	4.0%	<b>6</b>	<b>3.0%</b>
<b>2. Necessity to learn Thai culture, traditions and customs</b>						

absolutely necessary	32	21.3%	8	16.0%	<b>40</b>	<b>20.0%</b>
as necessary as Thai language	71	47.3%	21	42.0%	<b>92</b>	<b>46.0%</b>
somewhat necessary	31	20.7%	15	30.0%	<b>46</b>	<b>23.0%</b>
not absolutely necessary	8	5.3%	4	8.0%	<b>12</b>	<b>6.0%</b>
not necessary at all	8	5.3%	2	4.0%	<b>10</b>	<b>5.0%</b>

Table 4.21 shows that as many as 57% or 114 students quite frequently have communication problems due to cultural differences, while 22.5% or 45 students claims that the problems do not often occur. The problem is most serious with 17.5% or 35 students who admit to having this problem all the time. Correspondingly, 20% or 40 students think it is vital to learn more about Thai culture, traditions and customs, 46% or 92 students think it is as necessary as learning Thai language, and 23% or 46 students think it is only of minor importance.

#### 4.6.7 Chinese students' social participation in Thailand

Two questions relating to popular Thai festivals and Buddhist religious practices are used in this section to measure the frequency of Chinese students' social participation while pursuing higher education in Thailand.

**Table 4.22** Chinese students' social mass participation in Thailand

Items and variables	KBU		BUU		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
<b>1. Participation of Thai festivals and customs</b>						
Songkran Festival	78	52.0%	28	56.0%	<b>106</b>	<b>53.0%</b>
merit-making in the temples on Buddhist days	43	28.7%	11	22.0%	<b>54</b>	<b>27.0%</b>

Loi Khatong Festival	87	58.0%	29	58.0%	<b>116</b>	<b>58.0%</b>
<b>2. Frequency of visiting Thai temples</b>						
Yes, very often	12	8.0%	3	6.0%	<b>15</b>	<b>7.5%</b>
Yes, only on special occasions	64	42.7%	12	24.0%	<b>76</b>	<b>38.0%</b>
Yes ,but rarely	45	30.0%	21	42.0%	<b>66</b>	<b>33.0%</b>
never	29	19.3%	14	28.0%	<b>43</b>	<b>21.5%</b>

During the time of pursuing higher education in Thailand, 106 Chinese students (53%) have at least once experienced and participated in the Songkran festival and 58 percent (116 students) of them have participated in the Loi Khatong festival; while 54 students (27%) have been to the temples to make merits on Buddhist days. On the question of temple visiting, the data indicate that 76 students (38%) visit Thai temples on purpose, but only on special occasions, while 15 students (7.5%) visit Thai temples very often. It is also found that 33% of the Chinese students rarely visit Thai temples and that 21.5 % of them have not visited Thai temples at all.

#### **4.6.8 Chinese students' attitudes towards and impressions of Thai people in Thailand**

For evaluating Chinese students' attitudes towards and impressions of Thai people in Thailand in this section, the researcher prepared three questions: one, to explore the feelings of Chinese students when they find themselves alone among large groups of Thais, one, to measure their willingness to marry a Thai, and the last, a multiple choice question with seven positive and eight negative character traits, is to pinpoint the respondent's impression of the Thai people they have met.

**Table 4.23** Chinese students' attitudes towards and impressions of Thai people

Items and variables	KBU		BUU		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
<b>1. Feelings when surrounded by Thai people</b>						
very comfortable	2	1.3%	4	8.0%	6	3.0%
feel good	80	53.3%	24	48.0%	104	52.0%
a little uncomfortable	51	34.0%	17	34.0%	68	34.0%
very uneasy	17	11.3%	5	10.0%	22	11.0%
<b>2. Willingness to marry Thai men or women</b>						
Yes, very much	17	11.3%	4	8.0%	21	10.5%
will think about it	49	32.7%	17	34.0%	66	33.0%
never think of it	51	34.0%	17	32.0%	68	34.0%
absolutely not	33	22.0%	13	26.0%	46	23.0%
<b>3. Attitudes and impressions about Thai people</b>						
kind	90	60.0%	22	44.0%	112	56.0%
friendly	113	75.3%	32	64.0%	145	72.5%
generous	33	22.0%	8	16.0%	41	20.5%
considerate	27	18.0%	12	24.0%	39	19.5%
disciplined	25	16.7%	3	6.0%	28	14.0%
modest	69	46.0%	20	40.0%	89	44.5%
obliging	20	13.3%	45	90.0%	64	32.0%
inimical	8	5.3%	9	18.0%	17	8.5%
selfish	7	4.7%	12	24.0%	19	9.5%
snobbish	8	5.3%	37	74.0%	45	22.5%
stingy	9	6.0%	17	34.0%	26	13.0%
obstinate	7	4.7%	8	16.0%	15	7.5%

double-faced	14	9.3%	15	30.0%	<b>29</b>	<b>14.5%</b>
lack discipline	48	32.0%	24	48.0%	<b>72</b>	<b>36.0%</b>
arrogant	6	4.0%	8	16.0%	<b>14</b>	<b>7.0%</b>

From the table above, the degree of ease when a Chinese student finds himself or herself alone among Thai people varies from feeling totally at ease claimed by 104 students [52%], to slightly uncomfortable, felt by 68 students [34%], to very ill at ease asserted by 22 students [11%]. When asked if they would marry a Thai in the right circumstances, 21 students [10.5%] say they definitely would, and 66 students [33%] would if they could. For 68 students [34%], this thought never entered their heads, and 46 students [23%] are very certain they would never marry a Thai.

Of the 15 character traits of Thai people, the positives score higher than the negatives by a most significant level. The Thais are considered Friendly by 145 people [72.5%], Kind, by 112 [56%], Modest, by 89 [44.5%], Obliging, by 64 [32%], Generous, by 41 [20.5%], and Considerate, by 39 [19.5%]. Among the negative traits are Lack of Discipline, voted by 72 people [36%], Snobbish, by 45 [22.5%], Double-faced, by 29 [14.5%], Stingy, by 26 [13%], and Selfish, by 19 [9.5%].

#### **4.6.9 Perceived national and social conditions in Thailand from the Chinese students' point of view.**

How Thailand fares as a modern, progressive nation, how safe is it to live in Thailand, and how stable is the country politically. These are the questions designed to elicit Chinese students' point of view of the three aspects that go towards establishing an image of Thailand as a whole.



**Table 4.24** National and social conditions of Thailand

Items and variables	KBU		BUU		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
<b>1. Modernization of Thailand</b>						
Yes, very modern	3	2.0%	1	2.0%	4	2.0%
yes, somewhat modern	83	55.3%	27	54.0%	110	55.0%
No, not really	56	37.3%	18	36.0%	74	37.0%
No, left behind in the way of science and technology	1	6.7%	0	0%	1	0.5%
left behind in the way of ideology	3	2.0%	0	0%	3	1.5%
left behind in the way of traffic system and <u>building technology</u>	4	2.7%	4	8.0%	8	4.0%
<b>2. Safety of the society of Thailand</b>						
very dangerous	3	2.0%	4	8.0%	7	3.5%
dangerous	21	14.0%	12	24.0%	33	16.5%
safe	102	68.0%	25	50.0%	127	63.5%
very safe	10	6.7%	5	10.0%	15	7.5%
No idea	14	9.3%	4	8.0%	18	9.0%
<b>3. National, social and political stability of Thailand</b>						
panic	15	10.0%	4	8.0%	19	9.5%
out of order	71	47.3%	35	70.0%	106	53.0%
good	59	39.3%	10	20.0%	69	34.5%
very stable and disciplinal	5	3.3%	1	2.0%	6	3.0%

It is clear that the Chinese students in this study do not see Thailand as a fully modernized nation. The 110 students [55%] who say it is somewhat modern also make a proviso that they mean Bangkok only. 74 students [37%] equate Thailand

with a developing country, and 8 [4%] firmly believe that Thailand is way behind China in such things as traffic system, building technology, etc.

Thailand scores somewhat better in the safety stake. Only 33 students [16.5%] consider that it is a dangerous place to live, while the majority or 127 students [63.5%] agree that it is safe to live in Thailand.

That the current political situation of Thailand is chaotic and in turmoil is felt by 106 students [53%] against 69 [34.5%] who find the country good and stable.

#### **4.6.10 Chinese students' perception of Chinese-Thai relations and their willingness to stay in Thailand**

In the last area to be probed, the researcher wishes to have the Chinese students' assessment of the traditional belief that Thailand and China have always maintained a close bond. The question of whether or not they are willing to stay longer than their appointed time is included in this section as the answers would tend to reflect upon the nature of their experience in this country.

**Table 4.25** Thai-Chinese relations and willingness to stay longer in Thailand

Items and variables	KBU		BUU		Total	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
<b>1. Level of agreement that Thailand and China have always maintained a cordial relationship and a bond of friendship.</b>						
completely agree	58	38.7%	14	28.0%	<b>72</b>	<b>36.0%</b>
agree, but with some reservations.	76	50.7%	32	64.0%	<b>108</b>	<b>54.0%</b>

not really	14	9.3%	4	8.0%	<b>18</b>	<b>9.0%</b>
disagree	2	1.3%	0	0%	<b>2</b>	<b>1.0%</b>
<b>2 Willingness to stay on after graduation in Thailand</b>						
no, cannot wait to go home	34	22.7%	7	14.0%	<b>41</b>	<b>20.5%</b>
would quite like to stay on.	93	62.0%	33	66.0%	<b>126</b>	<b>63.0%</b>
would definitely want to stay on	20	13.3%	7	14.0%	<b>27</b>	<b>13.5%</b>
Not preparing to go anywhere else	3	2.0%	3	6.0%	<b>6</b>	<b>3.0%</b>

Even though 72 students [36%] completely agree that the relationship between Thailand and China is and has always been strong, the majority is more skeptical. 108 students [54%] agree with reservations, taking the current diplomatic and political conditions into consideration.

The willingness to stay on is also expressed conditionally. If there were good opportunities, then 126 students [54%] would like to stay longer after graduation for future development. However, there are students who have definite and firm intentions, 41 students [20.5%] who could not wait to go home, and the 6 students [3%] who love living here so much they plan never to leave.

#### 4.7 Hypotheses Testing

Four hypotheses are to be tested. Cross-tabulations, Chi-square are used to examine hypotheses 1-3 and frequency and percentage are used to compare the differences of perceptions of Chinese students between KBU and BUU for hypothesis four.

According to Chi-Square Tests, if the Asymp.sig is higher than the significance level of 0.05 it means there is no significant positive relationship.

Conversely, if the Asymp.sig is lower than or equal to the significance level of 0.05 that means there is significant positive relationship.

The hypotheses are as follows:

Hypothesis test 1: There is a significant relationship between junior year (first year and second year) Chinese students and senior year (third year and fourth year) Chinese students on their perceptions of Thai society and culture.

Hypothesis test 2: There is a significant relationship between Chinese students' linguistic competence in Thai language speaking levels and their perceptions of Thai society and culture.

Hypothesis test 3: There is a significant relationship between the Chinese students' lengths of stay in Thailand and their perceptions of Thai society and culture.

Hypothesis test 4: Chinese students' perceptions of Thai society and culture in Kasem Bundit University differ from those Chinese students' in Burapha University.

#### **4.7.1 Relationship between junior year students and senior year students on their perceptions of Thai society and culture**

**Table 4.26** The Chi-square Tests for students in different academic year on perception of Thai culture and society in both KBU and BUU

<b>Indicators</b>	<b>Asymp. Sig. (2-sided)</b>	<b>Result</b>
Evaluation of Thai food	0.241	Reject

Thai movie watching and music listening	0.339	Reject
Communicating problem due to differences in culture	0.259	Reject
Learning of Thai culture, traditions and customs	0.012	Accept
Participation in Thai festivals	Songkran 0.003 Loykhatong 0.011	Accept
Frequency of visiting Thai temples	0.039	Accept
Feelings when surrounded by Thai people	0.687	Reject
Willingness to marry Thai men or women	0.238	Reject
Attitudes and impressions about Thai people	Disciplined 0.045 Modest 0.010	Accept
Modernization of Thailand	0.238	Reject
Safety of the society of Thailand	0.020	Accept
National, social and political stability of Thailand	0.033	Accept
Relationship between Thailand and China	0.552	Reject
Willingness to stay longer after graduation in Thailand	0.010	Accept

The above table shows seven factors with Asymp.sig lower than the significance level of 0.05. These seven factors with distinct significant relations between the perceptions of Thai society and culture by Chinese students in different academic years are: 1. Learning of Thai culture, traditions and customs (Asymp.sig 0.012); 2. Participation in festivals and customs (Asymp.sig of Songkran 0.003 and Loykhatong 0.0114); 3. Frequency of visiting Thai temples (Asymp.sig 0.039); 4. Attitudes and impressions about Thai people (Asymp.sig of Disciplined 0.045 and Modest 0.010); 5. Safety of the society of Thailand (Asymp.sig 0.020); 6. National, social and political stability of Thailand (Asymp.sig 0.033) and 7. willingness to stay in Thailand longer after graduation (Asymp.sig 0.010).

