Appendix I

Case Study

The researcher had conducted fifteen case studies of selected respondents.

Case No. 1
Age: 64
Sex: Female
Occupation: Medical Doctor
Generation: First
Religion: Sikh
Consumption: Vegetarian
Marital Status: Married with an Indian
Nationality: Indian
Residing in Thailand: 35 years
Children: 1 daughter and 1 son, born in Thailand

The respondent was born in 1940 in Loikow, Shan State Myanmar. She has three younger brothers and three younger sisters. Her father migrated from Rawal Pindi, India, now a part of Pakistan. He was involved in auto parts and spare parts business that contributed to the good financial status of her family.

She had her formal education through English in Myanmar. She graduated a Medical Doctor (M.B.B.S) in 1964 from University of Mandalay. After the confiscation of her father’s business and properties as a result of the coup d’e tate, her family returned to India in 1966.

In India, she specialized herself in Gynaecology. She passed her Examination for Foreign Medical Graduate that permitted her to work as a Medical Doctor in the U.S.A. which she initially intended to do.

She had an arranged marriage with an Indian-Thai in 1969. It was arranged by her aunt who lived in Thailand. Her husband was a manager of Air India. After her marriage in Mumbai, she migrated to Thailand. She knew very little about Thailand from her relatives. The fact that English was not widely used in Thailand as in Myanmar posed a problem for her to get a certificate for her medical practice in
Thailand. Had she know about it, she would not have come to Thailand. Later she pursued her education in Medical Science in Thailand, but instructions in Thailand then were not given in English. Hence, she could not purse it. Nevertheless, upon her arrival in Thailand she hired an instructor to teach Thai at her home. Later, she started practicing Thai by using Thai while talking with Thai people, until she attained fluency in spoken and written Thai. Her Indian accent was noticeable in her pronunciation of some Thai words. She finally was the first Indian Medical Doctor who passed the test conducted by the Thai Medical Council. Since then she had been working as a Medical Doctor at Nanak Clinic. She said “I had never been badly treated by Thais, encountering no problem in having contacts with Thai bureaucracy”.

She also gave her impressions about her interaction with local people which was marked by their respect to her as she served the purpose of charitable cause with compassion in her heart. She sees herself as not dissimilar to other Sikh women who are the strict followers of Sikhism and still practice their religious rituals in a precise way. She always wears Pajabi suit and sometimes Sari, possessing no western dress commonly wore by Thai women.

She participates in important Indian festivals, such as Diwali, Holi Rakhi etc. She also shows interest in participating in Thai festivals. However, she admitted that she was not a sociable kind of woman, in addition she always found herself occupied by her work. As a result, she participated in such festival with less frequency. She occasionally travelled to the province to relax herself, visiting tourist places and Buddhism temples.

As regards food, she told that she can prepare various kinds of Thai cuisine but she prefers the Indian one, consuming only vegetarian food.

At present, she works for Nanak Clinic supported by Gurudwara. She has one daughter and one son who were born in Thailand. She sent her daughter to study in high school in India and further to complete her bachelor degree in Thailand. Now, her two children are working in Thailand.

She echoes her views regarding Thai society “Thailand is a peaceful country with no racial discrimination, religious war, and caste system”. Further, she states, “Many aspect of Thai culture are similar to that of Indian”, therefore she feels no
difficulty in living in Thailand. She sees the Thais as humble and compassionate people showing respect to the elders.

However, she disapproves of the negative trait of Thai men characterized by their keeping of mistress. But, in general, she has developed her admiration of the Thai way and resolved resolute to live in Thailand permanently.

**Case No. 2**

Age: 62  
Sex: Male  
Occupation: Businessman (Garment)  
Generation: First  
Religion: Hindu  
Consumption: Non Vegetarian  
Marital Status: Married with an Indian  
Nationality: Indian  
Residing in Thailand: 29 years  
Children: 1 daughter and 1 son, born in Thailand

The respondents was born in Sind (now a part of Pakistan) in 1945. His family moved to Lucknow in U.P. in 1947. As his father dealt in textiles while in Sind, he was familiar with textile trade. He was recruited by a firm exporting garment after his graduation from a secondary school in Lucknow in 1966. He first went to Hong Kong and met dealers there. In 1969, his job necessitated him to travel to the United States. His was engaged in international trade, which necessitated him to pick up a good command of English. He was proficient in Hindi, and not so Punjabi. In 1975 he travelled to visit his friends in Thailand where four of them had already been engaged in textile trade. Interested in starting his own business in Thailand, he then consulted his friends before coming to the decision to stay permanently in Bangkok. Initially, difficulty in communicating with Thais posed a problem, but it did not make him feel insecure, as he could learn Thai from his Thai subordinates and his Indian friends who had already been settled in Thailand.

In 1978, his family arranges his marriage to an Indian woman from Uttarapradesh. The wedding ceremony was held in India. After the marriage, he
returned to Thailand, accompanied by his wife. His three children were born and brought up in Thailand. He did not send his children to India, satisfied with the availability of international schools and colleges in this country. Besides, the children were happy to get educated in Thailand. He added that his children were brought up in both, Thai and Indian ways. Members of the family communicated mainly in English. Hindi was used just to maintain the satisfactory level of the proficiency in the language of his homeland. His children had learnt Thai language and culture, as well as western culture at school. They preferred Thai food to that of the Indian, dressing themselves in the fashionable way as Thais do, and having more Thai friends than those of their father.

He enjoys frequent contacts with his relatives in India, visiting them yearly. Still clung to such Indian tradition as the celebration of the Hindu festival of Diwali and Holi. Rakhi, He invited Brahmin priests to perform the rituals believed to bring good luck to him. He said that Buddhist monks also took part in such rituals. Occasionally, he gave food to Buddhist monks. He worshipped Shiwa and Ganesh. Altar was erected in his office room for worshipping the two Hindu deities.

Serious about observing Thai customs, he participated in such Thai festivals as Songkran and Loykrathong as well as in the festivals related to Buddhism whenever he had the chance to do so. Besides, he and his wife frequently made donations to charities, including the King's charity, and were very delighted to be granted an audience with the King.

Mainly consuming Indian dishes, he could take all kinds of Thai food, except for the one of which beef is the main ingredient. He learnt the Thai way of cooking from his customers, business partners, and employees. Living in the condominium inhabited by Indians and Europeans, he had no Thai neighbours.

He was a member of the Sindhi Association of Thailand. Visiting the Dev Mandir to worship the Hindu gods every Sunday and whenever he is free. He is dressed in traditional Indian suit when he goes to the temple. But in general, he is dressed in western style.

He is read to allow his children to be free to choose their spouses according to their own criteria. To him, it does not matter whether or not their spouses are
Indians. His eldest child is married to the Thai-Indian. They are now living in the United States.

He is now making the request to the authority to grant him the Thai nationality, as he feels that he is a Thai. He said “I’ve got no problem living here”. As for following the Thai way, he said “It is nice to do because when you are in Thailand you have to do like Thai people do”. He sees Thai culture as similar to those of Indians. Thais seem to be stricter about their culture. Perceiving the beauty of Thai culture, he has developed the habit of observing Thai manner such as “Wai” and making obeisance to elders. He has resolved to settle in Thailand permanently.

Case No. 3
Age: 41
Sex: Female
Occupation: Businesswoman (Silver Business)
Generation: First
Religion: Hindu
Consumption: Vegetarian
Marital Status: Married with a Thai-Indian
Nationality: Indian
Staying in Thailand: 17 years
Children: 2 sons, born in Thailand

The respondent was born in 1963 in Gorakhpur, U.P. Having four other siblings, she was the fourth child of the family. Due to her academic performance, she was successively granted scholarships that eventually enabled her to graduate from Gorakhpur University. She said that the scholarships helped her greatly to get relieved of the financial burden of her family.

She came to Thailand to get married. The marriage was arranged by her father who worked as a security guard in Bangkok.

Coming from the middle-class family, she said that her family had extensive area of agricultural land in India, and the family members were engaged in agriculture. Her family’s income was supplemented by the money received regularly from her father who worked in Bangkok.
She came to Thailand after her post graduation (M.A.) in 1987. Assured by the presence of her father in Thailand, she found no difficulty in coming to a decision to migrate to this country, anticipating the provision of necessary assistance by her father. Difficulty in communicating with local people posed a problem during her earlier years in Thailand. But from her practice of reading Thai text, she found that many Thai words are derived from Sanskrit, so she though that Thai was not so difficult to understand. She then began practicing spoken Thai with the employees of her and of her husband’s company. She is now fluent in spoken Thai. However, her reading and writing skills of Thai still lag behind that of her speaking as she has never strived to acquire the higher level of such skills.

During 1994 – 2001, her husband’s business suffered from losses leading to the reduction of the amount of its works. She then left her husband’s company to work as the Permanent Secretary of the Thai – Indian Chamber of Commerce. The nature of her job gave her the opportunity to learn about commercial activities as well as the opportunity to interact with Indians and Thai-Indians (Indians who were born in Thailand), and also the opportunity to improve her skill in using Thai as her job required her to co-ordinate with other organizations in Thailand. In general, she learnt a lot about Thai culture from her work.

