FACTORS AFFECTING CROSS-CULTURAL ADAPTATION OF KOREANS IN THAILAND : A CASE STUDY OF KOREANS RESIDING IN BANGKOK

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A Thesis Submitted in Partial Fulfillment of the Requirements

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ปัจจัยที่มีผลต่อการปรับตัวทางวัฒนธรรมของชาวเกาหลีในประเทศไทย : กรณีศึกษาชาวเกาหลีใน
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วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต
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Thesis Title	FACTORS AFFECTING CROSS-CULTURAL ADAPTATION OF KOREANS IN THAILAND : A CASE STUDY OF KOREANS RESIDING IN BANGKOK
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Field of Study	Korean Studies
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สรัญญา จรัสพินิจ : ปัจจัยที่มีผลต่อการปรับตัวทางวัฒนธรรมของชาวเกาหลีในประเทศไทย : กรณีศึกษาชาวเกาหลีในกรุงเทพมหานคร. (FACTORS AFFECTING CROSS-CULTURAL ADAPTATION OF KOREANS IN THAILAND : A CASE STUDY OF KOREANS RESIDING IN BANGKOK) อ.ที่ปรึกษาวิทยานิพนธ์หลัก: อ. ดร.ปัทพร สุคนธมาน, 120 หน้า.

งานวิจัยครั้งนี้มีจุดประสงค์เพื่อ 1)ศึกษาระดับการปรับตัวทางสังคมและวัฒนธรรมของชาวเกาหลีใต้ที่อาศัยอยู่ในกรุงเทพมหานคร 2) ศึกษาปัจจัยที่มีผลต่อการปรับตัวทางสังคมและวัฒนธรรมของชาวเกาหลีใต้ในกรุงเทพมหานคร เก็บรวบรวมข้อมูลโดยการเก็บแบบสอบถามตามชุมชนเกาหลีต่างๆ ในกรุงเทพมหานคร จากกลุ่มตัวอย่างชาวเกาหลี จำนวน 380 คน ที่มีอายุ 18 ปีขึ้นไป และอาศัยอยู่ที่กรุงเทพมหานครมาแล้วเป็นเวลาอย่างน้อย 3 เดือนขึ้นไป ในช่วงระหว่างเดือนมกราคม-กุมภาพันธ์ พ.ศ. 2557 และวิเคราะห์ข้อมูลโดยใช้สถิติเชิงพรรณนาและสถิติเชิงอนุมาน

ผลการศึกษาการปรับตัวของชาวเกาหลีใต้ในกรุงเทพมหานคร พบว่า ชาวเกาหลีใต้สามารถปรับตัวต่อสังคมและวัฒนธรรมในกรุงเทพมหานครได้ในระดับปานกลาง และจากผลการหาตัวแปรอิสระที่มีผลต่อการปรับตัว พบว่า ปัจจัยทางด้านประชากร ได้แก่ เพศ อายุ สถานะภาพสมรส และอาชีพนั้น มีความสัมพันธ์อย่างมีนัยสำคัญทางสถิติกับการปรับตัวของชาวเกาหลีใต้ในกรุงเทพมหานคร แต่ในด้านระดับการศึกษาและศาสนาไม่มีความสัมพันธ์ที่เป็นนัยสำคัญทางสถิติ สำหรับปัจจัยสนับสนุน ได้แก่ ระยะเวลาที่อาศัยอยู่ในกรุงเทพมหานคร ความสามารถในการใช้ภาษาไทย การได้รับความสนับสนุนทางสังคมจากคนไทย และการมีปฏิสัมพันธ์กับคนไทย พบว่ามีความสัมพันธ์ทางบวกอย่างมีนัยสำคัญทางสถิติกับการปรับตัวของชาวเกาหลีใต้ แต่อัตลักษณ์ทางชาติพันธุ์เกาหลีไม่มีความสัมพันธ์ทางสถิติ

สาขาวิชา	เกาหลีศึกษา	ลายมือชื่อนิสิต	....
ปีการศึกษา	2556	ลายมือชื่อ อ.ที่ปรึกษาวิทยานิพนธ์หลัก	....

SARANYA CHARATPINIT: FACTORS AFFECTING CROSS-CULTURAL ADAPTATION OF KOREANS IN THAILAND : A CASE STUDY OF KOREANS RESIDING IN BANGKOK. ADVISOR: PATAPORN SUKONTAMARN, Ph.D., 120 pp.

The purposes of this study are 1) to explore and understand the cross cultural adaptation level of Korean residents in Bangkok, Thailand. 2) to examine the factors affecting Korean residents' cross cultural adaptation in Bangkok, Thailand. The data was collected by the questionnaires in various Korean communities around Bangkok. 380 Koreans, aged 18 and over who are currently living in Bangkok, Thailand, and have been living in Bangkok continuously for at least 3 months were collected during January-February 2014. This data was then analyzed in descriptive statistic and inferential statistic.

The results found that Korean residents can adapt themselves to Thai culture and society in moderate level. The findings of factors affecting the adaptation show that, demographic factors, gender, age, marital status and occupation have a significant effect on cross cultural adaptation level of Korean residents in Bangkok, whereas education level and religion have not affected. For supporting factors, the finding reveals that length of stay in Bangkok, Thai language proficiency, perception of social support from Thai people and interaction with Thai people have significant relationships in positive trend with cross cultural adaptation level of Koreans in Bangkok, while Korean ethic identity does not have any significant relationship with cross cultural adaptation level.

Field of Study: Korean Studies	Student's Signature	....
Academic Year: 2013	Advisor's Signature	....