#### 4.7.2 Relationship between competence in Thai language speaking and perceptions of Thai society and culture

**Table 4.27** The Chi-square Tests for Thai language competence and perception of Thai culture and society in both KBU and BUU

Indicators	Asymp. Sig. (2-sided)	Result
Evaluation of Thai food	0.083	Reject
Thai movie watching and music listening	0.019	Accept
Communicating problem due to differences in culture	0.000	Accept
Learning of Thai culture, traditions and customs	0.125	Reject
Participation in Thai festivals	Songkran 0.869 Loykhatong 0.505	Reject
Frequency of visiting Thai temples	0.013	Accept
Feelings when surrounded by Thai people	0.038	Accept
Willingness to marry Thai men or women	0.666	Reject
Attitudes and impressions about Thai people	Friendly 0.05	Accept
Modernization of Thailand	0.127	Reject
Safety of the society of Thailand	0.038	Accept
National, social and political stability of Thailand	0.025	Accept
Relationship between Thailand and China.	0.159	Reject
Willingness to stay longer after graduation in Thailand	0.028	Accept

That level of linguistic competence significantly alters the perception of Thai society and culture as seen in the Chi-square scores of eight factors: 1. Thai movie watching and music listening (Asymp.sig 0.019); 2. Communicating problem

due to differences in culture (Asymp.sig 0.000); 3 Frequency of visiting Thai temples (Asymp.sig 0.013); 4. Feelings when surrounded by Thai people (Asymp.sig 0.038); 5. Attitudes and impressions about Thai people (Asymp.sig 0.05); 6.Safety of the society of Thailand (Asymp.sig 0.038); 7.National, social and political stability of Thailand (Asymp.sig 0.025); 8. Willingness to stay longer after graduation (Asymp.sig 0.028).

#### 4.7.3 Relationship between Chinese students' lengths of stay in Thailand and their perceptions of Thai society and culture

**Table 4.28** The Chi-square Tests for lengths of stay in Thailand and perception of culture and society in both KBU and BUU

Indicators	Asymp. Sig. (2-sided)	Result
Evaluation of Thai food	0.113	Reject
Thai movie watching and music listening	0.822	Reject
Communicating problem due to differences in culture	0.764	Reject
Learning of Thai culture, traditions and customs	0.176	Reject
Participation in Thai festivals	Songkran 0.000 Merit-making 0.001 Others 0.004	Accept
Frequency of visiting Thai temples	0.069	Reject
Feelings when surrounded by Thai people	0.506	Reject
Willingness to marry Thai men or women	0.013	Accept
Attitudes and impressions about Thai people	Kind 0.032 Friendly 0.012 Disciplined 0.027	Accept

	Modest 0.000	
	Snobbish 0.049	
Modernization of Thailand	0.299	Reject
Safety of the society of Thailand	0.049	Accept
National. social and political stability of Thailand	0.316	Reject
Relationship between Thailand and China	0.345	Reject
Willingness to stay longer after graduation in Thailand	0.067	Reject

There are four factors with Chi-square score showing significant a relationship to perceptions and students' length of stay. These four factors are: 1. Participation in Thai festivals. (Asymp.sig of Songkran 0.000, Merit-making 0.001 and other festivals 0.004); 2. Willingness to marry Thai men or women (Asymp.sig 0.013); 3. Attitudes and impressions about Thai people (Asymp.sig of Kind 0.032, Friendly 0.012, Disciplined 0.027, Modest 0.000 and Snobbish 0.049); 4. Safety of the society of Thailand (Asymp.sig 0.049).

#### 4.7.4 Influencing factors on perceptions of Thai society and culture between junior year students and senior year students

**Table 4.29** A analyzing the perception of Thai culture and society of students in junior years and senior years in both KBU and BUU

Indicators	Junior Students (1 <sup>st</sup> Year & 2 <sup>nd</sup> Year)		Senior Students (3 <sup>rd</sup> Year & 4 <sup>th</sup> Year)		Total		
	Frequency	Percentage	Frequency	Percentage	F	%	
<b>1.Necessity to learn Thai culture, traditions and customs</b>							
absolutely necessary	KBU	10	6.7%	22	15%	40	20%
	BUU	4	8%	4	8%		



as necessary as learning Thai language	KBU	38	25.3%	33	22%	<b>92</b>	<b>46%</b>
	BUU	14	28%	7	14%		
somewhat necessary	KBU	12	8%	19	12.6%	<b>46</b>	<b>23%</b>
	BUU	11	22%	4	8%		
not absolutely necessary	KBU	6	4%	2	1.3%	<b>12</b>	<b>6%</b>
	BUU	4	8%	0	0		
not necessary at all	KBU	7	4.7%	1	0.7%	<b>10</b>	<b>5%</b>
	BUU	0	0	2	4%		
<b>2. Participation in Thai festivals</b>							
Songkran Festival	KBU	32	21.3%	45	30%	<b>105</b>	<b>52.5%</b>
	BUU	15	30%	13	26%		
Loi Khatong Festival	KBU	40	26.7%	47	31.3%	<b>116</b>	<b>58%</b>
	BUU	19	38%	10	20%		
<b>3. Frequency of visiting Thai temples</b>							
Yes, very often	KBU	2	1.3%	10	6.7%	<b>15</b>	<b>7.5%</b>
	BUU	1	2%	2	4%		
Yes, only on special occasions	KBU	26	17.3%	38	25.3%	<b>76</b>	<b>38%</b>
	BUU	7	14%	5	10%		
Yes ,but rarely	KBU	27	18%	18	12%	<b>66</b>	<b>33%</b>
	BUU	13	26%	8	16%		
never	KBU	18	12%	11	7.3%	<b>43</b>	<b>21.5%</b>
	BUU	12	24%	2	4%		
<b>4. Attitudes and impressions about Thai people</b>							
disciplined	KBU	8	5.3%	17	11.3%	<b>28</b>	<b>14%</b>
	BUU	1	2%	2	4%		
modest	KBU	38	25.3%	43	28.7%	<b>111</b>	<b>55.5%</b>
	BUU	22	44%	8	16%		
<b>5. Safety of the society of Thailand</b>							
very dangerous	KBU	2	1.3%	1	0.7%	<b>7</b>	<b>3.5%</b>

	BUU	2	4%	2	4%		
dangerous	KBU	12	8%	9	6%	33	16.5%
	BUU	8	16%	4	8%		
safe	KBU	50	33.3%	52	34.7%	127	63.5%
	BUU	20	40%	5	10%		
very safe	KBU	3	2%	7	4.7%	15	7.5%
	BUU	1	2%	4	8%		
No idea	KBU	6	4%	8	5.3%	18	9%
	BUU	2	4%	2	4%		
<b>6. National, social and political stability of Thailand</b>							
panic	KBU	10	6.7%	5	3.3%	19	9.5%
	BUU	4	8%	0	0		
chaotic	KBU	40	26.7%	31	20.7%	106	53%
	BUU	23	46%	12	24%		
good	KBU	21	14%	38	25.3%	69	34.5%
	BUU	6	12%	4	8%		
very stable and disciplinal	KBU	2	1.3%	3	2%	6	3%
	BUU	0	0	1	2%		
<b>7. Willingness to stay longer after graduation in Thailand</b>							
no, cannot wait to go home	KBU	25	16.7%	9	6%	41	20.5%
	BUU	5	10%	2	4%		
would like to stay on	KBU	40	26.7%	52	34.7%	124	62%
	BUU	24	48%	8	16%		
would definitely want to stay on.	KBU	6	4%	14	9.3%	27	13.5%
	BUU	2	4%	5	10%		
Not preparing to go anywhere else	KBU	2	1.3%	2	1.3%	7	3.5%
	BUU	2	4%	1	2%		

Note: 1. Fre = Frequency 2. % = Percentage 3. KBU = Kasem Bundit University

4 .BUU = Burapha University,

The data from the above table can be highlighted point by point as follows:

1. The necessity to learn about Thai culture, traditions and customs: KBU- 38 juniors [25.3%] and 33 seniors [22%] consider this aspect to be as necessary as learning Thai language. BUU – 14 juniors [28%] and 7 seniors [14%] have the same opinion.

2. Participation in Thai festivals: KBU – 32 juniors [21.3%] and 45 seniors [30%] have participated in the Songkran festivals, while 40 juniors [26.7%] and 47 seniors [31.3%] have attended Loy Kratong celebration. BUU – Songkran: 15 juniors [30%] and 13 seniors [26%], Loy Kratong: 19 juniors [38%] and 10 seniors [20%].

3. Frequency of visiting Thai temples: KBU – 26 juniors [17.3%] and 38 seniors [25.3%] have visited temples on special occasion. BUU – 7 juniors [14%] and 5 seniors [10%] have done the same.

4. Attitude and impression about Thai people: KBU – 38 juniors [25.3%] and 43 seniors [28.7%] consider that Thai people are modest. BUU – 22 juniors [44%] and 8 seniors [16%] are of the same opinion.

5. Safety: KBU- 50 juniors [33.3%] and 52 seniors [34.7%] think that Thailand is a safe place. BUU – 20 juniors [40%] and 5 seniors [10%] agree with this evaluation. 6. Stability of Thailand: KBU – 40 juniors [26.7%] and 31 seniors [20.7%] are of the opinion that politically, Thailand is out of order. BUU – 23 juniors [46%] and 12 seniors [24%] hold the same opinion.

7. Willingness to stay longer in Thailand: KBU – 40 juniors [26.7%] and 52 seniors [34.7%] would like to stay on. BUU – 24 juniors [48%] and 8 seniors [16%] feel the same.

### 4.7.5 Influencing factors on perceptions of Thai society and culture related to Thai language speaking skills

**Table 4.30** Factors analyzing perception of culture and society as related to Thai language speaking skills in both KBU and BUU

Indicators	Fluently		Good		Fair		A little		Total		
	F	%	F	%	F	%	F	%	F	%	
<b>1. Frequency of Thai movie watching and music listening</b>											
yes, often	KBU	1	0.7%	3	2%	14	9.3%	3	2%	29	14.5%
	BUU	0	0	2	4%	2	4%	4	8%		
yes, sometimes	KBU	2	1.3%	14	9.3%	43	28.7%	23	15.3%	108	54%
	BUU	0	0	5	10%	13	26%	8	16%		
no, not often	KBU	0	0	2	1.3%	19	12.7%	18	12%	51	25.5%
	BUU	0	0	1	2%	5	10%	6	12%		
never	KBU	0	0	0	0	0	0	8	5.3%	12	6%
	BUU	1	2%	1	2%	1	2%	1	2%		
<b>2. Finding communication a problem due to differences in culture</b>											
yes, often	KBU	1	0.7%	1	0.7%	12	8%	18	12%	35	17.5%
	BUU	0	0	0	0	1	2%	2	4%		
yes, sometimes	KBU	0	0	10	6.7%	47	31.3%	22	14.7%	90	45%
	BUU	0	0	1	2%	4	2.7%	6	12%		
no, not often	KBU	1	0.7%	8	5.3%	16	10.7%	9	6%	45	22.5%
	BUU	0	0	1	2%	4	8%	6	12%		
never	KBU	1	0.7%	0	0	0	0	3	2%	54	27%
	BUU	1	2%	9	18%	21	42%	19	38%		
<b>3. Frequency of visiting Thai temples</b>											
Yes, very often	KBU	0	0	0	0	8	5.3%	4	2.7%	15	7.5%

	BUU	0	0	2	4%	1	2%	0	0		
Yes, only on special occasions	KBU	1	0.7%	12	8%	39	26%	12	8%	76	38%
	BUU	0	0	5	10%	5	10%	2	4%		
Yes ,but rarely	KBU	1	0.7%	6	4%	21	14%	17	11.3%	66	33%
	BUU	0	0	1	2%	10	20%	10	20%		
never	KBU	1	0.7%	1	0.7%	8	5.3%	19	12.7%	43	21.5%
	BUU	1	2%	1	2%	5	10%	7	14%		

#### 4. Feelings when surrounded by Thai people

very comfortable	KBU	0	0	0	0	1	0.7%	1	0.7%	6	3%
	BUU	1	2%	1	2%	1	2%	1	2%		
feel good	KBU	2	1.3%	14	9.3%	42	28%	22	14.7%	104	52%
	BUU	0	0	4	8%	12	24%	8	16%		
a little uncomfortable	KBU	0	0	5	3.3%	28	18.7%	18	12%	68	34%
	BUU	0	0	3	6%	7	14%	7	14%		
very uneasy	KBU	1	0.7%	0	0	5	3.3%	11	7.3%	22	11%
	BUU	0	0	1	2%	1	2%	3	6%		

#### 5. Attitudes and impressions about Thai people

friendly	KBU	2	1.3%	14	9.3%	63	42%	34	22.7%	145	72.5%
	BUU	0	0	6	12%	15	30%	11	22%		