Having two sons, who were the students at the Bishop Boarding School in Pune, India, she visits her sons and her relatives in India twice in a year. She communicates with her sons in English and Hindi in order that her sons have the opportunity to practice English and to maintain the satisfactory level of proficiency in Hindi.

Clinging to Indian tradition, she holds activities in her house to celebrate such festivals as Diwali, Holi and Rakhi. Altars for worshipping, Vishnu, Ganesh, Shiva, Hanuman and even the Lord Buddha were erected on the area used for worshipping in her house. She offers fresh flowers to those Hindu gods every day. She also invites Buddhist monks to perform rituals, including the ritual for home celebration. She and her family members also give food to Buddhist monks on her birthday, on her family member’s birthdays, as well as when she feel unhappy.

As her house and office are in secluded places, her interaction with the neighbours who are mostly Thai-Chinese is quite limited. She and her neighbours just
greet each other since they are busy. However, on such special occasions as Chinese New Year, they bring food to her family. And on Indian New Year, she sends food to them in return.

Having interest in cooking, she can prepare various Thai dishes, taking much pleasure in savoring Thai food. However, she still consumes Indian food more than that of the Thai. She dresses in western style since she has been in Thailand, attires in traditional Indian garb only on special occasions.

Since she has been in this country, she has encountered no problem. She has a close friend who is Thai police officer from whom she seeks advice and assistance occasionally. She also said “Thai culture and language being similar to those of Indian, she considers Thailand as her second home”.

However, she is worried about her parents (her father has just returned to Indian), feeling the need to visit them. Still possessing many plots of agricultural land in Indian, she thinks of starting agricultural business there. She said “I might frequently go back and forth between Thailand and India”. As for her children, she believes that they will live permanently in Thailand.

**Case No. 4**

Age : 51
Sex : Female
Occupation : Radio commentator on alternative medicine, Lecturer in health care
Generation : Second
Religion : Buddhist
Consumption : Non Vegetarian
Marital Status : Divorced (former partner was Thai)
Nationality : Thai
Staying in Thailand : Since birth
Children : 1 daughter, born in Thailand

The respondent number four was born in the southern province of Songkhla, having other four siblings. Her father, a native of U.P., was recruited to the British Army, serving as soldier-interpreter in the British Malaya. After the end of the
Second World War, he traveled to visit his friends in Bangkok and became decided to stay in Thailand by doing business in garments in Songkhla province.

Belonging to the Brahmin caste, he was well versed with the Hindu philosophy and the practices of religious rituals. Having a flair for languages, especially English, he managed to acquire the proficiency in spoken and written Thai. His proficiency in Thai caused him, along with other persons in Songkhla, to be assigned with task of helping migrant Indians.

As her father was strict in observing and practicing rituals, worshipping the god Agni daily, she became familiar with Hindu rituals. Worshipping Vishnu as the main deity, her family also admired Ganesh. Helping her father make fragrant incense for worshipping Hindu gods, she was learnt from taught her father to make medicine and oil used in improving one’s health.

She grew up in the atmosphere that allowed her to bet exposed to Thai, Indian, and Chinese culture, as her mother was Thai-Chinese. As an Indian’s daughter, she used to be mocked at but she did not feel offended as there were other Chinese’s offsprings in her class. Her being half Indian did not make it difficult for her to make friends. Joining the troupe of Thai classical dancers, she gained acceptance from her friends and teachers. During her childhood, father was the influential figure in the family. He, relying on the teachings of Hinduism, taught his children to be curious and philosophical. He prepared his own food and excluded dishes those of others. However, he did not force others to eat like him. Being close to her father, she took pleasure in learnt the Indian way from her father. What she learned from her father contributed to her interest in Thai traditional medicine, that is, in fact, derived from Indian traditional medicines. She has managed to learn to prepare herbal medicines and to make use of the healing power of energy (Prana), the postures of Yoga, and the art of massage. Her knowledge of and proficiency in traditional medicine was inherited from her father.

She still worships Hindu gods and celebrates such festival as Diwali and Holi. Attending Indian ones, being exposed to Thai culture through schooling and through her mother, she eat Thai food, dresses herself in western ware, visited Buddhist temples, offers food to Buddhist monks, and firmly believes in and profoundly understands teaching of Buddhism.
Since the death of her father, she has rarely participated in Hindu rituals, but she is still proud of her Hindu cultural heritage, discussing Dharma with Brahmins whenever she has time to do so.

At present, she uses her knowledge of Thai traditional medicine for the benefit of Thai society, serving as lecturer on how to improve one’s health in the Eastern way, and as a radio commentator on alternative medicines. What she does today is a result of the long years of her being exposed to Indian culture.

She still contacts her relative on the paternal side, who has moved his family from India to Australia. She plans sending her only daughter to stay with her relatives in Australia. She does not contact her relatives in India any more.

She said “The Thais are lucky to have received Indian culture, especially the principles of Brahmanism and Buddhism that influence Thai society as a whole”. However, she views that Thais lack in deeper understanding of Buddhism. She commented, “Thai have just faith in the religion, but they always abuse their own faith leading to the disorder of society and the adoption of western way without discretion. Besides, they are materialistic, judging persons on the things they posses. This distorts the true spirit of the Thai way.

**Case No. 5**

**Age**: 34  
**Sex**: Male  
**Occupation**: Tailoring  
**Generation**: Second  
**Religion**: Hindu  
**Consumption**: Non Vegetarian  
**Marital Status**: Single  
**Nationality**: Indian  
**Staying in Thailand**: one year after birth

The respondent number five was born in Pune in 1970. A year later, his mother brought him to Thailand. His father came to Thailand in 1964 to open tailoring shop specialized in making suits. After he managed to attain financial security, he returned to India to get married.
He was brought up in the way that made him fully exposed to Indian culture. His family was strict in following Indian traditions, participating in Hindu rituals and festivals. He takes Indian dishes cooked in his own home. Communication within family is mainly in English, with sometimes in Hindi. He is fluent in both spoken and written Thai as he was enrolled in an international school providing lessons in Thai language and culture, not to mention that he had Thai classmates. His schooling contributed not only to his fluency in Thai but also to his understanding of culture that was derived from his own observation. However, he admitted that he rarely participated in Thai festivals.

Serving as a helping hand to his father, he does not get acquainted with more Thai. Due to the small to medium size of his father’s shop, it employs only Indians, having no need to recruit Thais. Those in the same trade with that of him are also Indians from Pune, not to mention that his customers are Westerners. Besides, he resides in the Indian neighbourhood in the lane 11 of the Sukhumvit road where there are no Thai inhabitants. Thus, it is obvious that his interaction with local people is limited. He and his family are members of the Siam Sindhi Association.

At present, he has no contact with his relatives in India. He visited his native land three years ago just for fun. Since then, he has never made his journey there.

He always visits the Brahman’s shrine at the Ploenchit intersection to worship. He rarely visits Buddhist temples as he is so busy with his work. However, he installed at his home and workplace the shelves on which the statue of such Hindu gods as Shiwa, Ganesh, and Hanuman are placed.

He said “I feel, I am an Indian living in Thailand as I still follow the Indian way”. He also added “Thailand is not in the state of chaos, so I have got no problem of living here”. “I’ve never harbored an idea of going back to India as I’ve been in Thailand for a long time”.

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Case No. 6

Age: 48
Sex: Male
Occupation: Businessman (Trading Company, Import & Export, and Real Estate)
Generation: First
Religion: Hindu
Consumption: Non Vegetarian
Marital Status: Married with Thai - Chinese
Nationality: Thai
Staying in Thailand: 29
Children: 2 daughters, born in Thailand

The respondent was born in Pune, India, in 1959, having other 10 siblings. His parents dealt in confectionery, owning a factory. They were middle incomes earners. He studied in Pune. As his family was large, he considered venturing into new business and thus came to the decision to migrate to Thailand.

In 1975, he came to Thailand to work with his older brother who, migrated to Thailand in 1968, opened his own tailor’s shop in 1971. His brother’s shop, prospered by catering to the demand of Westerners, especially American soldiers combating in Vietnam. He developed a firm exporting garments. He and his brother later ventured into real estate, supported by the wealth accumulated from their earning from their textile business.

Eager to learn Thai, he was able to communicate in Thai within a few months after coming to Thailand. He was taught by his older brother’s employees. He then got acquainted with more and more Thai. Recently, he has taken lessons in Thai from his daughter’s textbook. Being exposed to such lessons in the Thai, he greatly improved his skill in speaking and reading Thai. Also, he has managed to acquire the basic skills of writing in Thai.

He married to Thai-Chinese woman who is the younger sister of his sister in law. He has two daughters, studying in an International High School in Thailand. He plans to send them to India. Having them stay there, for a year so, that they will become exposed to the Indian culture not to mention that they will have the
opportunity to see the birthplace of their father and their ancestors on the paternal side. He brought his parents to live with him in Thailand before their death. To maintain contact with his friends and relatives in India, he went to India to do his business, to participate in social functions, such as wedding ceremony, and to visit his friends.

He said that getting married to Thai-Chinese exposed him to two cultures—Thai and Chinese. The wedding ceremony was also performed in the Chinese way. He also added that his wife helped him get acclimatized to Thai culture. To him, intermarriage encourages understanding between culture. His wife offers food to Buddhist monks every day. She and her family did meritorious acts and offered food to Buddhist monks on Buddhist’s important days and festival and he also joined them. He also offers food to Buddhist monks on weekly basis, and it must be only vegetarian food.

He strictly observes and celebrates Indian festivals, such as Diwali, Holi and Rekhi. He fixed the days for him and other family members to worship Ganesh, Shiva, and Krishna. His wife and his children participated in the rituals performed to worship the gods, so are familiar with such rituals. He stressed the importance of Rekhi, making it compulsory for his daughter to bind thread around her older brother’s wrist to strengthen the ties between siblings.

To him, individuals should strictly follow the teachings of their own religion, viewing the good order of Thai society as based on the teachings of Buddhism, and Buddhism being so much related to Hinduism. Thus, he always visits Buddhist, Hindu, and even Sikh temples.

Enjoying making friends, he has managed to get many Thai friends. He invites them to celebrate Hindu festivals at his home. He then accepts the invitations by Thai friends to participate in such ceremonies as wedding, ordination, and home celebration in return.

A member of the Lion Club and the Siam Sindhi Community, he always likes to meet and learn from people.

Having so much appreciation for the significance of Songkran festival, he makes it compulsory for every member of his family and his nephews to celebrate the festival at his home. He said “I like Songkran Festival marked by the youngsters pouring water on the elders, asking for their blessings and the elders blessing the
youngsters in return. He views the Songkran festival as contributory to strengthen family ties.

He commented on the aspect of Thai traditions he never understood that as follows:

“It is shocking! Why they offer meat to monks. In India they offer only vegetarian food and they (priest) only ask for vegetarian”. He wants Thai to offer only vegetarian food to monks, as the Lord Buddha teaches one to refrain from doing harm to living things. He and his family offer only vegetarian food.

He is worried about the adoption of western cultures without discretion that will eventually ruin Thai culture. He said “They are forgetting their old culture” “How many Thais who take their children to temple”, “Religion and culture are very important”. “Respect your own religion”. “And religion must come first”. To him, Thailand is becoming more and more westernized and Thais should be serious about preserving their own culture. He views Buddhism as the foundation of the order of Thai society.

Many aspects of Thai and Indian culture are similar. He is proud of being a Thai. He said “I do feel like Thai. I hold Thai passport” He has become a Thai citizen since 1992.

Case No. 7
Age: 56
Sex: Male
Occupation: Businessman (Industrial Product)
Generation: First
Religion: Jain
Consumption: Non Vegetarian
Marital Status: Married with Indian
Nationality: Indian
Residing in Thailand: 28 years
Children: 1 son and 1 daughter, born in India
This respondent was born in Rajastan in 1951, having five other siblings. It was a middle income family. His father was a tradesman in Bihar. Upon graduation with a bachelor’s degree in commerce from a college in his home town, he was employed by a firm producing saw blades in Culcutta in 1975. Married to a woman from Patna, he has a child who was born in India.

In 1976, he was sent to Thailand to help establish the joint-venture company producing saw blade in the country. Acting as the Director of the Cost Controller, he supervised the construction of factory and the installation of machines. At first, he stayed in Thailand for two years. But as business thrived, he decided to settle in Thailand.

As there were limited numbers of Thais fluent in English then, he had difficulty in communicating with local people. He faced the problem of a contractor’s negligence of duties, but he could not do anything to solve the problem that was complicated by his ignorance of Thai law. He then started to learn Thai, mostly by himself. He speaks Thai and understands spoken Thai.

However, his mispronunciation of words and his misplacement of subject and verbs can be easily noticed. Practicing Thai with his employees and his customers who were mostly Thai-Chinese, as well as with market vendors, he said that he could communicate in Thai within a year. He has been practicing Thai usage in the manner previously mentioned till today.

He belonged to Jain community which is very small in number in Thailand. He and his family strictly follow the teaching of Jainism, participating in religious rituals on regular basis. There is only one Jain temple in Thailand and to him, it is not spacious enough. He and his family also visit Hindu Samaj, worshipping the gods there. Also revering the Lord Buddha, he and his family do meritorious acts and donate to charity not to mention that they offer food to Buddhist monks to celebrate Thai festivals and the important days of Buddhism.

As the chairman of the company employing Thai workers, he is aware of national and religious holidays on which workers are allowed to take a day off as required by Thai law. He and his family participate in the celebrations of such Thai festival as Songkran, Buddhist lent, Loy Kratong, Autumnal merit-making, and even the Chinese New Year. He annually presents candles to monks on Buddhist Lent,
also offers to monk and donate coffins for the dead persons. He also contributes money for the renovation of Buddhist temples.

Strictly following Indian traditions, he and his family celebrate such Indian festivals as Diwali, Holi and Rekhi, fasting on the days of Prayasan – important days in Jainism.

His children were educated in Indian secondary schools before coming to Thailand to obtain bachelor’s degree from the Thai universities. On the ground that they should be aware of their Indian root, and in order to maintain the satisfactory level of his children’s proficiency in Hindi, he communicates with them in that language, in addition to English. To him, arranged marriage is still the appropriate way of getting spouses for his children. He wanted to get his children married to Indians only.

He said that he spent two years experimenting Thai food. Enjoying eating Thai food, he can take all kinds of Thai dishes, preferring the vegetarian ones. His wife can prepare Thai dishes for family members. However, he and his wife still consume more Indian food.

Still having contacts with his relatives in India, he makes telephone calls to them every month and visits them annually. In addition to the annual visit, he also travelled to India on such special occasion as to attend his relatives’ weddings. He once persuaded his Indian relative to come to Thailand to start his own business in the country, but his relative, already owning a firmly established business in India, felt no need to start his business in other countries.

Considering study of India to be important, he is one of those who contributed money to help establish the Indian Study Center at the Thammasat University. He still financially supports the center to this day. He also supports the Sirindhorn Anthropological Centre, presenting them with the souvenirs, expressing the gratitude towards Her Royal Highness Princess Maha Chkri Sirindhorn.

He echoed his views towards Thai society as follows. “Thailand is a country, its people are nice”. “They are very diligent and punctual”. He loves the way Thais greet each other with “Wai” and the way Thais respect their elders. Most of the Thais he met were gentle kind, and charitable. He is likely to be granted Thai citizenship after requesting for it for a long time. He is resolute to live in Thailand permanently.
Case No. 8
Age : 56
Sex : Female
Occupation : House Wife, Ex-Businesswoman
Generation : First
Religion : Sikh
Consumption : Non Vegetarian
Marital Status : Married with Indian - Myanmar
Nationality : Indian
Residing in Thailand : 32 years
Children : 1 daughter and 1 son, born in Thailand

The respondent was born in 1948 in Meerut, U.P. Having 6 others siblings, she is the fourth child of the family. Her father went to Indonesia to start his business there in 1932 while he was only 15. His business had to do with the import of all sorts of sports’ equipment. Having flair for sports, he became an instructor of such sports as Tennis, Hockey, and Badminton. He then went back to India to get married to her mother. A few months after her birth in India, she was brought to Indonesia. Growing up in Indonesia, she was educated in a high school there before going to further her education in U.K. in 1965, receiving her B.A. in business from the University of London. She returned to Indonesia in 1972. Upon the persuasion of her father, she visited India to remind herself of her Indian roots, touring India for a year. However, she spent most of the time in India living with her relatives in Delhi and Punjab.

In 1973, she got married to an Indian businessman living in Thailand. Moving to Thailand to live with her husband, she served as his helping hand in the business having to do with the export of jewellery products. She said that she had never anticipated coming to Thailand. It was just the consequence of getting married to an Indian man who happened to live in Thailand. She also added that she and her husband resemble each other in the way that they are foreign-born Indians. Her husband was born in Myanmar before he and his family moved to Thailand, while she was born in Indonesia. She has one daughter and one son. They were born and
brought up in Thailand. Her first child, a daughter, graduated with a bachelor degree from a University in America. She is now engaged in the study to get a Master’s degree from a Thai university. Her son is now an undergraduate at an University in Australia. Still having contact with her relatives in India, she visits them two or more time in a year. During her visit to the relatives in India, she has her children accompany her so that they become aware of the ties between their family and their relatives in India, as she recognize that her children are Thais in term of their way of thinking. According to her “They think in Thai” “They are Thai” “They can understand a little bit a family boning”.

She has difficulty in communicating with local people as Thais barely speak English. However, she always loves to learn languages. Thus, she is eager to learn Thai. She made a picture book featuring three languages. She carried the book with her no matter where she went. She learned quickly about Thai usage by relying on such method previously mentioned. She then suggested her Indian friends to try such method of learning Thai. She also attended Thai classes, initially but later on left them, due to responsibilities at home and at her husband’s company. She said that she could not speak Hindi and Punjabi while she was young. But as her husband’s mother could not communicate in English, she had to learn Hindi and Punjabi. She managed to acquire the basic skills of using in such languages. She has never given up her intension to learn more about Thai usage as she always wants to get involved in charity. According to her “I want to learn Thai professionally so that I can go and help support the groups that work with Thai people”.