#### 6. Safety of the society of Thailand

very dangerous	KBU	0	0	1	0.7%	1	0.7%	1	0.7%	7	3.5%
	BUU	1	2%	1	2%	2	4%	0	0		
dangerous	KBU	0	0	4	2.7%	10	6.7%	7	4.7%	33	16.5%
	BUU	0	0	2	4%	4	8%	6	12%		
safe	KBU	2	1.3%	12	8%	52	34.7%	36	24%	127	63.5%
	BUU	0	0	5	10%	13	26%	7	14%		
very safe	KBU	0	0	2	1.3%	4	2.7%	4	2.7%	15	7.5%
	BUU	0	0	1	2%	0	0	4	8%		
No idea	KBU	1	1	0	0	9	6%	4	2.7%	19	9.5%

	BUU	0	0	0	0	2	4%	2	4%		
<b>7. National, social and political stability of Thailand</b>											
panic	KBU	0	0	4	2.7%	4	2.7%	7	4.7%	19	9.5%
	BUU	0	0	1	2%	2	4%	1	2%		
out of order	KBU	3	2%	6	4%	36	24%	26	17.3%	106	53%
	BUU	0	0	7	14%	17	34%	11	22		
good	KBU	0	0	9	6%	34	22.7%	16	10.7%	69	34.5%
	BUU	0	0	1	2%	2	4%	7	14%		
very stable and disciplinal	KBU	0	0	0	0	2	1.3%	3	2%	6	3%
	BUU	1	2%	0	0	0	0	0	0		
<b>8. Willingness to stay longer after graduation in Thailand</b>											
no, cannot wait to go home	KBU	0	0	1	0.7%	12	8%	21	14%	41	20.5%
	BUU	1	2%	0	0	2	4%	4	8%		
would like to stay on	KBU	2	1.3%	15	10%	52	34.7%	23	15.3%	125	62.5%
	BUU	0	0	4	8%	17	34%	12	24%		
would definitely want to stay on	KBU	1	0.7%	2	1.3%	11	7.3%	6	4%	27	13.5%
	BUU	0	0	3	6%	1	2%	3	6%		
Not preparing to go anywhere else	KBU	0	0	1	0.7%	1	0.7%	2	1.3%	7	3.5%
	BUU	0	0	2	4%	1	2%	0	0		

Note: 1. Fre = Frequency 2. % = Percentage 3. KBU = Kasem Bundit University,

4. BUU = Burapha University,

Of the 200 students who answered questions based on the eight factors which require certain level of Thai language speaking skills listed in the table above, the percentages can be summarized as follows:

1. Watching Thai movies and listening to Thai music: these two entertainment media are enjoyed by: KBU – 43 students [28.7%] with fair level of speaking skill. BUU – 13 students [26%] of the same level of speaking skills.

2. Having communication problems due to differences in culture: KBU – 47 students [31.3%] with fair level of speaking skills have met with this problem some of the time, compared to 4 students [2.7%] at BUU.

3. Visiting Thai temple: KBU – 39 students [26%] who speak Thai fairly well visit Thai temples on special occasions. BUU – the same is claimed by 5 students with equivalent language skills.

4. Feelings when surrounded by Thai people: KBU – 42 students [28%] with fair level of Thai language say they feel quite comfortable among Thai people, as do 12 students [24%] with the same competence in Thai at BUU.

5. The friendliness of Thai people: KBU – 63 students [42%] who speak Thai fairly well find that Thai people are very friendly, as do 15 students with the same level of spoken Thai at BUU.

6. The safety of Thai society: KBU – 52 [34%] students with fair level of Thai language consider Thailand a safe place which 12 students [26%] at BUU who speak the same level of Thai also agree.

7. Political stability: of those students who can speak Thai fairly well at both universities, 36 students [24%] at KBU and 17 students [34%] at BUU are of the opinion that the politically, the stability of Thailand is chaotic.

8. Willingness to stay on in Thailand after graduation: KBU – 52 students [34.7%] who speak Thai fairly well say that they would like to stay on. BUU – 17 students [34%] with equally good Thai express same level of willingness.

### 4.7.6 Length of stay in Thailand as an influencing factor on Chinese students' perceptions of Thai society and culture

**Table 4.31** Factors analyzing perception of Thai culture and society based on lengths of stay in Thailand at both KBU and BUU

Indicators	Less than 1 year		Over 1 year		Over 2 year		Over 3 year		Total		
	F	%	F	%	F	%	F	%	F	%	
<b>1. Participation in Thai festivals</b>											
Songkran Festival	KBU	15	10%	19	12.7%	16	10.7%	28	18.7%	106	53%
	BUU	2	4%	14	28%	5	10%	7	14%		
Loi Khatong Festival	KBU	41	27.3%	14	9.3%	10	6.7%	22	14.7%	116	58%
	BUU	10	20%	12	24%	3	6%	4	8%		
Other festivals	KBU	12	8%	1	0.7%	1	0.7%	1	0.7%	15	7.5%
	BUU	0	0	0	0	0	0	0	0		
<b>2. Willingness to marry Thai men or women</b>											
Yes, very much	KBU	4	2.7%	2	1.3%	0	0	12	8%	22	11%
	BUU	1	2%	2	4%	0	0	1	2%		
will think about it	KBU	22	14.7%	10	6.7%	7	4.7%	10	6.7%	62	31%
	BUU	4	8%	8	16%	4	8%	1	2%		
never think of it	KBU	24	16%	9	6%	7	4.7%	10	6.7%	66	33%
	BUU	6	12%	6	12%	1	2%	3	6%		
absolutely not	KBU	11	7.3%	7	4.7%	8	5.3%	7	4.7%	46	23%
	BUU	1	2%	5	10%	3	6%	4	8%		
<b>3. Attitudes and impressions about Thai people</b>											
kind	KBU	41	27.3%	13	8.7%	10	6.7%	25	16.7%	111	55.5%
	BUU	7	14%	8	16%	3	6%	4	8%		
friendly	KBU	52	34.7%	20	13.3%	15	10%	26	17.3%	145	72.5%



	BUU	10	20%	15	30%	2	4%	5	10%			
disciplined	KBU	9	6%	1	0.7%	4	2.7%	11	7.3%	28	14%	
	BUU	0	0	1	2%	1	2%	1	2%			
modest	KBU	42	28%	6	4%	8	5.3%	13	8.7%	89	44.5%	
	BUU	6	12%	8	16%	3	6%	3	6%			
snobbish	KBU	2	1.3%	2	1.3%	2	1.3%	2	1.3%	21	10.5%	
	BUU	0	0	6	12%	3	6%	4	8%			
<b>4. Safety of the society of Thailand</b>												
very dangerous	KBU	0	0	0	0	3	2%	0	0	7	3.5%	
	BUU	0	0	1	2%	1	2%	2	4%			
dangerous	KBU	8	5.3%	5	3.3%	4	2.7%	4	2.7%	33	16.5%	
	BUU	2	4%	4	8%	4	%	2	4%			
safe	KBU	44	29.3%	18	12%	14	9.3%	26	17.3%	127	63.5%	
	BUU	6	12%	14	28%	2	4%	3	6%			
very safe	KBU	3	2%	1	0.7%	0	0	6	4%	15	7.5%	
	BUU	2	4%	1	2%	1	2%	1	2%			
no idea	KBU	6	4%	4	2.7%	1	0.7%	3	2%	18	9%	
	BUU	2	4%	1	2%	0	0	1	2%			

Note the index: 1. Fre = Frequency 2. % = Percentage 3. KBU = Kasem Bundit University,

4 .BUU = Burapha University,

The percentages shown in the above table can be highlighted as follows:

1. Participating in Thai festivals: KBU – 41 students [27.3%] have stayed in Thailand over 3 years and have participated in the Songkran festival. BUU – 7 students [14%] with the same length of stay have also enjoyed Songkran. KBU- 41 students [27.3%] have stayed in Thailand less than a year, and have participated in the Loy Kratong festivals. BUU – 10 students [20%] with less than a year staying duration have also taken part in a Loy Kratong festivities.

2. Willingness to marry a Thai: KBU – 24 students [16%] who have stayed in Thailand less than a year state that they will never consider marrying a Thai. The same sentiment is shared by 6 students [12%] of BUU whose stay in Thailand is also less than a year.

3. Opinions on Thai character traits: Very friendly. By 52 students [34.7%] at KBU with less than a year's stay, and 10 students [20%] at BUU with the same length of stay; Very kind; By 41 students [27.3%] at KBU and 7 students [14%] at BUU who have less than a year's stay in Thailand. Very modest. By 42 students [28%] at KBU and 6 students at BUU who have stayed in Thailand less than a year. Disciplined. By 12% of students who have stayed over a year. Lastly, 6% of Chinese students who have stayed over 2 year and 8% of Chinese students who have stayed over 3 year consider Thai people snobbish.

4. Safety. KBU – 44 students [29.3%] with less than a year's stay think Thailand is a safe place to live. This opinion is shared by 6 students [12%] with the same length of stay at BUU.

#### **4.8 Interviewee's perceptions of Thai culture and society**

In this part, the interview data from the Chinese students pursuing higher education in Thai universities in Thailand has been applied to the questions for analyses in this thesis to determine the factors that have influenced the Chinese students' perceptions and any aspects of Thai culture and society that may have affected them.

Thailand's current social conditions and cultural products are posited to have been a major influence on the Chinese students' perceptions of their living and studying environment. How they perceive Thai culture and Thai society will be shown

below. The interviewees were asked direct questions to reveal their own perceptions of Thailand and its people. They were also asked to describe the factors which they believe influenced their perception and attitudes towards Thai culture and society. In addition, the Chinese students were asked what they think are Thai people's opinions of them, and their perceived relationships with Thai people themselves.

The main questions used when conducting the in- depth interviews were:

1. What was the first word in your mind when Thai or Thailand was mentioned before your first visit here?
2. Could you please tell me a little about your first impressions of Thailand when you arrived and spent some time here?
3. Based on your knowledge about Thailand, what is Thai culture to you?
4. What about Thailand that has impressed or surprised you the most after you came?
5. What do you like and dislike most about living in Thailand?
6. Based on your experience in Thailand, how do you define "Thainess"?
7. Have you noticed any typical cultural, social and human behavioral differences between Thailand and China? What are they?
8. Do these cultural, social and human behavioral differences between Thailand and China have any effects on you or your personal development? How?
9. What are Thai people like to you and what, in your view, are Chinese people like to Thai people?
10. How do you think of this cosmopolitan city of Bangkok compared to other cities in Thailand?

### **4.8.1 The ideal Thailand before first visit**

Thailand is attractive to millions of foreign visitors coming to live, work, study or settle each year. Foreigners find Thailand attractive because the Thai people are renowned for their relaxed friendliness and hospitality. The climate is also very attractive to people from cold places during wintertime and there are beautiful beaches and resorts to be enjoyed. For most of the overseas Chinese students in Thailand, their responses to the question of what they thought Thailand was like before their first visit are quite similar. Most of the students, both in KBU and BUU, can recall thinking that Thailand was not a big country, that it had fairly hot weather, that it had beautiful beach resorts, such as the famous Pattaya and Phuket. Some also recalled thinking that Thailand had a large variety of tropical fruit.

Moreover, Thailand in their mind before coming was a country with as long a history as China. However, they also have learned from TV news that there were some political instability and public order was poor, that there were problems with drugs and pornography. Mr. Ren, a fourth year student of BUU mentions that he thought Thailand was a small and underdeveloped country, just like the sub-provincial cities in Yunnan Province, but a mysterious place for him. He says that he was excited and happy when learned that he would be coming to Thailand to study. He anticipated a free life without parental supervision in a totally new environment. Furthermore, some of the students thought that Thailand had similar cultural characteristics to the Tai people in the region of Xishuangbanna in Yunnan Province, China.

#### **4.8.2 First impressions of Thailand after arrival**

The first reaction of the Yunnan Chinese students to this new world is bewilderment. On first landing on Thai soil, the Chinese students felt impressed that Bangkok Airport was big, clean and modern. However, with their arrival at the universities after having spent a few days in Thailand, they inevitably find that Thailand is hotter, more humid and noisier than they expected and the social order is unsystematic and Thais have a particular way of doing things. Most of them complain that there is no downtown, no city center and facilities and services are dispersed throughout the city. What is comforting to them is the university environment is more beautiful than they had expected. As Miss Chen, a fourth year student of KBU explains: Thailand has its modern side such as tourism and the service industry, but it is left behind in terms of modernization. Mr. Lu has been living and studying in BUU for three years and says that the distinct sign of Thailand is the absorption of external influences especially those of Chinese and Indian origins. It also very readily accepts westernization. Mr. Lu says one can easily find many countries' cultural characteristics in Thailand and lots of festivals from all over the world are celebrated in Thailand too.

Thai people have long prided themselves on their ability to pick and choose aspects from other cultures and make them their own. Mr. Duan, third year student of BUU, observes that Thailand, although influenced by Chinese, Indian and western cultures, still maintains an authentic Thai cultural characteristics. This makes Thailand a perfect tourist destination with a rich atmosphere of Buddhist culture, as seen in the unique construction of Thai temples enveloped with the spirit of Buddhism.