Having more free time, she has participated in the activities organized to help contribute to the welfare of people. Being a member of International Women’s Club and Breast Cancer Supporting Group, she also gave her lecture on the traditions of the Sikhs at the Indian Study Center of The Thammasat University.

Having developed the firm belief in Hinduism, Sikhism, and Buddhism, she puts into practice the teachings of those three religions. Worshipping the scripture at the Gurudwara on religious days, she also visits the Hindu temple of Dev Mandir, not to mention that she worships Ganesh and Vishu at her home. She and her husband offer food to monks on regular basis, visiting Buddhist temples to worship the Lord
Buddha in the form of statues. In addition, they regularly give alms to the monk at That Thong temple to commemorate the birth and death of her family members.

She also said that she was aware of cultural difference. She was born in India, brought up in Indonesia and educated in England and then settled in Thailand. To her, experience with cultural differences helped shape her identity. She loves the cultures of the native people of the countries in which she used to live. She has developed the great admiration for Thai culture. She is attracted to the beauty of Thai traditional garb worn by Thais only during the festivals. She opines that the traditional garb should be everyday dress for Thais. She is mostly dressed in the Western way attired in Sari when attending ceremonies.

She loves Thai food and confectionery, as she said “I love Thai food, I can have Thai food any time any day everyday, I can prepare a lot of Thai dishes”. She now consumes more Thai dishes than Indian. According to her “It is not a heavy food”.

Having great admiration for the Thai monarchy, she said “The royal family is such a fantastic example for the people, I find that is so important” “The royal family actually blends with every body” “The biggest gift that god gave to Thailand”.

There is a tradition of offering non-vegetarian food to Buddhist monks. She finds it hard to understand. She said “We can not understand how you can give meat to priests”. To her, priests should not take meat, and priests in other parts of the world do not take meat. Thus, she offers only vegetarian food to monks.

She illustrated the case of Thais’ following the Western way as follows: “When Thai people get married, it is the most important event in one’s life. She does not like the bride and groom wearing European style of dresses. To her, married couples should be dressed in Thai traditional garb which she considers to be very beautiful.

She admires the Thai way. She said “Thais greet each other by performing “Wai” which is done seriously in a calm manner”. “Besides, I love the way they respect the king and their religion”. And “there is a lot of merit making here, they are very generous”. She added that she lived very happily in Thailand. She opines that though Thai society has undergone change recently and Thai people became more
materialistic, the rate of change is not alarming. Society still retains the good principles for its members to stick to. She feels she is Thai, as she said “I feel I am Thai”.

Her 32 years in Thailand made her realize that education is crucial to human development, as she said “Education should be more because if the girl are educated, they can earn money better, they have not to go to the parlour” To her, education and spiritual development are key to the resolution of social problems.

**Case No. 9**

Age: 62  
Sex: Male  
Occupation: Businessman (Import and Export)  
Generation: First  
Religion: Sikh (Namdhari)  
Consumption: Vegetarian  
Marital Status: Married with Indian  
Nationality: Thai  
Residing in Thailand: 56 years (after his born 6 years)  
Children: 2 daughters and 1 son, born in Thailand

The respondent was born in 1942 in Gujranwala, now part of Pakistan. Having five other siblings, he was the third child of the family. His father was born in Thailand after his grandfather was born in India and migrated to Thailand and then got settled in Thailand. His great grandfather came to Thailand in 1880, starting his own business in 1890. His grandfather was brought to Thailand by his great grandfather while he was a child. His grandfather business had to do with the import of textiles from U.K. and spices from India.

He came to Thailand during the partition of India in 1948, taking refuge in Delhi for a period of time before brought to Thailand by his father. They travelled to Thailand with other three Sikh families.

The affluence of his family contributed to his attendance at Assumption, one of the prestigious schools providing courses in English, however, while in grade 2 he was sent to High School in Darjeeling. He said that there were 100 Thai students in
Darjeeling including Indian-Thais and Chinese-Thais. Many of them remained close friends of him to this day. At school, he studied Hindi and Punjabi and improved the skill in Thai usage with his Thai friends. His father allowed him to come back to Thailand after the end of the semesters. After completing high school education in 1961, he went to England to further his education. Upon his graduation with B.SC (Hons) in Economics from the University of Bournemouth in 1968, he went to Delhi to get married. In 1969, he returned to Thailand to work for his father’s company. He soon asked for his father’s financial support to start his own business. His firm, Benetone Co., Ltd. dealt in imported cosmetics from France. It later switched to the export of handicrafts from all regions of Thailand before becoming involved in the exportation of jewelry which was considered to be the good turning point of the company. It later developed its expertise in silver jewellery.

Brought up in the Indian atmosphere, he is a Namdhari Sikh who strictly follows religions teachings. He and his family go to the Namdhari temple on Sunday to join the group of other Namdharis participating in religious rituals. According to him, apart from his subscription to Namdhari Sikhism that makes him distinct from Thais, he feels no difference between him and Thais, as he said “Thainess and Indianess are very similar”. To him, Buddhism, as considered to be the foundation of Thai beliefs, resembles Namdhari Sikhism in terms of its teaching.

He has many intimate Thai friends, who were acquainted with him while he was in Darjeeling. He loves Thai food, but as his taste buds have been already accustomed to Indian food, he cannot give up taking Indian dishes. His eating habit is characterized by his having of Western food in the morning and his taking of Indian and Thai dishes in the evening.

Attaching value to following Indian traditions, he and his family participates in such Indian festivals as Diwali and Rakhi, not to mention that they also appreciate the value of following Thai tradition and participates in Thai festivals such as Songkran and Loy Kratong. Besides, they offer food to Buddhist monks on Buddhism’s important days.

He is a member of Thai-Indian Chamber of Commerce, Thai chamber of Commerce, Thai Gem and Jewellery Trader Association, and Rotary Club. As for his recreational activities, he joins the prestigious Royal Sports Club. He supports the
activities of the Thai Red Cross by donating his blood and his money to that organization on regular basis. He also contributes his money to the Indian Study Centre at the Thammasat University and for charity. He was granted an audience with the King who presented him with souvenirs, due to his contribution to charitable cause. He said that Thai loved merit making. And to him, Thai' love for merit making contributes to the distinctiveness of Thai society.

He and his sons still maintain the Sikh identity by wearing white turban. He said that modern Sikhs tend to cut their hair and dress themselves in western way. He also added that he would not object to his sons' cutting their hair if they (his son) want to do so. He himself is mainly dressed in western way, wearing traditional Indian garb only when attending ceremony.

Having two daughters and one son, he sent his daughters to India to attend a high school there. His daughters then went to America to further their education, receiving Bachelor's degrees from American Universities. His son attended an International School in Bangkok before furthering his education in Australia until his graduation. He is now working to get a Master’s degree from a Thai university.

Communication within family is mainly in English as his children have already managed to acquire their proficiency in Thai. His children’s way of thinking is similar to that of Thais. They have a lot of Thai friends and prefer Thai food to the Indian one. As regards his children’s spouses, he said “I can not force them to accept arranged marriage, I let them choose their own spouses”. However, he believes that we, as human beings, tend to choose our spouses who resemble us, and Namdharis tend to choose fellow Namdharis as their spouses. But he will never choose one for his children.

As there are so few relatives living in India, he has not contacted them any more. He went to India just for unwinding himself, visiting his secondary school classmates, attending the weddings of his friends’ children, and paying respect to the patriarch of the Namdhari sect.

He admires Thais for their being humble and their respect for elders. He loves Thailand, having emotional bond with the country. He said “If there is heaven on Earth, Thailand is such a heaven and I consider the country as my home”.
Case No. 10

Age : 63
Sex : Male
Occupation : Teacher in English and English translator, Interpreter
Generation : Second
Religion : Sikh
Consumption : Non Vegetarian
Marital Status : Married with Indian
Nationality : Indian
Residing in Thailand : Since birth
Children : 4 daughters and 1 son, born in Thailand

The respondent was born in 1941 in Yasothorn province where his father owned a textile shop, having other five siblings. According to the respondent, his grand father brought his family to Thailand. His grandfather boarded the ship from Madras to Penang in Malaysia and later proceeded to Bangkok in 1930. Being well off, his grandfather owned large area of land in India. He came to Thailand for sightseeing but took a chance to start his business in the country. Accompanied by his nine friends, he viewed Thailand as a peaceful country with favourable conditions starting a business. He returned to Indian in 1935. He came back to Thailand, with his son with him. He came back to start his own business, with the assistance of a friend who used to help the Sikhs’ travelling to Thailand as well as provide them with shelters and jobs. He went to Yasothorn on his friend’s advice.

The respondent said that six months after he was born, he was taken by his mother to India. His mother returned to India to look after his two older brothers. He remained in India in what is now a part of Pakistan. The World War II made it impossible for him to come back to Thailand. He underwent schooling when he was five, studying Urdu. When he was 6, the partition of India took place. He and his family had to cross borders of modern India. He and his family, together with his grandmother and three uncles (younger brothers of his father) were soon brought to Thailand by his father.
He returned to Yasothorn, his birthplace in Thailand, studying Thai at the primary school there. His family moved to Bangkok, and opened a textile shop which, according to him, was barely profitable. In 1952, his father sent him to Mussourie for schooling, while his family moved to Khonkaen to start textiles business there, but the business suffered from losses, resulting in the interruption of his formal education. After finishing grade 12, he returned to Thailand, going to Pattani province to work for his uncle’s firm. He then got married to an Indian woman from Punjab. To him, dealing in textile was barely profitable as there were so many competitors.

His love for learning eventually, enabled him to get a Bachelor’s degree from the University of Allahabad. A few years later, he managed to obtain the Certificate of Proficiency in English after passing the examination conducted by the University of Michigan. The acquisition of such certificate helped him switch to teaching profession. Teaching in one of the Thailand’s prestigious schools and later setting up his own tutorial school, he interacted with his Thai students and his Thai colleagues. Living his life amidst Thais helped him to get familiar with Thai culture. He said that he behaved in Thai way, adding that what made him distinct from Thais was only his turban.

He said that although his wife was Indian, she came to live in Thailand when she was just 5. Thus, she too was familiar with Thai culture. The researcher noticed that their conversation was both in Thai and in Punjabi and that their spoken Thai was without a trace of Indian accent. Communication with his children is mostly in Thai. He sent his children to India for their schooling so that they could develop their proficiency in English and Hindi.

As devout Sikh, he and his wife installed a shelf on which Sikh scripture was placed for worshipping. They pray together every day. They also respect Buddhist monks and offer food to them on regular basis. They take both Thai and Indian food every day, but their children prefer Thai food.

He attributes the Thainess of his family to the fact that they have mostly spent their lives in the provinces where there were very few Indians. Thus, circumstances forced them to interact with Thais, and as a result, they got a lot of Thai friends from whom they learnt about Thai beliefs and culture. Being eager to become knowledgeable about culture, he and his family participated in all Thai festivals.
He is still having a few relatives in India, mostly from his mother's side. But, he hardly contacted them, not to mention that he did not go to India in the lapse of many years. In addition to his career which is characterized by the use of English, he gets involved in academic activities of such Indian-related organizations as the Thai Bharat Cultural Lodge and the Indian Study Centre. Other activities he is involved in are those of rendering assistance to Indians in trouble, co-ordinating with Thai officials to keep those Indians under the protection of Thai law, as he has connections with a lot of people in the Sikh community and has managed to get knowledgeable about the procedure of Thai bureaucracy.

He said that "Thai now are familiar with Indians, hence their attitude towards Indians is more positive". However, he complained about the discrimination against Indian adopted by Thai bureaucracy. According to him, "Thai bureaucracy has yet to recruit Indians, especially the Sikhs with turban". "I have never seen soldiers in the Thai Army Forces who are Sikhs wearing turbans". He also added "All firms in Thailand are particular about race". To him, there is no need to bring forth such an aspect for it may lead to the division in society.

**Case No. 11**

Age : 50  
Sex : Male  
Occupation : Executive Management in an Indian-Thai Company  
Generation : First  
Religion : Hindu  
Consumption : Non Vegetarian  
Marital Status : Married with Indian  
Nationality : Thai  
Residing in Thailand : 25 years  
Children : 1 son 1 daughters, born in India

The respondents was born in Rajastan in 1954. After his graduation with M.Com from a university in Rajastan, he was employed by Birla Group, working as store manager. In 1979 he took his family to Thailand to assume the management position.
He resolved the problem of communicating with local people through practicing spoken Thai with Thai people, as well as learning about Thai cultures from them. He has managed to develop a good command of Thai in terms of speaking and understanding. He has yet to be able to read and write Thai as he mostly uses English in his work. The management of the company is still mostly comprised of Indians.

He visits Hindu Samaj to worship the gods and to meet other Indians. Participating in such Hindu festivals as Diwali, Holi and Rekhi, he has a leading role in organizing the activities for the celebration of such festivals within the Gujarat & Marwari Society. On special occasions, he also brings troupes of entertainers from India to stage performances for the members of their societies. He and his family also participate in Thai festivals. As Thai law requires his company to allow workers to make their day off on Thai holidays, he is well aware of Thai holidays, participating in the activities organized on those holidays to some extent.

Enjoying Thai food, he takes Thai dishes everyday. However, he also craves for Indian food every day. If he has Indian food as lunch, he takes Thai dish as evening meal. He communicates with his children mostly in Hindi and English. He has his children educated in Thailand until their graduation with Bachelor’s degrees so that they could learn about Thai culture. They are proficient in Thai in terms of speaking and writing.

In addition to his being co-ordinator of Gujarati & Marwari Society, he is a regular contributor to the foundation for helping the blind. He also contributes his money to Buddhist temples through the traditional Thai merit-making activities of “Todphapa and Todkathin”, putting money in the envelopes sent to him by his Thai employees.

He has regular monthly contacts with his relatives and his parents in India, annually visiting them. However, he has never harboured the thought of bringing his parents to live with him in Thailand.

He has already been granted Thai nationality. He said “I felt that I have become Thai”, “I want to mix with Thai society”. He likes Thailand because “Thai people are very nice, and Thai culture Indian culture are similar”. Thus, there is no need for him to change his lifestyle while living in Thailand. He also added that Thais knew India well.
Case No. 12

Age: 34
Sex: Male
Occupation: Businessman (textile)
Generation: Third
Religion: Sikh (Namdhari)
Consumption: Non Vegetarian
Marital Status: Married with Thai - Indian
Nationality: Thai
Residing in Thailand: since born

The respondent was born in 1970 in Maesot district of the Thai province of Tak. His father lived and earned his living there. He said that his grandfather came from Punjab. He did not ask his father about the details of his grandfather’s arrival in Thailand. When he was 5, he was sent to a boarding school in Missorie, India. He studied in India for 10 years before returning back to Thailand. He completed his schooling from Sikh Vidyalai High School. He said that his schooling in India contributed to his proficiency in Hindi and Punjabi, useful in his transactions with fellow Indians. He is also proficient in Thai in terms of speaking, reading, and writing as he studied Thai before going to India, as well as practicing Thai with his Indian-Thai friends. Besides, he learnt more about Thai usage during his schooling after returning from India.

After finishing his secondary education, he moved from Mae-Sot to Bangkok to work in the textile shop owned by his uncle. After gaining enough experience and collecting enough money, he opened his own shop. His job required him to deal with customers who were Indians, Chinese, and Thais. He thus got the opportunity to learn about Thai culture as well as the attitude and behavior of Thais. He is so interested in politics, keeping abreast with political events and able to make his comment on politics and government’s policy.

As a devout Sikh, he goes to Gurudwara every day and has never failed to take part in the activities organized on the Sikh religious festival days. Adopting faith in Buddhism, he offers food to Buddhist monks, visits Buddhist temples to pay
respect to Buddhist monks and participate in Buddhist festivals. He even commented “If Thais strictly follow the teaching of Buddhism, Thailand will become much more prosperous”.

Participating in the activities organized by the Gurudwara, he takes part in the activities beneficial to Thai society as the Gurudwara always organizes activities to help Sikhs become more integrated to Thai society. On the occasion of the King and the Queen’s birthdays, the Gurudwara organizes the activities marked by donation of blood to the Thai Red Cross. He is one of the regular donators of blood to the Thai Red Cross, donating his blood once in three months. He is proud of his being involved in such charity.

He takes both Thai and Indian dishes, and he can eat all kinds of Thai food. He is dressed in the western way. He said that he had many friends. They are Indians, Thais and Chineses. He added that his close friends were Indians and Thais.

Having no relatives in India, he visited India just to visit his friends and his school. The last time he went to India was just to celebrate the 100th anniversary of his school, and the celebration was held last year.

At present, he spends his life with his wife who is a third generation India migrant, having no child. He communicates with his wife in Thai, and sometimes in Punjabi.

What he wants the Thai society to realize that they should not tease him. He used to be addressed as “I Khaek” (you gaddamn Indian) by Thais. Besides, there is a saying that “when you simultaneously encounter an Indian and a snake, hit the Indian first”. To him the saying indicates that Indians are yet to be given their due honours by some Thais. And the way Sikh strictly follows their religious teaching by not cutting their hair pose obstacles to their being recruited to Thai bureaucracy.

He also said “I was born in Thailand and I am grateful to the country. I’m familiar with things that are here and I behave like Thais”. His physical appearance makes him distinct from Thais. Thus, some Thais may not accept him as a Thai. He therefore pleads that the Thais should give him due honour and accept the difference between he and them.
Case No. 13

Age: 49
Sex: Female
Occupation: Teacher (The principle of private school that support by Hindu Samaj)
Generation: Second
Religion: Hindu and Buddhist
Consumption: Non Vegetarian
Marital Status: Single
Nationality: Thai
Residing in Thailand: Since birth

The respondent was born in 1955 in the Muang District of the province of Ayudhya, Thailand. She said that her parents came from Indian in 1949. She cannot remember their hometown. Her family dealt in textile business. Having eight other siblings, she is the fifth of the family. Her two elder brothers, the first and the second child of the family respectively, were born in India. The rest of the children were born in Thailand.