### 4.8.3 Great good impressions about Thailand

The Chinese students' image and first impressions of Thailand are not entirely positive. But the third impressions are often the best, and that is due to the positive traits of Thai people. Many Chinese students comment on the overall high national quality of Thai people, which they credit to Buddhism as the root. Mr. Zhu, a first year student of KBU says that what impresses him the most about Thailand is that Thai people are respectful, polite and peaceful, not only to foreigners but among themselves. Most notably to Chinese, coming from a country where public utilities are regularly vandalized, is the way Thai people comply with rules and regulations in the preservation of their environment. More interestingly, Mr. Zhu continues, Thai people always talk to each other in very low voice even in very noisy places or on a public bus. You can hardly hear them even when you're standing very close. Miss. Li, a second year student of KBU, believes that the high national quality and social morals are deeply held in the hearts of Thai people. She perceives and notes that whenever a Thai has to walk pass another, he or she always bends the body down while passing by to show others the respect. In addition, most of the Chinese students mention that Thai people drive politely and seldom honk the car horns. They are extremely impressed with this behavior because it is very difficult to find anywhere in China. To continue with the Chinese students' great impressions of Thailand, Mr. Huan, a third year student of KBU, comments that what impressed him most about Thailand is the tolerance and acceptance of homosexuals and transvestites in the Thai society. This is something which is definitely unacceptable in the society of China.

However, tolerance and acceptance are not always seen as positive. Mr. Wang, a first year student of BUU, comments that there are more transvestite and homosexual in Thailand than he had ever imagined, and that this is abnormal. He expresses his wonderment at what makes a man sexually attractive to another man. Moreover, Miss. Shi, a second year student of KBU, complains that the transportation

system of Thailand is terrible. There are too many cars on the city streets and they never seem to go anywhere. Buses are infrequent, it is almost impossible whenever one needs to go somewhere in a hurry. She mentions that at some junctions, the red light lasts for a hundred seconds but only five seconds are allowed for the green light. She thinks this is what causes traffic jam in Bangkok. She suggests that Thailand should learn the traffic control system from China because the traffic situation is much better there. Furthermore, even though Thai people are highly praised by Chinese students, but this doesn't include taxi drivers who seem greedy and ready to take advantage of others, as testified by many Chinese students who have been cheated by them.

#### **4.8.4 Thai culture to the Chinese students**

Culture is a broad term. For the purpose of this study, culture covers patterns of behaviors, attitudes and expectations which are common to a particular society. Thai people have a long history of openness towards other cultures, tolerance of cultural differences, and willingness to learn from the outside world. Historically, Thais have shown a readiness to borrow elements from other cultures; elements that fit the native culture and help meet human needs. Thai people adopted, adapted, and integrated a variety of cultural elements from the Indians, Chinese, Khmers, Burmese, Indonesians, and Malays and various features of the present Thai culture clearly reflect these borrowing processes. Mr. Lu, third year student of BUU, explains his understanding of Thai culture, that there is a unique Thai characteristic handed down throughout the country's history and expanded as needed. He cites examples of typical signs such as Thai people's special attachment to elephants, their greeting with the "Wai", smiling, eating rice with spoons and forks etc. Moreover, Mr. Wang, a fourth year student at KBU, believes that Thai culture, first of all, is a combination of Chinese culture and Buddhist culture and adjusted and modified by Thai imperial power to fit Thai people's needs. In addition, Mr. Ren, a fourth year student at BUU,

explains his understanding of Thai culture, that it is not a westernized culture, that it is more likely a cultural innovation resulting from the collision of Thai ways with the ways of the West.

#### **4.8.5 Likes and dislikes concerning Thailand**

From living and studying in a totally new environment, every Chinese student has experienced, felt, and touched the authenticity of Thailand. Unavoidably, these students have both been delighted and confronted by aspects concerning their host country. Most of the Chinese students are moved by Thai people's friendliness, warm hearts, politeness and high national quality as mentioned above. They are also thankful for the passions their Thai teachers have given to their education. Miss Chang, a first year student at KBU, notes that the higher education system of Thailand is brilliant. She prefers it to the Chinese system. In Thailand, the focus is not only on the theories but also on practicability. The educational system here is run according to an internationally accepted model. In China, students must pass examinations first to get the chance to attend universities which means that the student's future depends on the examinations. In Thailand, however, the first concern is the financial aspect. It is therefore not difficult to have good educational service in Thailand. For any students who would like to study abroad, Thailand is a good choice. Furthermore, the majority of Chinese students like Thai people's honesty, optimistic outlook, and the Thai life style. On the negative side, hot weather, mosquitoes and traffic conditions are most often cited, followed by Thai people relaxed attitude at work and with regards to time. In Thailand appointments are an approximate time at which to meet. Miss Jiang, second year student of KBU, says that Thai people usually will be at least half an hour late for any appointment. Mr. Wang, a fourth year students of KBU, finds that Thai people are self-centered and careless about other people's feelings and they lack a sense of responsibility.



#### 4.8.6 Thainess

Thainess, or *khwamphenthai*, is generally believed to describe the common nature or identity of Thais, although there is no official definition of Thainess. Some scholars claim that Thainess can only be defined contextually. In spite of the lack of clear definition of Thainess, Thais often seem to be concerned about what their identity is. For most of the Chinese students, however, this term Thainess is both familiar and strange for them. It is familiar for them because they feel, see and touch it every day in Thailand, but strange because no one can answer what it is exactly and the answers also are different, one from the other. Most often the Chinese students refer Thainess to the typical Thai characteristics, such as elephants, lady-boys, the “wai” greeting gesture, Thai traditional festivals, beach resorts and westernized Thai culture.

#### 4.8.7 Typical differences between Thailand and China

Because it is far from home, with the prospect of having to spend several years in a foreign country in pursuit of higher education, Chinese students find they must bridge the gap between the cultural and the personal. If they can adapt to the new environment, the differences between the two countries may not be so confronting, otherwise the cultural differences may cause a certain degree of trauma. Cultural differences have both negative and positive effects on their university lives. Without doubt, experiencing the differences between two countries is one of the benefits for coming to study in Thailand. The differences as perceived by the Chinese students are the government systems, religious beliefs, way of thinking, life style and attitudes towards life. For example, Miss Jiao, second year student of KBU, thinks that the obvious difference between Thailand and China is people’s characteristics. Thai people have very good temper. They don’t get angry easily. They have different

ways of thinking and dealing with things which might be influenced by the West. Moreover, although Chinese people also believe in Buddhism, the belief is not as pervasive as in Thailand where it greatly influences Thai people's thoughts and behavior. Furthermore, the national quality character of Thai people is on average higher than that of the Chinese. The rhythm of Thai life is slower, more leisurely, with plenty of time for leisure activities.

#### **4.8.8 Personal development affected by cultural differences**

As well as gaining knowledge, the Chinese students also acquire unforgettable experiences from living and studying abroad. Many claim that their lives have been changed in some ways by exposure to Thai people and culture. Mr. Lu says that through many university presentations and discussions, he is becoming more confident in dealing with problems and is also now able to think from different perspectives. Mr. Ren says that he learned a lot from Thai people, to be polite, kind and patient to others. Miss Li says that she has been influenced by Thai people's personal characteristics and has changed a lot since coming to Thailand. She says that she will never again speak loud or shout at someone as she used to, and she is willing to turn a warm heart to people who need her help. At the same time, these students also note that they are becoming more relaxed and intend to have free, cozy and relaxed life style as the Thai way.

#### **4.8.9 How Chinese students evaluate Thai people, and how they think Thai people evaluate them in return**

Mr. Ren explains that the interactions between Thais are unromantic and that friendship does not rely on a benefit-based relationship. Thai people can be at the two extremes of "good" and "bad", and dominant culture changes their value system.

Moreover, Thai people do not really trust each other. They have no real consideration for others and they really lack affections as brothers and sisters. He says, –Before coming to Bangkok, I really considered every Thai to be good and kind, but after being in Bangkok I realized that not every Thai is as good as I used to think. Bangkokians are less nice and kind than Thai people from other cities. I still consider that among the low class, Bangkokians are good. The middle class Bangkokians are less good, and the high class Bangkokians are totally different from the other social classes. Miss Huang mentions that Thai people drive fast but do things very slow and patiently.

When asked how they fare in the perception of Thais, most Chinese students think that on the negative side the Thais see them as rude, noisy, and undisciplined, whereas on the positive side, they are seen as punctual, smart, diligent and intelligent.

#### **4.9 Conclusion**

In this chapter, the data of the 200 completed questionnaires along with the interviews of the Chinese students from Kasem Bundit University and Burapha University are analyzed and the results presented by the researcher according to the research objectives and the research hypothesis in this study.

This chapter analyzed firstly the respondents' characteristics both in Kasem Bundit University and Burapha University. Secondly, the reliability of part 2 and part 3 in the questionnaire were tested and the content found valid. Thirdly, the motives of Chinese students on pursuing higher education in Thailand were investigated in relation to the primary reasons for studying, benefits and personal intentions whilst studying, future job prospects from studying, enjoyment and interests of studying and

their willingness to study in Thailand. Fourthly, the students' lives while studying abroad are studied in relationship to their living and studying environment, learning situation and their emotional responses toward Thai people in general. Fifthly, the Chinese students' attitudes towards Thai society and culture are observed in ten aspects which are 1. Length of stay in Thailand and attitudes. 2. Usage and efficiency in Thai language. 3. Preference of friends making; 4. Life in Thai universities. 5. Adaptive capabilities in Thailand. 6. Cross-cultural communication issues. 7. Social participations. 8. Attitudes and impressions toward Thai people. 9. Chinese students' perceived national and social conditions of Thailand. 10. Their perceived Chinese-Thai relations and willingness to stay in Thailand. Sixthly, the hypotheses based on the relationship between junior year and senior year, linguistic competence of Thai language speaking and students' lengths of stay in Thailand on perceptions of Thai society and culture were tested and investigated. Finally, the recorded data of the target interviewees' perceptions of Thai society and culture were analyzed and summarized in this research. The detailed results of the findings of this research will be concluded and presented in the next chapter.



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

## CHAPTER V

### CONCLUSION OF THE RESEARCH FINDINGS

The period of time covered in the study for this dissertation is the four years between 2006-2009. This is one of the most a turbulent time in Thai political history. 2006 saw the latest of Thailand's military coups, led by General Sonthi Boonyaratglin to oust the Thaksin Shinawatra government. The year 2007 witnessed the disbanding of a major political party found guilty of violating election laws. In the same year a general election was held ushering in the Samak Sundaravej's government, only for him to be found guilty of conflict of interest and replaced as Prime Minister by Somchai Wongsawat in 2008. That was also the year that the yellow shirt faction ran amok culminating in a week's closure of the Bangkok's international airport resulting in great chaos and international notoriety. By end of the year election fraud scandals forced Somchai Wongsawat to step down, and Abhisit Vejjajiva formed a coalition government with himself as the Prime Minister position. In 2009, Thaksin Shinawatra, now in living overseas, incited his followers, wearing red shirt to a continuous series of protest and demonstration against the Abhisit Vejjajiva's government.<sup>41</sup>

Against this background, it is no wonder that the majority of Chinese students in this study find the Thai political situation unstable, but not critical enough to make them feel unsafe living and studying here.

The researcher would like, in this last chapter of the dissertation, to point out a major cultural difference between Chinese and Thai people that would explain the Chinese students' comparatively calm acceptance of the upheaval in the Thai political arena. China, for many generations, has been governed autocratically by one ruling

---

<sup>41</sup> A chronology of events as reported in The Nation English newspaper. 17 September 2009.

party. The Chinese have learned to regard their government as an absolute authority, akin to their parents. As one does not criticize one's parents, right or wrong, so one does not criticize the government. Hence, Chinese people, unlike people in the free Thai society, are not voluble about political events even in their own country, and least of all when they are living as guests abroad.

## **5.1 Conclusion of the findings**

There are six parts to the conclusion and findings: demographic factors of Chinese students in Thailand; the primary motivations for pursuing higher education in Thailand; lives of students studying abroad in Thailand; attitudes to Thai society and culture; perceptions of Thai cultural norms and social behaviors at different phases and the last, a summary of interviews. Moreover, in order to achieve objectives of this research, the research questions were designed as followed:

1. What are the Yunnan Chinese students' objectives and interests in pursuing university education in Thailand?
2. What are those Chinese students' impressions and attitudes concerning Thai society and culture? How have they changed since they came to study here?
3. What have been the main social and cultural pressures on those Chinese students while pursuing their university education in Thailand?
4. What are the differences between Chinese students' perceptions of Thai cultural norms and Thai social behaviors at different phases of their stay in Thailand?