She said that her father strictly followed Indian tradition, performing religious rituals with precision. She remembered that there were two days in a month on which the whole family was required to worship Hindu gods. She chanted the Hindi mantra “Ohm” The rituals were performed at her residence house as there was no Hindu temple in Ayudhya. There were only 3-4 Indian families in Ayudhya then. According to her, the festivals like Diwali, Holi Rakhi are celebrated at her home in Ayudhya. Her father spoke Hindi, Punjabi, Urdu and English. He later managed to gain his fluency in Thai. Wanting his children to become proficient in languages, he communicated with them in every language in which he was fluent, except for Urdu. She is thus fluent in Hindi in terms of speaking and understanding. However, she has never developed the same level of proficiency in reading and writing Hindi. She understands a bit of spoken Punjabi.

Completing her primary and secondary education in Ayudhya, she graduated from the Teacher’s college in Nakornsawan. She has been in the teaching profession since her graduation from Teacher’s College. She is now the Principal of the Bharat
Vidyalaya School. She said that she went to Thai schools and spent her life amidst Thais throughout her life. Her lifestyle is thus like one of Thais. She has close friends who are Thais, she enjoys almost all kinds of Thai food. While she was too young she look Indian dishes, but when she grew up and had her meals outside her home, she started taking Thai dishes. She said that she had no preference as regards food though she eats Thai food more frequently. As an Indian girl she used to be mocked at by some of her school friends, but she was not serious about it as she considered it as just childish behaviour.

She said that the first five children of the family including her did not go to schools in India, as her father had yet to gain enough wealth during his earlier years in Thailand. When her father was well off, he could afford to have his remaining five children educated in Indian schools/colleges.

She is now the Principal of the Bharat Vidyalaya School whose main responsibility is to organize activities for students and their parents. Most of the students are Thai-Chinese. The teaching is in Thai, and the school provides activities and courses related to Thai culture, including the course in Thai classical music, as recognized by the Thai Ministry of Education.

Thus, her involvement in school’s activities exposed her to more Thai culture and contributes to her Thainess. She is dressed in western way. Speaking Thai with correct pronunciation to present herself as role model for students, she, as the Principal, presides over the ceremonies to celebrate Thai national and religious days. As she said “I’m happy, I am respected as a teacher”.

As the school is supported by the Hindu Samaj, it is located near Dev Mandir, Thus, it is convenient for her to participate in the religious ceremonies held on the days of Hindu festivals. She has never missed the chance to participate in the ceremonies and in the celebrations of festivals.

She said “80 percent of my life is Thai and the remaining 20 percent makes me distinct from other Thais as I still worship Hindu gods and participate in the activities based on Hindu customs”.

She echoed her view towards Thai society as follows; “Thai families are weak. Parents have no time to look after their children. They leave their children under the care of teachers”. Thai teenagers are improperly dressed. They adopt the
Western way without modifying it to suit the Thai society”. On the contrary, Indian families strict and control their children.

**Case No. 14**

Age : 74  
Sex : Male  
Occupation : Businessman (Import and Export - Jewelry)  
Generation : First  
Religion : Hindu  
Consumption : Non Vegetarian  
Marital Status : Married with Indian - Indian  
Nationality : Thai  
Residing in Thailand : 57

Children : 2 sons, born in India and 1 daughter who was born in Thailand

The respondent was born in 1930 in the city of Hyderabad in the region of Sind that is now a part of Pakistan. He has three other siblings. Belonged to a middle income, family do dealing in jewelry, the Great Depression of the 30s and the subsequent World War II affected his family’s business.

He attended schools in his hometown until his completion of grade 12 in 1947 when the partition of India occurred. He and his family then moved to Jaipur in Rajasthan. He was offered a job in Thailand by his relatives. His bother in law and elder brother owned a textile shop on Pahurat road in Bangkok. He was pleased by the offer. He made his journey from Jaipur to Delhi and Kolkutta before arriving in Bangkok. He worked in his relative’s shop. There were many workers who working in that large shop. They were Thai-Indians. He worked as the head of salespersons and he supervised the workers.

Like other Indians, he faced the problem of communicating with local people. He thus had to learn Thai. He was assisted by his colleagues in learning Thai. He also learnt Thai by listening to radio and observing billboards. He said “The fact that many Thai words are derived from Pali and Sanskrit helped me a lot. Within 2 months, I could talk a lot in Thai, and within 4-5 months I became fluent in spoken Thai”. At present, he speaks, understands, and reads Thai with the same level as
He is proficient in Sindi, Hindi, and English in terms of speaking, reading and writing. He also reads Sanskrit.

He came back to Jaipur to get married to a Sindhi immigrant in 1951. They soon had two children born in India. He then worked for his relative in Bangkok, visiting his wife and children in India in every two years. He did not bring them to Thailand because he did not have his own firm there then. After working for his relative for 19 years, he started his own business in 1966. He then brought his wife and children to Thailand. His daughter, the third child of the family, was soon born in Thailand. His second child was just six when brought to Thailand, growing up in this country and getting educated in Thai schools. His last child also got educated in Thailand. The second and the third child have adopted the Thai lifestyle, talking in Thai with each other, enjoying Thai food, dressed in the western way like other Thai women, and getting a lot of Thai friends. The first child of the family, his son, moved to Thailand after the completion of his education in India and in New Zealand.

He always talks to his children in Sindi to maintain his children’s proficiency in that language. As a food, he takes Thai, Indian, and Western dishes. He takes Thai and Indian dishes 2-3 days in a week, and consumes western food 2 days in a week. He can take all kinds of Thai food and enjoys it. His second and his third child prefer Thai food to the Indian one. He would never impose arranged marriage upon his children, as he said “I’m not conservative as regards this matter. The fact that they love each other and with similar is enough for me”.

He, however, strictly follows Indian tradition. He is now the honourable secretary of the Geeta Ashram in Thailand, the organization set up to serve the purpose of spreading the message of the Bhagavad Geeta. He goes to worship the gods at the Geeta Ashram and the Hindu Samaj on regular basis. Taking part in the celebrations of Thai festivals, he is well aware of Thai tradition as his firm is closed on national and religious days as required by law. He takes those chances to learn more about Thai cultures. He always offers food to Buddhist monks on religious days and on the occasion of Thai festivals. When he travels to the provinces, he always visits Buddhist temples and other Buddhist sacred places.
He is also involved in social work. He used to be the President of Indian-Thai Chamber of Commerce and the Rotary Club. He supports the Thai Bharat Cultural Lodge and the Indian Study Centre. He donates his money to charity on regular basis. He said “I like donating money”. He contributed his money to the King’s charity several times, used to be granted close audience with the king. He thinks highly of the king, as he said “The royal family is the backbone of the country. We are lucky to have the king like him”.

He has his relatives in India. His parents are dead. He still contacts his relative in India on regular basis. He visits India at least two times in a year – during the Holi festival to celebrate the birthday of the founder of the Geeta Ashram and during the period of September-October to unwind himself. He also attended weddings and funerals of his relatives in India.

He echoed his view about Thai culture and society as follows: “Thai culture is very much connected with Indian culture, in fact, Thais have maintained a lot of Indian culture better than we have maintained in India”. He also added “India was ruled by such foreigners as Muslims and the British, so its culture got changed. Thailand has never been colonized, so it preserves its culture better than India does”. However he commented that Thai society’s receptivity to Western culture to a large extent will adversely affect Thai culture. But he also said “Thailand is a very nice place to live”. He made his comment on the current situation of Thai families pointing out the inability of Thai parents to pay enough attention to their children. It resulted in their children visiting departmental stores and attending game parlours that eventually resulted in loosening of family ties leading to social problems.

He added, “I’ve been in Thailand for 57 years. I feel that I’m more Thai rather than an Indian. I’ve lived here since I was young and now I’m an old man”. He said that he would live in Thailand and never considered moving to other countries.
Case No 15

Age : 31
Sex : Male
Occupation : Pilot Teacher
Generation : Second
Religion : Muslim
Consumption : Non Vegetarian
Marital Status : Single
Nationality : Thai
Residing in Thailand : Since birth

The respondent was born in Bangkok in 1973. The last child of the family, he has three siblings. His parents were Maharashtrians from Mumbai, coming to Thailand 40 years ago. Well off, they owned a middle-sized Indian restaurant in Bangkok.

He had his primary education in Thailand before spending his nine years in India, attending high schools in Panchgani and in Pune. He returned to Thailand, and enrolled at the Assumption University (ABAC) until his graduation with a Bachelor’s degree. He then went to the U.S. to pursue his study in aviation for four years before obtaining the Commercial Pilot License. He is now a pilot teacher at the Civil Aviation Institute in Thailand.

He said that he was sent to India because his family wanted him to learn English and Hindi. He is more skillful in using English than in using Thai, though he possesses good skills in speaking, understanding and reading Thai. He barely had the chance to practice his writing skill in Thai, inclined to write in English. He was allowed to visit his family in Thailand every year while he was in India. His yearly visit also made him familiar with Thai culture. His parents talk to him in Thai while he converses with his elder siblings in English.