### **5.1.1 Demographic findings**

Descriptive statistics is based on the data collected from the Chinese students from Yunnan Province, China, pursuing higher education in Kasem Bundit University and Burapha University in Thailand. The result of the study shows the

demographic data of these Chinese students as follows:

- that the majority of Chinese students in KBU and BUU are male students, 20-23 years of age.
- that over half of these Chinese students are from Kunming, the capital city of Yunnan Province.
- that the majority of these Chinese students are first year and second year students.
- that the majority of them have stayed in Thailand less than 1 year, and the highest percentage of them are self-funding students.

### **5.1.2 Conclusion of the findings of the primary motivations for pursuing higher education in Thailand**

To summarize the data presented in Chapter 4, the main reasons for these Chinese students pursuing higher education in Thai universities are as follows:

- Thai universities are much easier to get into than universities in China due to different educational policies; for example, Chinese students who would like to go to universities in China must pass the entrance examinations to meet the strict admission standard scores. It is a fact that many students failed to meet this criterion.
- Most of the Chinese students studying in Thai universities come on the advice and suggestion of friends, families and teachers. Convenient geographic location between Yunnan and Thailand is another influencing factor.
- Cheaper tuition fees and expenses compared with European countries and the avowed “better educational quality” of Thai universities are also attractive to Chinese students studying in Thailand.

For the majority of the Chinese students, expanding knowledge, experiencing living and studying abroad, improving both their English and Thai language speaking skills while obtaining a Thai university degree are the major benefits and the fulfillment of personal intentions. Moreover, there are a number of students who regard Thailand as a buffer area or a springboard to go to another country for further study. The majority of the Chinese students consider that studying abroad and graduating from universities such as those in Thailand will really be helpful in finding better jobs in the future on returning to China.

During the time these Chinese students pursue their education in Thai universities in Thailand, most of them would like to make friends with Thai people and besides, a number of them state that they like Thailand and want to know more about it. The researcher finds, however, that while most of the students choose Thailand and come here willingly to study, other students come because they fail to overcome the difficulties of going to some other countries. There are also those who come solely because of parental pressure.

### **5.1.3 Conclusion of the findings regarding lives as students in Thailand**

In terms of Chinese students' living environment in Thailand, the results of this investigation show the following:

- that constant traffic congestion is the most difficult problem for the majority of the Chinese students in Thailand
- that pests such as mosquitoes, mice, cockroaches, even dogs add to the discomfort of daily life.
- difficulty in learning and speaking Thai is another problem for most Chinese students.



- that the two most frustrating cultural differences are the relaxed way of the Thais in getting things done, and the lack of general work efficiency.

On the brighter side, the majority of the students have no problem at all using public facilities, overcoming homesickness and adjusting to life in Thailand. They also find no difficulties in dealing with the work load as a student and adapting to the educational system of their universities, obeying and following the regulations of their universities.

In terms of living in the society of Thailand, the majority of the students feel at ease in the areas of getting help from Thai people when in need, making trustful Thai friends, and understanding Thai people's belief systems and religions. The other factors that Chinese students feel quite comfortable with are being able to identify Thai people's real emotions, understanding what Thai people think and making themselves understood by Thai people even though most of them do not really speak good and correct Thai.

#### **5.1.4 Conclusion of the findings of perception and attitudes towards Thai society and culture**

The majority of the Chinese students in this research have spent about one continuous year in Thailand at the time of the survey. Most of them indicate that they have planned to go home to China twice a year. When the university vacation is about over, most of them feel glad to get ready to come back to their universities in Thailand from China, but few of them however, feel depressed. What they miss the most when in Thailand is family and food back home. In the investigation, the results indicate that, when first arrived, most of the Chinese students basically could not speak Thai at all, and English was the first language to communicate with Thai people and Thai friends in the universities. However, need is a great influence, and after

spending a period of time in Thailand, most of the Chinese students can at present speak Thai fairly well, and Thai language is becoming their first language to communicate with Thai people. Many of them still insist however that although they speak better Thai now, they still sometimes have communication problems with Thai people. These Chinese students tend to live in groups. The majority of them naturally wish to have fellow Chinese students as roommates, most of their friends are still Chinese students and when in need, they would ask their Chinese friends for help first. Only when the friends fail, would they ask their teachers.

The majority of the Chinese students in this survey state that the life of a student abroad in Thailand, while pleasant on the whole, can sometimes be boring, not knowing what to do and where to go except to study. Cultural and linguistic misunderstandings are the major problems of their studying and living situations. They claim that on personal levels, they suffer emotional incompatibility while financial difficulties are the main problems in their families. When asked if they notice any changes after coming to study in Thailand in terms of personal development, the majority of students say that there are no obvious changes while some of them admit to having acquired new knowledge and maturity.

In this study, the researcher finds that most of the Chinese students have both Thai and English names for themselves in Thailand. As for food, most of them admit that Thai food is mostly delicious, but they still miss Chinese food due to the Chinese food in Thailand being expensive and not of authentic Chinese taste. Additionally, most of them occasionally enjoy watching Thai movies and listening to Thai music.

Many Chinese students have come to realize that it is not enough just to be able to speak some Thai, but it is also very important to understand something of Thai traditions and customs in order to avoid a lot of misunderstandings. Having lived in Thailand for a year, naturally more than half of them have participated in and

enjoyed Thai traditional Songkran festival and Loi Khatong festival, but they go to Thai temples only on special occasions and seldom celebrate and do the merit-making in temples on Buddhist days as much as Thai people do. This is because Buddhists in China are not required to perform such religious rites. Most of the Chinese students say they feel at ease among Thai people, although some say they still feel uneasy.

The Chinese students feel that Thai people can be at the end of two extremes, i.e. generally friendly, kind, modest and obliging, but also lacking in discipline, snobbish, insincere and sometimes stingy. Despite that, they are of the opinion that they would marry Thais if chances and conditions allow.

In terms of the social conditions of Thailand, the majority of the Chinese students indicate that Thailand is modern in some ways being in line with international norms, especially the tourism industry and the service industry, but this is true particularly of Bangkok and the coastal cities. However, Thailand is behind in the area of the traffic infrastructure, building technology, science technology and people's ideology. Thailand is a safe place to live in with beautiful beach resorts but the society is chaotic and in turmoil. As for Thai-Chinese relations, the majority of Chinese students agree that the relationship between Thailand and China has been very stable and productive and the two countries have maintained a close ties of friendship all through history, but this relationship relies on the political and diplomatic conditions. The majority of the students declare that the casual and free atmosphere of Thailand makes it very attractive to stay on indefinitely after graduation for personal development and future plans if there are good opportunities. Presently, however, decisions on whether or not to remain in Thailand could not be made due to the unknown and changing situations.

### **5.1.5 Conclusion of the findings of differences in perceptions of Thai society and culture at different phases**

This research seeks to prove the hypotheses that length of stay in Thailand, level of Thai speaking proficiency, and even the environment of different universities, contribute to the changing of Chinese students' perceptions of Thai society and culture. Tables 4.26-4.31 in Chapter 4 present the conclusive results supporting these hypotheses. In conclusion, some insights may be added:

1. Different academic year between the juniors [1<sup>st</sup> and 2<sup>nd</sup> years students] and the seniors [3<sup>rd</sup> and 4<sup>th</sup> years students]:

Generally, more senior Chinese students consider it necessary to learn about Thai culture, traditions and customs. They also visit Thai temples more often than the junior Chinese students. Conversely junior students participate in Thai festivals more frequently. Also more of them consider that Thai people are modest.

Senior students seem to be more familiar with Thai political upheavals and react to it more calmly than junior students, the majority of which consider that social and political stability of Thailand is in turmoil. Consequently more senior students consider Thailand safe and willing to stay longer after graduation in Thailand.

Thus it can be concluded confidently that the longer they experience Thailand, the more positive their perceptions of the country's culture and society.

2. Different level of Thai language speaking skills:

Without doubt, the findings make it very clear that as Thai speaking

skills improved, the Chinese students discover more positive attributes in all aspects of Thai culture and society, resulting in their being more at ease among Thai people and the higher degree of willingness to stay longer after graduation in the hope of further self and career development.

### 3. Difference in lengths of stay in Thailand:

It is evident that culture shock exists among Chinese students in their first year of stay, and tends to make them see more of the negative side of Thai society such as the lack of discipline in Thai people which seems to trouble them deeply. But as they have time to adjust and to familiarize themselves with the Thai ways, they become gradually more positive even to the extent of some third year students finding Thais disciplined.

## **5.1.6 Conclusion of the findings of interviews**

The qualitative and in-depth nature of this section of the study is best summarized in a number of short and concise points:

- elements that contribute to the negative image of Thailand are relaxed atmosphere availability of pornography and drug abuse, tolerance of homosexual and transvestites, and constant political upheavals tensions.

- factors that make Thailand attractive to visitors in general are beautiful beaches and resorts, and to Chinese students in particular, beautiful university campuses.

- Chinese students find higher education in Thailand attractive because admittance to universities is relatively easy, tuition fees are reasonable and the quality of education is high. Also, they are living a free and easy life style away from the restrictions at home.

- Even though Thainess is hard to define, Chinese students are impressed at the multi-cultural atmosphere of Thai life, deeply penetrated by Buddhist ways that endows the society with a lasting peace.

- while, in general, Chinese students admire the Thais for their politeness, kindness and many more good and positive characteristics, they also find some negatives that test their patience, a perceived laziness, relaxed pace in the working day and the low value placed on punctuality.

- Chinese students also find that Thais do not trust each other and do not form close friendships. Thailand is criticized for its traffic infrastructure which the Chinese students find to be a great hindrance to all aspects of progress.

## 5.2 Implications

This study captures the Chinese students' perceptions of Thai society and culture while living and studying in the universities of their host country –Thailand". Social and cultural norms may vary across time and institutions. The Chinese students who travel to Thailand for long-term academic study often prepare for travel alone. Cultural assimilation presents learners with important issues of intercultural discordance. Issues can be general or culture-specific. There are numerous ways to learn about other cultures such as: (a) examine culture-general vs culture-specific dimensions; (b) self-insight; (c) exposure to many cultures; (d) field trips; (e) intercultural sensitization; and (f) behavior modification training (Triandis, 1994).

Hofstede (1991) identified dimensions of culture differences as: (a) power and distance, related to social inequality between segments of the culture; (b) collectivism vs individualism, or the extent to which individuals are autonomous or dependent on a group; (c) femininity vs masculinity, or differences in gender roles; (d) uncertainty avoidance, or the extent to which members of a culture feel threatened by unknown situations; and (e) short-term vs long-term orientation, or values that are

focused on the present vs the future. An understanding of cultural differences in values is essential to a healthy cultural adjustment. A personal goal would be for individuals to reflect on their own communication patterns and expectations in relation to understanding and being understood. Learning language provides control and increases self-efficacy (Triandis, 1994). Environmental adaptations such as climate, living conditions, and variations in transportation can be anticipated. Alienation, separation, isolation, depression and loneliness can be threatening during cross-cultural experiences. Attitudes, beliefs and social customs reflect the values of culture. Values are a central theme of cross-culture analysis (Triandis, 1972) and can be defined in terms of sensitivity to some aspects of the environment. Hall (1959 & 1966) thought of values as proper behavior with respect to time, interpersonal distance and communication processes. Adjustment to attitudes and beliefs different from ones' own can be enabled by studying the host country's belief system (Gudykunst, 1996). Students can explore the host country's society and ways of life through multiple library and computer resources and by discussing cultural patterns with friends in university in Thailand. Self-analysis may include values clarification experiences that reduce culture shock by increasing awareness of personal beliefs and can aid in answering essential life questions, such as "why am I here? What is important to me to study here?". Insight into one's values and goals may ease adaptation to differing cultural viewpoints.

Compared to other cross-cultural travelers, students who study abroad are unique in that they must not only adapt to a new culture but function in an academic setting (Carlson, 1990 & Zimmerman, 1995).

### 5.3 Recommendation

Overseas Chinese students are the largest group among students from other countries studying in Thailand. In order to provide these Chinese students with high quality educational services and also to enable them to better adapt themselves to Thai society and help them to understand Thai culture better, the researcher would like to offer the following recommendations to the universities in Thailand: First, help Chinese students to improve their Thai Language proficiency. Second, organize ways and means for Chinese students to acquire Thai cultural and historical knowledge. Third, organize cross-cultural activities for students on a regular basis. Last, help resolve students' life, learning and emotional issues promptly.

In order for Chinese students to meet their academic goals, and to be able to serve the society and the community during their stay in Thailand, the researcher also offer the following recommendations to the students themselves: First, lay a solid English and Thai language foundation<sup>42</sup>. Second, cultivate an understanding of the social conditions in Thailand. Third, set clear study objectives. Last, adequate funding which is a necessity for graduating successfully. Moreover, students should design an alternate plan for after graduation and career launching and students can analyze their degree of openness to changes in academic plans before departure, and/or discuss possible outcomes with support persons and arrange ways to cope with changes in plans.

---

<sup>42</sup> Thai language learning should be a priority for Chinese students studying in Thai universities. The stress on Thai language learning for Chinese students is not without an ulterior motive. Apart from the immediate benefits of making life much more pleasant and enjoyable in Thailand, it will also improve these Yunnan students' job prospects immeasurably once they returned to China due to the developing economic relation between Thailand and Yunnan Province. Knowledge of English, once rare and precious, is now commonplace in China. Fluency in a third language is a positive plus in anybody's curriculum vitae.



## 5.4 Further Research

This research only covers the overseas Chinese students from Yunnan Province, China. Future research might include follow-up studies of other groups of Chinese students from other provinces or overseas students of other countries on the impact of an international experience on personal, cognitive, career, economic and cultural aspects of life. Research can be conducted six months to one year following graduation to determine short- range cognitive and psychosocial outcomes of the experience. Long-term research can focus on personal, social, cultural, economic and professional outcomes 1-2 years into the respondents' career.



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

## REFERENCES

### ภาษาไทย

- สำนักงานคณะกรรมการการศึกษาขั้นพื้นฐาน. 2008. เปิดโลกทัศน์การศึกษาไทยสู่สากล. โรงพิมพ์ชุมนุมสหกรณ์การเกษตรแห่งประเทศไทย: กรุงเทพมหานคร.
- สำนักงานคณะกรรมการอุดมศึกษา. 2008. การศึกษาวิเคราะห์นักศึกษาต่างชาติที่ศึกษาในสถาบันอุดมศึกษาสังกัดสำนักงานคณะกรรมการอุดมศึกษา. กระทรวงศึกษาธิการ: 2551 กรุงเทพมหานคร.
- สำนักงานเลขาธิการสภาการศึกษากระทรวงศึกษาธิการ. 2549. บทบาทไทยในความร่วมมือกับองค์การระหว่างประเทศด้านการศึกษา. กระทรวงศึกษาธิการ: กรุงเทพมหานคร.
- หน่วยงานต่างประเทศ. 2551. ความร่วมมือทางวิชาการระหว่างสถาบันอุดมศึกษาไทยกับสถาบันอุดมศึกษา. กรุงเทพมหานคร.

### English

- Abbott Malcolm, Ma Xiaoying. *Chinese students and the higher education market in Australia and New Zealand*. Occasional paper No. 7. [Online]. 2006. Available from: [http://www.crie.org.nz/research\\_paper/M.Abbott\\_OP7.pdf](http://www.crie.org.nz/research_paper/M.Abbott_OP7.pdf). [Jan. 2010]
- Academic Cooperation Association. 2005. *China Country Report*. A study carried out by the Academic Cooperation Association.
- Academic Cooperation Association 2005: *Perceptions of European higher education in third countries*. A study carried out by the Academic cooperation Association. China Country Report, prepared for the Academic Cooperation Association by the Netherlands Education Support Office Beijing.

Kenneth, Perry Landon. 1972. The Chinese in Thailand. In Amyot, J. (ed.). *New York The Chinese and The National Integration in Southeast Asia*. Chulalongkorn University Institute of Asia Studies.

Anderson, E. 2000. Beyond homo economics: new developments in theories of social norms. *Philosophy and Public Affairs* 29 (Spring): pp. 170-200.

*ASEAN declaration on cultural heritage, 2000*

Beek, Steve Van, ed.1983. His Wit and Wisdom. *Writings, Speeches and Interviews*. Bangkok: Duang Kamol.

Blanchard, Wendell. 1957. *Thailand: Its People Its Society Its Culture, Country Survey Series*. HRAF Press. New Haven.

Bun, Kwok Bun and Tong Chee Kiong. 1993. "Rethinking Assimilation and Ethnicity: The Chinese in Thailand." *International Migration Review* 27:1.

Burnard Philip and Naiyapatana Wassana. 2004. Culture and Communication in Thai Nursing: A report of an ethnographic study, *International journal of nursing studies* 41: 755-65.

Carl E. Blandford. 1992. *Chinese Churches in Thailand*. Bangkok: Suriyaban Press

Carlson, J., Burn, B., Useem, J., & Yachimowicz, D. 1990. *Study abroad: The experience of American undergraduates*. New York: Greenwood Press.

Charles Ryder Dibble. 1961. *The Chinese in Thailand Against The Background of Chinese-Thai Relations*. Syracuse University. Michigan.

China Radio International. 1998. *Cultural Background of China: Folk Customs*. Word Publishing corporation Beijing.

- Chorprakarn, Prakob. 1975. *Thai-Chinese Relations*. Bangkok: Bandarnsarn.
- Cohen, L., Manion, L., and Morrison K. 2000. *Research Method in Education*. London: Routledge Falmer.
- Coughlin, Richard James. 1960. *Double identity: the Chinese in modern Thailand*. Hong Kong: Hong Kong University Press.
- Coughlin, Richard James. 1953. *The Chinese in Bangkok: A Study of Cultural Persistence*. Ph.D. diss., Yale University.
- Dalad Lomatawekul. 1970. Thesis. *Ethnic Identification of the second generation Chinese in Thailand*. Journal of Cross-Cultural Psychology, Chulalongkorn University, Bangkok, Thailand.
- Disaphol Chansiri. 2006. *Overseas Chinese in Thailand: A Case Study of Chinese Emigres in Thailand in the Twentieth Century*. Tufts University.
- Garten, Jeffrey E. 1998. *The Big Ten: The Big Emerging Markets And How They Will Change Our Lives*. Basic Books Pree.
- Grace, George W. 1987. *The Linguistics construction of Reality*. London: Croom Helm.
- Gudykunst, Guzley, & Hammer. 1996. Designing intercultural training. In D. Landis & R. Bhagat, *Handbook of intercultural training* (2nd ed.). Thousand Oaks, CA: Sage Publications, Inc.
- Guskin, Alan Edward. 1968. *Changing Identity: The Assimilation of Chinese in Thailand*. Ph.D. diss., University of Michigan.
- G. William Skinner. 1957. *Chinese Society in Thailand: An Analytical History*. Ithaca: Cornell University Press.

- Hanks, Lucien M. 1962. Merit and Power in the Thai Social Order. *American Anthropologist* 64: p1247-1261.
- Hofstede, G. and M.H. Bond. 1988, The Confucius Connection: From Cultural Roots to Economic Growth. *Organizational Dynamics* 16 (4): 5-12.
- Hofstede, G. 1980. *Culture's consequences: international differences in work-related values*. Newsbury Park, CA: Sage Publications.
- Hofstede, G. 1991. *Cultures and Organizations: Software for the Mind*. McGraw Hill, London
- Hofstede, G. 1996. *Cultures and organizations, software of the mind: Intercultural cooperation and its importance for survival*. New York: McGraw-Hill.
- Jiang Dan, Yang Xiaojing. 2007. –An Analysis on the Present Situation and Policies on the Security of Chinese Students Abroad” in the article of The Report on the Development of Chinese Talents (in Chinese), Chinese Academy of Social Sciences.  
[http://www.china.com.cn/education/zhuanti/07rcfzbg/2007-06/05/content\\_8346579.htm](http://www.china.com.cn/education/zhuanti/07rcfzbg/2007-06/05/content_8346579.htm).
- Jirawat Wongswadiwat. 1973. Thesis *The psychological assimilation of Chinese University students in Thailand*. University of Illinois.
- Kasikornbank. 2005. *From the Yellow River to the Chao Phraya River*. Bangkok.
- Kenneth Perry Landon. 1973. *The Chinese in Thailand*. Russell & Russell, A Division of Atheneum Publishers, INC. p102-112.
- Kijpoonphol, Wachiraporn. December 31, 2008. *An Investigation of Difficulties Related to Listening Comprehension: A Case of University Students NIDA Language and Communication*. Journal Vol 13 No 13.

- K. P. Parboteeah, J. W. Bronson & J. B. Cullen. 2005. *Does National Culture Affect Willingness to Justify Ethically Suspect Behaviors?: A Focus on the Globe National Culture Schem.* International Journal of Cross Cultural Management.
- Kroeber, A. L. & Kluckhohn, C. 1967. *Culture: A critical review of concepts and definitions.* New York: Vintage Books.
- Lee, S. Y. 1961. *Double Identity, the Thai Chinese.* Far Eastern Economic Review.
- Luna, D. & Gupta, S.F. 2001. An integrative framework for cross-cultural consumer behavior. *International Marketing Review*, 18(1), 45-79.
- LeCompte, M. and Preissle, J. 1993. *Ethnography and Qualitative Design in Education Research.* London: Academic Press Ltd.
- Literacy Co-ordination Office of Yunnan Province & L. Tian, J. Li, K. Zhang, P. Guest. 2007. "Women's status, institutional barriers and reproductive health care: A case study in Yunnan, China". *Health Policy* 84 (2): p284–297.
- Malinowski, B. 1998. *A scientific theory of culture and other essays.* (3rd ed.). Frankfurt, Germany: Suhrkamp.
- Marisa Kotani. 2002. *The Changing Role of Chinese Language Schools in Thailand Before and After the 1990s.* Master thesis, Chulalongkorn University.
- Neher, Clark D. 1987. *Politics and Culture in Thailand.* Ann Arbor: Centre for Political Studies, Institute for Social Research, University of Michigan.
- Niels Mulder. 1997. *Thai Images: The Culture of The Public World.* Silk Books.
- Nisbet, J. and Watt, J. Bell, T., Bush, A., Fox, J., Goodey and S. Goulding (Eds.). 1984. *Case study: conducting small-scale investigations in educational management.* London: Harper and Row.

- Nyantalo. 1956. *Buddhist Dictionary. Manual of Buddhist Terms and Doctrines*. Colombo: Colombo, Frewin.
- Oded Shenkar, and Simcha Ronen, ed. 1987. *Entrepreneurship in a Planned Economy: The Case of the People's Republic of China*. Center for Entrepreneurial Studies, New York University.
- Phodisita, Chai. 1985. *The Study of World View. Traditional and Changing Thai World View*. edited by Chulalongkorn University Social Research Institute. Bangkok: Chulalongkorn University Press.
- Preecha Kuwinpant. 2002. *Thai Society and Culture*. Graduate School of International Development, Nagoya University.
- Quadripartite Meeting. 2001. *Chiang Rai-Kunming via Lao PDR Road Improvement Proje*. Greater Mekong Sub-region Bangkok, Thailand.
- Recommendations on Statistics of International Migration*. 1998. Revision 1, Statistical Papers, Series M, No. 58, United Nations, New York, Glossary.
- Richard Coughlin. 1960. *Double Identity: The Chinese in modern Thailand*. Hong Kong: Hong Kong University Press.
- Richads. K. 2003. *Qualitative Inquiry in TESOL*. Hampshire: Palgrave Macmillan.  
<http://news.alibaba.com/article/detail/business-in-china/100085681-1-province-introduction-china%253A-yunnan.htm>.
- Sampheng: *Bangkok's Chinatown inside out*. Institution of Asia studies Chulalongkorn University.
- Saroja Dorairajoo 2009, Peaceful Thai, Violent Malay(Muslim): A Case Study of the 'Problematic' Muslim Citizens of Southern Thailand. *The Copenhagen Journal of Asian Studies* 27(2).

- Segall, M.H., Dasen, P.R., Berry, J.W., Poortinga, Y.H. 1999. *Human Behavior in Global Perspective: An Introduction to Cross-Cultural Psychology*, 2 ed. Simon & Schuster, MA
- Sekaran, U. 1992. Research methods for business: a skill-building approach. *Distribution management* 22 (1): pp. 12-19.
- Shweder, R.A. & Levine, R.A. 1984. *Culture theory: Essays on mind, self, and emotion*. New York: Cambridge University Press.
- Simmonds, E.H.S. 1959. Chinese Society in Thailand: An Analytical History; Leadership and Power in the Chinese Community of Thailand. In *Bulletin of School of Oriental and African Studies*, University of London.
- Sing Keow Hoon-Halbauer. 1999. Managing Relationship Within Sino-Foreign Joint Ventures. *Journal of World Business* 34.
- Silpakorn Bureau. 1978. *Thai-Chinese Relations*. Bangkok: Silpakorn.
- Sippanondha Ketudat. 1990. *The Middle Path For The Future Of Thailand: Technology in harmony with culture and environment*. Hawaii: Institute of Culture and Communication East-West Center Honolulu.
- Sivaraksa, Sulak. 1993. *The Crisis of Siamese Identity*. National Identity and its Defenders, edited by Craig J. Reynolds. Chiang Mai: Silkworm Books.
- Sivaraksa, Sulak. 1994. A Buddhist Vision for Renewing Society. Collected articles by a concerned Thai intellectual. Bangkok: Thai Inter-Religious Commission for Development.
- Skinner, G. William. 1957. Chinese Assimilation and Thai politics. *The Journal of Asian Studies*.