About his consumption, he takes Indian dishes more frequently than taking the Thai ones. He can take Thai dishes but they must be prepared in the way prescribed by the Islamic code of food preparation. His being selective as regards food is the reason for his inclination to Muslim food.
His family, especially his father, is devout Muslim. Also strict in following the teachings of Islam, he relaxes them under certain circumstance. If circumstance permit, he goes to mosque every Friday to pray to a certain number of times as prescribed in the Koran. He also fasts for the prescribed period of time. As there is no mosque exclusively for Indians, going to mosque offers him the chance to meet Thai Muslims.

He observes Thai customs while greeting others by performing “Wai”. He likes Songkran festival marked by fun. He also participates in the celebrations of Loykrathong, Chinese New Year, and Western New Year if invited by his friends. He has never participated in Buddhist festivals. He occasionally donates his money to help construct schools and hospitals.

He adores the king, as he said “I’m proud to have the king like him”. To him, the king paid much attention to the welfare of Muslims, building many mosques for Muslim and having concern about his Muslim subjects.

Growing up abroad resulted in his having no Thai intimate friends. He said that he had more Indian and American friends than Thai friends. He still contacts his friends via E-mail. He never went to India for many years. He will get married to the one who is willing to be converted to Islam.

He spends his leisure time in seeing movies and listening to music. He prefers Indian movies. He seldom watches Thai television and listens to Thai radio. Wanting to be alone, he has very few Thai friends and they are not his intimates.

He cried against the discrimination from which he suffered, as he said “I abhor discrimination”. He experienced discrimination many times, citing the case in which he was rudely interrogated on his nationality by the police using abusive language. He was also questioned during the job interview in a way suggesting to him, firms did not consider employing him. He said that discrimination against Indians existed in Thailand. According to him “What’s important in Thailand is not what you know but whom do you know”. He thus bears his resentment against the Thai society and has very few Thai friends, cherishing no desire to make friends with Thais. He said “Thai society presents the positive image to westerners” He views Thai people as friendly, joyful and not taking anything seriously.
He plans to move to America, as he said “I’m sorry to have been born in Thailand. I should have been born in India. I was once proud of being Thai, but now I’m not”.

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Appendix II

Questionnaire

Note:
1. Please give free and frank information and opinions.
2. Information supplied by the respondents will be kept strictly confidential.
3. The data supplied will be used for statistical purpose only.
4. Please tick the appropriate response.

I Personal Information

1. Age ..................
2. Sex
   □ Male       □ Female
3. Religion
   □ Hindu      □ Sikh     □ Muslim     □ Christian
   □ Buddhist   □ Any other ............
4. Caste ...............................
5. Nationality (by birth)
   □ Indian      □ Thai      □ Other (specify)..................
6. Nationality (at present)
   □ Indian      □ Thai      □ Other (specify)..................
7. Marital Status
   □ Single      □ Engaged   □ Married
   □ Divorced    □ Widowed

If married, What is the nationality of your spouse?
   □ Indian      □ Thai      □ Other (specify)..................
8. Place of birth
   □ India(specific place) ......................................
   □ Thailand (specific place) .................................
   □ Other (specific country) ...................................
9. Educational qualifications and place of study:
   Give full details of your qualifications ..........................
   Primary school
   □ India       □ Thailand    □ Other country (specify) ............
Secondary school
☐ India ☐ Thailand ☐ Other country (specify) .................

Technical education
☐ India ☐ Thailand ☐ Other country (specify) .................

Bachelor’s degree
☐ India ☐ Thailand ☐ Other country (specify) .................

Master’s degree
☐ India ☐ Thailand ☐ Other country (specify) .................

Doctorate
☐ India ☐ Thailand ☐ Other country (specify) .................

10. Occupational Status/ Employment (You may tick more than one if applicable)

☐ Employment :
☐ Government (specify) .........................

☐ Private
☐ Agriculture
☐ Industry
☐ Commerce/Trade
☐ Transportation
☐ Financial Institute/Bank
☐ Any other (specify) .........................

☐ International Institution (such as United Nation etc.)

☐ NGO

☐ Engaged in business
☐ Wholesale
☐ Retail
☐ Broker/Agent
☐ Financial Lender
☐ Industry
☐ International Trade (Import or Export or both)
☐ Any other (specify) .........................

☐ Unemployed

☐ Student (specify the institution) .......... ☐ Housewife
11. Personal Income per month (baht)

- Less than 10,000
- 10,001 - 15,000
- 15,001 - 20,000
- 20,001 - 25,000
- 25,001 - 30,000
- 30,001 - 35,000
- 35,001 - 40,000
- 40,001 - 45,000
- 45,001 - 50,000
- 50,001 - 55,000
- 55,001 - 60,000
- 60,001 - 65,000
- 65,001 - 70,000
- More than 70,000

12. What is your generation of migration in Thailand?

- First generation
- Second generation
- Third generation

13. How many years have you stayed in Thailand till now?

- Less than one year
- 1 - 5 years
- 6 - 10 years
- 11 - 15 years
- 16 - 20 years
- More than 20 years

14. Language capability:

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<tr>
<th>Language</th>
<th>Speaking</th>
<th>Reading</th>
<th>Writing</th>
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<tr>
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<td>Good</td>
<td>Fair</td>
<td>Poor</td>
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<td></td>
<td>Good</td>
<td>Fair</td>
<td>Poor</td>
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</table>

1) Thai
2) English
3) Hindi
4) Mother tongue
5) Other

Family Information:

1. In which type of family were you born and brought up?

- Nuclear
- Joint

2. Present type of family

- Nuclear
- Joint
- Single

3. Total family members (in Thailand)

- Person/s (including you)

4. Family Income (per month: baht)

- Less than 10,000
- 10,001 - 20,000
- 20,001 - 30,000
- 30,001 - 40,000
- More than 40,000
5. Does your family insist on marrying within your own community?
   - Highly Strictly
   - Strictly
   - Neutral
   - Not Strictly
   - Not Very Strictly

6. Does your family accept a family member marrying a non-Indian?
   - Accepts
   - Not Sure
   - Does Not Accept

7. Has any of your family members married a non-Indian?
   - Yes
   - No

8. How strictly does your family perform rituals in marriage?
   - Very strictly
   - Strictly
   - Neutral
   - Not strictly
   - Not very strictly

9. How strictly do you observe socio-religious rituals of your native community?
   - Very strictly
   - Strictly
   - Neutral
   - Not strictly
   - Not very strictly

II Push/Pull Factors

1. At what age you/your father/grand father first developed the idea of leaving India?
   - Your age
   - Your father’s/grand father’s age

2. At what age you/your father/grand father had left India?
   - Your age
   - Your father’s/grand father’s age

3. What were the reasons to leave your country?
   - Economic problem (*poverty, low standard of living, lack of career opportunities*)
   - Social and Cultural problems (*Discrimination, based on Race, Caste etc.*)
   - Political problems (*War, Political conflict etc.*)
   - Environmental problems
   - Any others (*specify*)

4. What were the factors responsible for your/your father’s/grandfather’s migration?
   - (Give details)

                           □ 40,001 - 50,000          □ 80,001 - 90,000
                           □ 50,001 - 60,000          □ 90,001 - 100,000
                           □ 60,001 - 70,000          □ more than 100,000
                           □ 70,001 - 80,000
5. What was your/your father’s/grand father’s financial position in India before coming to Thailand?
   - Excellent  - Good  - Moderate  - Poor  - Very Poor

6. Did you/your father/grand father choose Thailand as your first destination?
   - Yes  - No  - Can Not Say

7. What was the reason for choosing Thailand as the destination for migration?

   Economic aspects:
   - Easier to get job
   - Property problems at the native place
   - Scope for business/Industry  - New Technology

   Social and cultural aspects:
   - Family Clashes
   - Presence of family members/relatives/friends/acquaintances in Thailand

   Others:
   - Peaceful Society  - Friendly Manner of Thai People
   - Similarity with Indian Culture  - Religious harmony
   - Geographical Environment  - Easy access to permit Visa
   - Dependents Allowed

8. Which of the following sources facilitated your/your father’s/grand father’s migration to Thailand?

   - Own Merit
   - Own Efforts
   - Assistance and efforts of
     i) Family members in India/Thailand
     ii) Relatives in India/Thailand
     iii) Friends in India/Thailand
     iv) Acquaintances in India/Thailand
     v) Professional agents in India/Thailand
     vi) Any other: (specify)..........................

9. Did you/your father/your grand father have any relatives/friends/acquaintances in Thailand? (before leaving India)

   - Yes
   - Specific .............................................  - No
10. What kind of advice was received by you/your father/your grand father about migration to Thailand?
   □ Favourable □ Unfavourable

11. How did you/father/grand father feel about leaving India?
   □ Very happy □ Happy □ Neutral □ Unhappy □ Very unhappy

12. How did you/father/grand father feel upon arrival in Thailand?
   □ Very happy □ Happy □ Neutral □ Unhappy □ Very unhappy

13. To what extent did you/father/grand father succeed in solving problems after migration?
   □ Very great extent □ Great extent □ Some extent □ Rare extent □ Not at all

14. Did you achieve any progress after migrating to Thailand?
   □ Very great extent □ Great extent □ Some extent □ Rare extent □ Not at all

15. How frequently do you/your family members visit your native place in India?
   □ Once in 6 months □ Once in a year □ Once in two years
   □ Once in three years □ After three years (specify) .................