- Skinner, G William. 1961. *Leadership and Power in the Chinese Community of Thailand*. New York: Cornell University Press.
- Skinner, G William. 1973. *Mordent Chinese Society: An Analytical Bibliography*. Stanford: California University Press.
- Sohumrum, Tiparat. 1966. *The Psychological Assimilation of the Second-Generation Chinese in Thailand*. Master thesis, Chulalongkorn University.
- Srnka, K. J. 2004. *Culture's role in marketers' ethical decision making: An integrated theoretical framework*. *Academy of Marketing Science Review*, 1, 1-32.[Online]. Available from: <http://www.amsreview.org/articles/srnka01-2004.pdf> . [February 12, 2004]
- Thai-Chinese Relationship: *A Decade of Friendship 1975-1985*. 1985. Bangkok: Thammasart University press,
- Triandis, H. C. 1972. *The analysis of subjective culture*. New York: Wiley-Interscience, A division of John Wiley & Sons, Inc.
- Triandis, H. C. 1994. *Culture and Social Behavior*. New York: McGraw-Hill, Inc.
- Triandis, H. C., & Suh, E. M. 2002. *Cultural influences on personality*. *Annual Review of Psychology*, 53 (1): pp. 133-160.
- Yanan Ju. 1996. *Understanding China: Center Stage of the Fourth power*. New York: State University of New York Press.
- Ying Fan. 1995. *Chinese Cultural Values and Entrepreneurship: A Preliminary Consideration*. Paper Presented at: The Sixth Endec World Conference On Entrepreneurship. Durham University Business School UK
- Yunnan Economic and Social Development Report*. 2006.

William E. Arnold, James C. McCroskey, Samuel V. O.Prichard. 1967. *The Likert-type scales*. Today's Speech, p 31-33.

Zimmerman, S. 1995. Perceptions of intercultural communication competence and international student adaptation to an American campus. *Communication Education* 44(4): pp. 321±335.



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย



## APPENDICES

ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย



**Appendix A: Questionnaire in English**

ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

**Dear Chinese students:**

I am a student of MA from Chulalongkorn University. This questionnaire was designed as the partial fulfillment of MA thesis. This questionnaire is also proposed to obtain the information under the topic of “Chinese students’ perceptions of Thai society and culture in Thai universities in Thailand”. All information is for academic purpose only. Your kind cooperation in responding to all the items shown in this questionnaire would be highly appreciated!

**Part one: Screening Questions** (please tick “✓” your selection in the box and complete the statement in the blank space)

1. Gender:      Male            Female
2. Age.....
3. City and Province you are from in China.....
4. Currently, I am a    first year,    second year,    third year,    fourth year student  
of .....University.
5. How long have you been in Thailand?  
 less than 1 year    over 1 year    over 2 years    over 3 years
6. Have you visited or lived in any other country rather than Thailand?  
 yes, which country.....            No
7. Do you have any working experience in Thailand?  
 Yes, what kind of work.....; For how long.....    No
8. When did you arrive in Thailand for the first time?  
.....month.....year
9. What type of student are you in the university?  
 Self-funding    exchange student    scholarship    government supported
10. What kind of accommodation do you have?  
 dormitory on campus    dormitory off campus    home-stay    rented apartment

### Part two: personal data about you

This part focuses on the factors that affect your intention studying in Thailand. Check the response that best describe your opinion for each item. Please tick "✓" only one response for each statement.

Degree of Agreement: 1=Strongly Disagree, 2=Disagree, 3=Neutral, 4=Agree  
5=Strongly Agree

Items	Strongly Disagree 1	Disagree 2	Neutral 3	Agree 4	Strongly Agree 5
1. Education in Thailand is better in quality than in China.	1	2	3	4	5
2. Suggested coming studying here by teachers, friends and family.	1	2	3	4	5
3. Geographic location is closer and more convenient to come here.	1	2	3	4	5
4. Easier to get into Thai universities.	1	2	3	4	5
5. Tuition and living expanses are much cheaper than in other countries.	1	2	3	4	5
6. Studying here can improve both my English and Thai languages.	1	2	3	4	5
7. Interested in the courses that Thai universities offer to the students.	1	2	3	4	5
8. Obtain a Thai academic degree.	1	2	3	4	5
9. Expand my knowledge.	1	2	3	4	5
10. Take Thailand as springboard to go to another country for further study.	1	2	3	4	5
11. Experiencing living and studying abroad.	1	2	3	4	5
12. Have a free life here.	1	2	3	4	5
13. Find a job here after graduating.	1	2	3	4	5
14. Helpful to find a better job in China.	1	2	3	4	5
15. Love this place and want to know more about it.	1	2	3	4	5
16. I am interested in Thai culture and society.	1	2	3	4	5
17. Making friends with Thai people.	1	2	3	4	5
18. No choice, because of varieties of difficulties to go to other countries.	1	2	3	4	5
19. No idea, I was forced to be here by my parents.	1	2	3	4	5
20. Other reasons:					

### Part three: University life in Thailand

Please read the items carefully and tick "✓" only one response according to the degree of difficulties you have met.

Degree of Difficulties: 1= No problem at all, 2= Tolerable, 3= Difficult, 4= Very Difficult, 5= Extremely Difficult

Items	No Problem 1	Tolerable 2	Difficult 3	Very Difficult 4	Extremely Difficult 5
1. Living environment	1	2	3	4	5
2. Weather resistance	1	2	3	4	5
3. Traffic problems	1	2	3	4	5
4. Offence of mosquito, dogs and other kind of animals	1	2	3	4	5
5. Overcome homesickness	1	2	3	4	5
6. Usage of public facilities	1	2	3	4	5
7. Getting used to the education system in Thai universities	1	2	3	4	5
8. Following the regulations of your university	1	2	3	4	5
9. Work load in your studies	1	2	3	4	5
10. Thai language learning and speaking	1	2	3	4	5
11. Make yourself understood by Thai people	1	2	3	4	5
12. Understanding what Thai people think	1	2	3	4	5
13. Understanding Thai people's belief systems and religion	1	2	3	4	5
14. Be able to identify Thai people's real emotions	1	2	3	4	5
15. Get help of Thai people when in need	1	2	3	4	5
16. Make a trustful Thai friend	1	2	3	4	5
17. Thai 's work efficiency	1	2	3	4	5
18. Slow system of Thai people	1	2	3	4	5

**Part four: Observations and attitudes to Thai society and culture**

Please read the questions carefully and tick “✓” the most appropriate answer in the boxes according to your real situation. If you select the answer “other”, please specify.

1. How long have you been living in Thailand for this time since you came back from China?  
 3 months     3-6 months     6-12 months     over 1 year
2. How often do you go back home?  
 once a year     twice a year     once every 2 years     not yet
3. What do you miss most at home?  
 Food     climate     friends     family     other.....
4. How did you feel when you were about to come back to Thailand from your vacation at home in China?  
 rejuvenated     glad to be back to Thailand     depressed     other.....
5. When you came first time, could you speak Thai?  
 fluently     good     faire     only a little     No, not at all
6. What languages do you speak most of the time with your friends in university?  
 Chinese     Thai     English     other.....
7. What languages do you speak most of the time with Thai people out of university?  
 Chinese     Thai     English     other.....
8. If you speak Thai, how well do you speak it?  
 fluently     good     faire     only a little
9. Have you ever found communication a problem due to language difficulties?  
 yes, often     yes, sometimes     no, not often     never
10. What nationality of student do you wish to live with as your roommate?  
 foreign student     Thai student     Chinese student     does not matter
11. Most of your friends here in Thailand are  
 Foreign friends     Thai friends     Chinese friends     others.....
12. When you are in need of help, who will you think of first to ask for help?  
 Thai friends     Chinese friends     teachers     make a call to your family



13. How would you describe your life here?  
difficult    boring    average    happy    other.....
14. If your life is not that good in here, what makes it problem? (Check any that apply)  
university    financial difficulties    emotional/personal incompatibility  
cultural/linguistic misunderstanding    other, please state.....
15. Do you think you have changed after you came to study here?  
No at all    not obvious    yes, changed a lot, in what ways.....
16. Do you have .....?  
English name    Thai name    both    only Chinese name
17. What do you think of Thai food?  
very delicious    delicious, but Chinese better    can be eaten    hard to say
18. Do you listen to Thai music and watch Thai movies? How often?  
yes, often    yes, sometimes    no, not often    never
19. Have you ever found communication a problem due to differences in culture?  
yes, often    yes, sometimes    no, not often    never
20. How necessary do you think to learn about Thai culture, traditions and customs while studying in Thailand?  
Absolutely necessary    as necessary as Thai language    somewhat necessary    not absolutely necessary    not necessary at all
21. Which Thai festivals and customs have you ever attended and participated in?  
Songkran Festival    merit-making in the temple on Buddhist holy days  
Loi Khatong Festival    other.....
22. Have you ever been to Thai temples and prayed to the Buddha?  
Yes, very often    Yes, only on special occasion    Yes , but rarely    never
23. If you are surrounded by many people who are all Thai, how do you feel?  
very comfortable    feel good    a little uncomfortable    very uneasy
24. If you had your choice, are you willing to marry a Thai after you graduated?  
Yes, very much    will think about it    never think of it    absolutely not

25. What are your impressions about Thai people? (Check any that apply)

- kind       friendly       generous       considerate       disciplined  
 modest       obliging       inimical       selfish       snobbish       stingy  
 obstinate       double-faced       lack of discipline       arrogant

26. Is Thailand a modernized country?

- Yes, very modern       yes, somewhat modern       no, not really       no,  
 backward country, in what ways.....

27. Please indicate the degree of safety of Thai society as you felt or experienced.

- very dangerous       dangerous       safe       very safe       no idea

28. How do you feel about the national social and political stability in Thailand?

- panic       out of order       good       very stable and disciplinal

29. Do you think the relationship between Thailand and China and the relationship between Thai people and Chinese people have been very cordial and both two countries have maintained a bond of friendship all along?

- Completely agree       yes, but under some conditions       not really       disagree

30. As Thailand is known for being “free land”, do you think Thailand is worthwhile to stay any longer after you graduate?

- no, cannot wait to go home       somewhat worth to stay longer       good to stay  
 not preparing to go anywhere else

Are you willing to give details or be interviewed?

- No  
 Yes, Name \_\_\_\_\_

Telephone \_\_\_\_\_

**Thank you very much for your time to complete this survey!!!**



**Appendix B: Questionnaire in Chinese**

ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

## 调查问卷

各位中国同学：  
你们好！

我是朱拉隆功大学人文与社会学院泰研究专业的一名在读中国留学生，此问卷是为完成硕士毕业论文而设计，其目的是以泰国大学的在校中国留学生为例来揭示他们在泰留学期间，对泰国社会及泰文化的感知度。本调查不记名，所得的资料仅供学术使用，请放心填写。您的帮助是本研究成功的关键，万分感谢你的支持！

### 第一部分：基本信息

请根据您的个人情况在选项前的“□”内打勾“√”，并在空格处作答。

1. 性别：     男     女
2. 年龄： .....
3. 您来自于中国的省份及城市.....
4. 目前，我是一名.....大学的一年级，二年级，三年级，四年级 学生。
5. 您在泰国的时间：
  - 不到1年     1年以上     2年以上     3年以上
6. 除了泰国，是否还到过或在其它国家居住过？
  - 是，哪个国家.....     否
7. 是否在泰国有过工作经历？
  - 是，什么工作？ .....做了多久？ .....     否
8. 你第一次到达泰国的时间？
  - .....年.....月
9. 在你就读的大学里，你是属于以下哪种类型的学生？
  - 自费生     交换生     奖学金获得者     政府保送
10. 您现在居住的住宿种类？
  - 校内宿舍     校外宿舍     寄住在别人家里     出租公寓

## 第二部分：个人情况

这一部分是关于您来泰国上学的原因和目的。根据您的同意程度在问题右边的数字上打勾“√”，每个问题只选择一项。

以下表格中：1=完全不同意； 2=不同意； 3=一般； 4=同意； 5=完全同意

问 题	完全不同意 1	不同意 2	一般 3	同意 4	完全同意 5
1. 泰国的教育体制比国内的好。	1	2	3	4	5
2. 来自家庭、老师、朋友的建议。	1	2	3	4	5
3. 地理位置比较近，旅途方便。	1	2	3	4	5
4. 进泰国的大学比进中国大学要容易。	1	2	3	4	5
5. 学费和生活费比在其它国家要便宜得多。	1	2	3	4	5
6. 能提高我的泰语能力和英语能力。	1	2	3	4	5
7. 泰国大学开设的课程很吸引我。	1	2	3	4	5
8. 取得泰国的学位。	1	2	3	4	5
9. 扩展自己的知识面。	1	2	3	4	5
10. 以泰国为跳板，毕业后到其他国家继续深造。	1	2	3	4	5
11. 体验留学生活。	1	2	3	4	5
12. 在这里享受一段自由的生活。	1	2	3	4	5
13. 毕业后能找到一份好的工作	1	2	3	4	5
14. 对以后回国找到一份好工作很有帮助。	1	2	3	4	5
15. 非常喜欢泰国，想要了解有关泰国更多的东西。	1	2	3	4	5
16. 对泰国的社会文化比较感兴趣。	1	2	3	4	5
17. 和泰国人交朋友。	1	2	3	4	5
18. 没办法，因为去其它国家存在着各种各样的困难和问题。	1	2	3	4	5
19. 不知道，我是被父母逼来的。	1	2	3	4	5
20. 其它原因：					