16. What is the purpose of your/your family’s visit to the native place/India?
   □ Social □ Change of climate
   □ Family occasion □ Rest and recreation
   □ Religious □ Any other (specify) ........................
   □ Celebrations of festivals

17. How often do you/your family members contact your relatives living in native place/India?
   □ Every week □ Every quarter □ Once a year
   □ Every month □ Every 6 month □ On special occasions
   □ Never

18. Are you (or your family) a member of any Indian association in Thailand?
   □ Yes □ No
   If Yes, to what extent do you/your family take part in the activities of this/these association/s?
   □ Very Great-Extent □ Rarely
   □ Great Extent □ Never
   □ Some Extent
### III Socio-Cultural Change

**Note:**

- 5 = Always/ Strongly Agree/ Strongly Approve
- 4 = Often/ Agree/ Approve
- 3 = Sometimes/ Neutral
- 2 = Rarely/ Disagree/ Disapprove
- 1 = Never/ Strongly Disagree/ Strongly Disapprove

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</thead>
<tbody>
<tr>
<td>1. How frequently do your Thai friends/neighbours visit you?</td>
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<td>2. How frequently do you visit Thai friends/neighbours?</td>
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<td>3. How far do you prefer to marry a Thai partner?</td>
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<td>4. Are you eager to make friends with Thai people?</td>
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<td>5. Do you have more Thai than India friends?</td>
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<td>6. Do you have close friends who are Thai?</td>
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<td>7. Do you accept that Buddhism plays a vital role in Thai society?</td>
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### IV Cultural Assimilation

**Note:**

- 5 = Always/ Strongly Agree/ Strongly Approve/ Very High/ Very Great Extent
- 4 = Often/ Agree/ Approve/ High/ Great Extent
- 3 = Sometimes/ Neutral/ Moderate/ Some Extent
- 2 = Rarely/ Disagree/ Disapprove/ Low/ Rare Extent
- 1 = Never/ Strongly Disagree/ Strongly Disapprove/ Very Low/ Not At All
1. Symbol

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<tbody>
<tr>
<td>1. Do you think that you have respect for the monarchy and the King of Thailand?</td>
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<td>2. When occasion arises, will you pay respect to the King of Thailand?</td>
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<td>3. Do you understand the rules of Thai Government, Parliament and its Legal frame work?</td>
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<td>4. Do you identify yourself as a Thai?</td>
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<td>5. Are you ready to devote your capability for the benefit of Thai society?</td>
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<td>6. Do you adopt Buddhist ethics as a way of your life?</td>
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<td>7. Are your day to day practices in agreement with the principles of Buddhism?</td>
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<td>8. Do you approve of monarchy based democratic government of Thailand?</td>
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<td>9. Do you realize the importance of 5th December and 12th August?</td>
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<td>10. Are you concerned with the calamities occurring in Thai society?</td>
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<td>11. Whenever there is a disaster in Thailand, do you support the victims?</td>
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<td>12. Do you realize that the king of Thailand is a moral center of all Thai citizens including you?</td>
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<td>13. Do you think that your existence in Thailand is peaceful?</td>
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<td>14. Do you agree with that the principles of Buddhism influence the norms and values of Thai society?</td>
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### 2. Language

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<tbody>
<tr>
<td>1. How far do you understand Thai conversation and catch its meaning?</td>
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<td>2. Can you fluently speak Thai like any other Thai people?</td>
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<td>3. Is your Thai accent clear?</td>
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<td>4. Can you write in grammatically correct Thai?</td>
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<td>5. Can you read and understand Thai properly?</td>
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<td>6. Do you use Thai in daily life?</td>
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<td>7. Do you regularly read Thai books, magazines and newspapers?</td>
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<td>8. Do you regularly watch Thai TV programmes?</td>
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<td>9. Do you subscribe to Thai press and publications?</td>
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<td>10. Do you speak Thai with your family members?</td>
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<td>11. Are you interested in reading Thai literature like short story, novel, etc.?</td>
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<td>12. Are you interested in analyzing Thai essays?</td>
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<tr>
<td>13. Are you capable of composing Thai poetry?</td>
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</table>
### 3. Values And Beliefs

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<td>14. Do you usually take notes in Thai?</td>
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<td>15. Do you communicate with Thai people in Thai language?</td>
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<td>16. Can you understand and use Thai slang and Thai idioms correctly?</td>
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<tr>
<td>I. How far do you believe in the law of Karma?</td>
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<tr>
<td>2. How far do you understand the law of Karma?</td>
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<td>3. Thai society believes that man becomes good by good deeds, bad by bad deeds, to what extent do you agree with this belief?</td>
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<td>4. How far do you believe that gratitude is a measurement of a good human being?</td>
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<td>5. Do you believe that a transmigration/rebirth relates to all animal and human beings?</td>
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<td>6. Do you believe that doing a bad action such as being harmful for yourself and others will lead you to the world of evil?</td>
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<td>7. Do you believe that good children have to take care of their parents when they become old?</td>
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<td>8. Do you believe that unequal status of each individual such as family background, financial status, body figure is a result of previous Karma of previous birth?</td>
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<td>9. Do you believe that being a good human being one will not suffer any calamities?</td>
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<tr>
<td>10. Present, Thai society is fond of materialism, to what extent do you think that you are influenced by this value?</td>
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<tr>
<td>11. Do you believe that making a merit through donations and charity bring about the material well-being to you?</td>
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<td>12. Do you think that the Thai society will recognize your status more if you consume more luxury goods in daily life?</td>
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<tr>
<td>13. Do you tend to think that the value of life depends upon the possession of the quantity of the material objects?</td>
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<td>14. Do you think that in order to be acceptable in Thai society, you have to show your material wealth?</td>
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<td>15. If you are not successful in doing something even when you make rigorous efforts, do you think that it is an effect of your previous Karma?</td>
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<td>16. Do you believe in superstitions, omens and auspiciousness?</td>
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4. Norms

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<tbody>
<tr>
<td>1. Do you practice the Thai concept of merit (charity to poor, donation to monastery, non violence to animals etc.)?</td>
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<td>2. Do you give importance and participate in cultural Thai festivals like Loykrathong, Songkarn etc?</td>
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<td>3. Do you know about Buddhist holy days and participate in the activities of such days?</td>
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<td>4. Do you donate on the religious or cultural occasions?</td>
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<td>5. Are you aware of big festivals held in Thai society such as International New Year, Songkarn day, Chinese New Year, Christmas day etc. and participate in them?</td>
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<td>6. Are you familiar with the word “Sawaddee” and do you use it?</td>
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<td>7. When you are invited for Thai cultural functions, like wedding reception, new house warming ceremony, funeral, do you participate on such occasions?</td>
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<td>8. Whenever you meet a Thai, do you greet him by uttering “Sawaddee” and follow by saying “Where are you going”?</td>
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<td>9. Do you use “WAI” for paying respect to those places and articles that you worship?</td>
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<td>10. Do you use “Sawaddee” to greet your own people?</td>
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<td>11. While going to visit seniors, and while taking leave of them, do you “WAI”?</td>
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<td>12. While interacting with others for any purpose, do you take their status and hierarchy into consideration?</td>
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<td>13. Junior needs to respect senior, do you strictly follow this practice?</td>
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<td>14. Do you understand the basics or fundamental, of Thai law and respect them?</td>
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5. Material Objects

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<tbody>
<tr>
<td>1. Do you dress like other Thai people?</td>
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<td>2. Do you wear a Thai traditional suit on special Thai cultural occasions?</td>
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<td>3. Do you observe Thai fashion?</td>
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<td>4. Do you know about the Thai classical perfume?</td>
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<td>5. Do you use Thai traditional perfume in the special places like monasteries and on special occasions like Thai festivals?</td>
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<td>6. Do you eat/cook in Thai way?</td>
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<td>7. How frequently do you eat Thai food?</td>
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<td>8. Are you satisfied with the taste of Thai food?</td>
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<td>9. How often do you cook Thai food?</td>
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<td>10. Do you know the ingredients used in Thai food?</td>
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<td>11. Have your house been constructed in contemporary Thai style?</td>
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<td>12. Do you have the inner accommodation of your house similar to Thai?</td>
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<td>13. Do you opt to decorate your house, the way other Thai people do?</td>
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<td>14. Do you wear Thai ornaments which are made in Thailand?</td>
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</table>
V Opinion Of The Respondents Toward Thai Culture and Society

1. What are the factors of Thai culture that are acceptable according to Indian Ethics and moral standards?

   1. ................................................ Why .............................................
   2. ................................................ Why .............................................
   3. ................................................ Why .............................................

2. What are the factors of Thai culture that are unacceptable according to Indian Ethics and moral standards?

   1. ................................................ Why .............................................
   2. ................................................ Why .............................................
   3. ................................................ Why .............................................

3. Your general opinion and impression about Thai society:

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4. Any further information you would like to express about your experiences/ problems and solutions:

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