### 第三部分：泰国的留学生活情况

请仔细阅读以下选项，根据您遇到的真实情况在问题右边的困难度的数字上打勾“√”，每个问题只选择一项。

以下表格中：1=没有困难； 2=可以忍受； 3=难； 4=困难较大； 5=非常困难

问 题	没有困难 1	可以 忍受 2	难 3	困难较大 4	非常困难 5
1. 周围生活环境。	1	2	3	4	5
2. 天气的适应。	1	2	3	4	5
3. 交通问题。	1	2	3	4	5
4. 对蚊虫、狗和其它动物的侵扰。	1	2	3	4	5
5. 克服想家的情绪。	1	2	3	4	5
6. 公共设施的使用。	1	2	3	4	5
7. 适应泰国大学的教学方式。	1	2	3	4	5
8. 遵守泰国大学的规章制度。	1	2	3	4	5
9. 学校的作业量及完成情况。	1	2	3	4	5
10. 学习和使用泰语。	1	2	3	4	5
11. 对泰国人表达自己的看法和观点。	1	2	3	4	5
12. 明白和理解泰国人的想法。	1	2	3	4	5
13. 理解泰国佛教及泰国人的信仰。	1	2	3	4	5
14. 能够识别泰国人的真情实感与客套。	1	2	3	4	5
15. 当需要时，能够及时得到泰国人的热情帮助。	1	2	3	4	5
16. 交到一个可以信任的泰国朋友。	1	2	3	4	5
17. 泰国人的工作效率。	1	2	3	4	5
18. 泰国人的慢性子。	1	2	3	4	5

## 第四部分：对泰国社会和文化的观察及态度

请仔细阅读以下问题，根据您的真实情况在选项前的“□”内打勾“√”，如果您选择的选项是“其它”请给出您的具体答案。

1. 您此次从中国来到泰国，连续居住了多长时间？  
 3个月       3-6个月       6-12个月       一年以上
2. 您多长时间回一次家？  
 一年一次       一年两次       两年一次       还没有回过家
3. 您最想念家乡的什么？  
 食物       天气       朋友       家人       其它.....
4. 当您的假期结束，准备从中国再一次回到泰国的时候，您的心情是怎样的？  
 精神焕发       很高兴能回到泰国       非常沮丧       其它.....
5. 当您第一次来到泰国的时候，您会说泰语吗？  
 非常流利       很好       一般       会一点点       一点都不懂
6. 在大学里，您和您的同学、朋友通常用什么语言交流？  
 中文       泰语       英语       其它.....
7. 在校外，您通常用什么语言和泰国人交流？  
 中文       泰语       英语       其它.....
8. 如果您会说泰语，那您的泰语水平达到了什么水平？  
 非常流利       很好       一般       会一点点
9. 您是否因为语言障碍，交流上经常出现困难和问题？  
 是，经常       是，有时候       不，很少       从不
10. 您最希望您的室友是哪一个国家的学生？  
 欧美学生       泰国学生       中国学生       其它.....
11. 您在泰国的大部分朋友都是...？  
 欧美朋友       泰国朋友       中国朋友       其它.....
12. 当您遇到紧急情况需要帮助时，谁是您最先想到求助的人？  
 泰国朋友       中国朋友       老师       打电话给家人
13. 您对您在泰国的生活是怎样评价的？  
 非常艰辛       无聊       一般       很快乐       其它.....

14. 如果您在泰国的生活不是那么如意，那么是什么主要因素导致的呢？（多选题）  
 学习上的问题       经济问题       思想、情感问题  
 文化、语言上的差异和误解       其它，请阐述.....
15. 自从您来到泰国上学后，您觉得您自己变了吗？  
 一点没变       不太明显       是，改变了很多，在哪些方面.....
16. 您有外文名字吗？  
 英文名       泰文名       英文名和泰文名       只有中文名
17. 您觉得泰国菜怎么样？  
 非常可口       好吃，但是中国的更好       勉强还能吃       不好回答
18. 您经常听泰国音乐、看泰国电影吗？  
 是，经常       是，有时候       不，很少       从不
19. 您是否因为文化差异，交流上经常出现困难和问题？  
 是，经常       是，有时候       不，很少       从不
20. 您是否认为在泰国留学期间，对泰国的文化传统和风土人情的学习是有必要的？  
 绝对必要       和学习泰语一样有必要       似乎有点必要  
 不是很有必要       根本没必要
21. 您曾经参加过下列哪些泰国的节庆习俗？  
 宋干节（泼水节）       佛教节日到寺院捐功德、做善事  
 水灯节       其它.....
22. 您是否去过泰国寺院，拜过佛？  
 是，经常       是，但只在特殊时间、场合下       是，但极少去       从不去
23. 如果您周围全是泰国人而只有您一个中国人，你的感觉是怎样的？  
 非常舒服       没什么，感觉很好       有点不舒服       非常不自在
24. 如果您可以选择的话，完成学业后您愿意和泰国人结婚吗？  
 是，我愿意       我会考虑       从没想过       绝对不愿意
25. 您对泰国人总体的印象如何评价？（此题为多选题）  
 善良       友好       慷慨大方       体贴关心       循规蹈矩       乐于助人  
 谦虚       有敌意       自私自利       势利       吝啬小气       顽固倔强  
 当一套，背一套       散漫，缺乏纪律性       骄傲自大
26. 您觉得泰国是一个现代化国家吗？  
 是，非常现代化       是，还算现代化       不，不见得  
 不，是一个落后国家，比如在哪些方面落后.....



27. 根据您在泰国的切身体验，您觉得泰国社会的安全程度如何？  
 非常危险  危险  安全  非常安全  不知道
28. 您如何看待泰国社会和政治现状？  
 非常混乱  混乱  稳定  非常稳定，有条不紊
29. 你是否同意中泰两国和中泰人民之间一直以来都保持着永恒不变的真挚的友谊关系？  
 完全同意  同意，但在某种条件下  不见得  不同意
30. 泰国一直以来被称之为“自由之国”，在您毕业之后您会选择留在泰国发展吗？  
 不，迫不及待地回家  可能会留在泰国一段时间  留在泰国发展是一个很好的选择  打算留在泰国长期发展，不准备再去其他地方

您是否愿意为调查者提供进一步有关的信息，或接受采访？

不愿意

愿意，您的姓名\_\_\_\_\_

联系电话\_\_\_\_\_

问卷到此结束！

再次感谢您的帮助！

ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

**Appendix C: Questions of in-depth interview in English**



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

## **Sample of Open-Ended Questions Asked During Interviews**

1. What was the first word in your mind when Thai or Thailand was mentioned before your first visit here?
2. Could you please tell me a little about your first impressions of Thailand when you arrived and spent some time here?
3. Based on your knowledge about Thailand, what is Thai culture to you?
4. What about Thailand that has impressed or shocked you the most after you came?
5. What do you like and dislike most about living in Thailand?
6. Based on your experience in Thailand, how do you define “Thainess”?
7. Have you noticed any typical cultural, social and human behavior differences between Thailand and China? What are they?
8. Do these cultural, social and human behavior differences between Thailand and China have any effects on you or your personal development? How?
9. What are Thai people like to you and what, in your view, are Chinese people like to Thai people?
10. How do you think of this cosmopolitan city of Bangkok compared to other cities in Thailand?

**Appendix D: Questions of in-depth interview in Chinese**



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

## 开放式采访调查问卷

1. 在您第一次来泰国之前，您首先想到能描述“泰国”的词是什么？
2. 您可以告诉我一些关于您第一次来到泰国时，您对泰国的第一印象吗？
3. 根据您对泰国的了解，你觉得泰国文化是什么？
4. 自从您来到泰国后，泰国的什么事物给您留下了深刻的印象或者令您震惊？
5. 在泰国的日常生活中，您最喜欢和最讨厌的是什么？
6. 根据您在泰国的生活经历，您是怎样界定“泰国特性”的？
7. 您是否发现中泰两国之间的文化、社会和人的行为有着特别的不同之处？是什么？
8. 这些中泰两国之间的文化、社会和人的行为上的差异和不同之处，对于您自己和您以后的发展有影响吗？有什么影响？
9. 对您而言，您觉得泰国人怎么样？相反，您觉得泰国人又是怎样认为中国人的？
10. 和泰国其它的城市相比，您是怎样看待曼谷这个“国际化大都市”的？



**Appendix E: Letter of permission for data collection in  
English**

ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย

Thai Studies Center  
Faculty of Arts  
Chulalongkorn University  
Phyathai Road, Phatumwan, Bangkok

November ๕, 2009

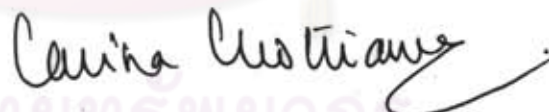
Re: Permission for Data Collection for M.A. Thesis  
To Whom It May Concern

This is to certify that Mr. Dan Li ID 508 03181 22 is a student in the Master's Program in Thai Studies of the Faculty of Arts, Chulalongkorn University who is in the process of compiling information for the writing of his thesis entitled CHINESE OVERSEAS STUDENTS PERCEPTIONS OF THAI SOCIETY AND CULTURE: A CASE STUDY OF YUNNAN STUDENTS IN UNIVERSITIES IN THAILAND with Associate Professor Dr. Prapin Manomaivibul serving as his thesis advisor.

Your kind assistance in providing access to information and permission for this graduate student to conduct interviews and gather necessary data for his thesis will be much appreciated.

Should you have any questions regarding this matter please do not hesitate to contact us for further clarification.

Thank you very much,



(Assistant Professor Carina Chotirawe, Ph.D.)

Chairperson  
MA Program in Thai Studies

**Appendix F: Letter of permission for data collection in Thai**



ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย



ศร 0512.23.15/ 303

ศูนย์ไทยศึกษา  
คณะอักษรศาสตร์  
จุฬาลงกรณ์มหาวิทยาลัย  
ถ.พญาไท กทม. 10330

6 พฤศจิกายน 2552

เรื่อง ขออนุญาตให้นิสิตไทยศึกษาเก็บข้อมูลเพื่อประโยชน์ในการเขียนวิทยานิพนธ์  
เรียน

ด้วยนิสิตชื่อ Mr. Dan Li รหัสนิสิต 508 03181 22 ซึ่งเป็นนิสิตในหลักสูตรอักษรศาสตรมหาบัณฑิต สาขาวิชาไทยศึกษา คณะอักษรศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย อยู่ระหว่างการรวบรวมข้อมูลเพื่อใช้ประโยชน์ในการเขียนวิทยานิพนธ์ในหัวข้อ “ทัศนคติเกี่ยวกับสังคมและวัฒนธรรมไทยของนักศึกษาต่างชาติชาวจีน : กรณีศึกษานักศึกษาจากยูนนานในมหาวิทยาลัยในประเทศไทย” (CHINESE OVERSEAS STUDENTS PERCEPTIONS OF THAI SOCIETY AND CULTURE : A CASE STUDY OF YUNNAN STUDENTS IN UNIVERSITIES IN THAILAND) โดยมีรองศาสตราจารย์ ดร.ประพิณ มโนมัยวิบูลย์ เป็นอาจารย์ที่ปรึกษา

เพื่อเป็นประโยชน์ต่อการทำวิทยานิพนธ์ของนิสิต ศูนย์ไทยศึกษา จึงขออนุญาตให้นิสิตคนดังกล่าวไปเก็บข้อมูลพร้อมทั้งเข้าสัมภาษณ์ท่านด้วย

ศูนย์ไทยศึกษา หวังเป็นอย่างยิ่งว่าจะได้รับความกรุณาจากท่าน และขอขอบพระคุณเป็นอย่างสูงมา ณ โอกาสนี้

ขอแสดงความนับถือ



(ผู้ช่วยศาสตราจารย์ ดร.คารินา โชติรวี)

ประธานหลักสูตรอักษรศาสตรมหาบัณฑิต สาขาวิชาไทยศึกษา

ศูนย์ไทยศึกษา

02-218-4862

## BIOGRAPHY

Dan Li ( Name in Chinese: 李聃) was born on November 12, 1981 in Yunnan Province, China. He first came to Thailand in the year of 2001 for pursue his higher education by joining the Intensive English Program at Schelor Stamford College in Hua Hin, Thailand. Then, he transferred to Khon Kaen University majoring in Business English at the Faculty of Humanities and Social Sciences in the year of 2002. Due to the problems of environment and courses offered of the university, he transferred university again and finally graduated from Kasem Bundit University in Bangkok with a B.B.A. in Marketing in English program in the year of 2007.

With his six-year-experience studying and living as an overseas student in Thailand, he has gradually developed a strong interest in Thai contemporary culture. In the same year in 2007 after his graduation from Kasem Bundit University with bachelor's degree, he enrolled in the M.A. in Thai Studies Program at Chulalongkorn University, Bangkok, Thailand.

ศูนย์วิทยทรัพยากร  
จุฬาลงกรณ์มหาวิทยาลัย