ACKNOWLEDGEMENTS

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CHAPTER I

INTRODUCTION

1.1 Research Background

In this era of globalization, our world has become smaller. People all over the world in different cultures can connect to each other more easily. It has given much convenience to people such as contacting with other people overseas quickly, investing overseas and international migration.

International migration is the movement of people from one place to another place overseas either voluntarily or through force. Nowadays, moving from one country to another country is not hard as it was in the past. Large numbers of people around the world migrate to other countries for various reasons such as seeking a chance for a better life, education, work, etc. According to The Office of the United Nations High Commissioner for Human Rights (OHCHR) (2013)'s website, it is estimated that 214 million people are now living outside their home countries.

International investments also lead to international migration. The influx of foreign investment also means an influx of foreigners. These kinds of foreigners usually migrate to other countries as sojourners or temporary residents such as business owners, expatriates, expatriates' families, international students, teachers, etc.

Southeast Asia with its uniqueness has attracted a large number of foreigners for a long time. It started with foreign merchants and followed with colonizers and then new-age travellers (Barrett, 2004). Nowadays, with the response to globalization, we can see many foreigners coming to invest their money or doing business activities.

Bangkok, as the capital city of Thailand, has for decades been famous as one of the most prominent tourist attractions in Asia. Bangkok provides cultural diversity, local hospitality, and at the same time modern infrastructures which make it even more attractive to foreign tourists as well as investors.

South Korea (hereinafter referred to only as Korea) is one of those countries attracted to invest in Thailand. As a result of the impact of its rapid development and growing influence, Korea has recently been aggressive in expanding foreign investments throughout the world including in Thailand. The increase of Korean investment in Thailand can be seen from the increased Foreign Direct Investment (FDI) to Thailand, mainly because of the establishment of an economic relationship agreement between the two countries signed in a bilateral trade agreement in 1961 and the growth of Korea's own economy. In 1994 Korea became the 8th trading partner of Thailand (Surangsri Tonseingsom, 2007). Since then the value of investment has been steadily increasing over time; in 2010 the value was 5,107.8 million Baht (The Board of Investment of Thailand [BOI], 2013) increased 10% from 2008 and the latest figure is 6,101.1 million Baht in 2012. The number of Korean residents is also increasing steadily. The latest number of Koreans in Thailand who hold non-immigrant visas is 14,770 (The Immigration Bureau of Thailand, 2012). Although the number of Korean residents in Thailand had decreased somewhat in 2010 because of the political crisis in Thailand at that time, the number started to increase again at the end of year 2010 and rose up again in 2011 as seen in figure 1.

Figure 1 Numbers of South Koreans in Thailand who hold a non-immigrant visa
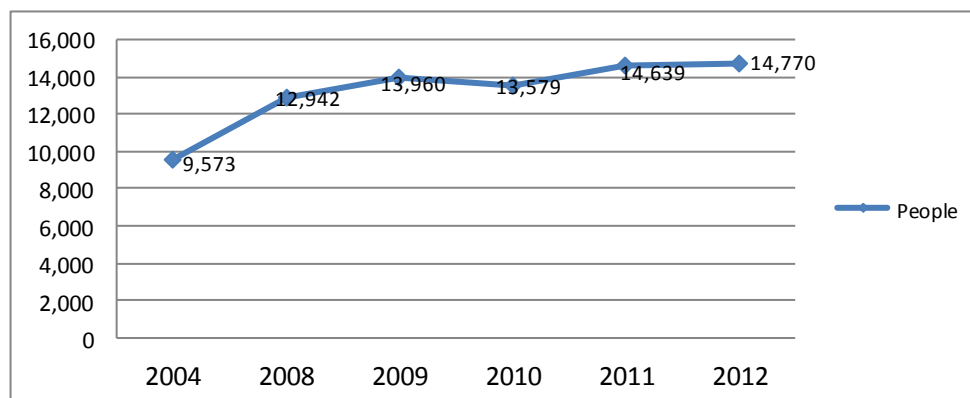
Source: The Immigration Bureau of Thailand (2012)

The numbers of students also shows a similar upward trend as can be seen in table 1. Numbers of Korean students have stayed in the top 10 ranking since 2007 with 290 students and the numbers have increased continuously until the latest figure in 2011 of 601 students.

No	2007		2008		2009		2010		2011	
	Country	Total	Country	Total	Country	Total	Country	Total	Country	Total
1	China	4,028	China	7,301	China	8,993	China	9,329	China	8,444
2	Vietnam	751	Laos	1,301	Laos	1,254	Laos	1,311	Myanmar	1,481
3	Myanmar	741	Myanmar	999	Myanmar	1,205	Myanmar	1,310	Laos	1,344
4	Laos	664	Cambodia	984	Vietnam	1,141	Vietnam	1,100	Vietnam	1,290
5	USA	527	Vietnam	895	Cambodia	1,009	Cambodia	944	Cambodia	955
6	India	494	USA	828	USA	818	USA	826	USA	830
7	Cambodia	469	Japan	403	**Korea**	**404**	**Korea**	**437**	**Korea**	**601**
8	Japan	403	India	344	Japan	402	Japan	394	India	375
9	**Korea**	**290**	**Korea**	**340**	Bangladesh	394	Germany	389	Bangladesh	374
10	Taiwan	237	Bangladesh	328	India	357	Bangladesh	376	Japan	345

Table 1 Overseas students in Thai universities ranked by countries in 2007-2011

Source: (The Office of the Higher Education Commission, 2011)

Thailand has been getting considerable attention from various international students recently because of the low living costs and several universities opening international programs or adopting international curriculums, thus allowing foreign students to study within English speaking surroundings.

However, moving to other countries, long term migrants or sojourners are always faced with social and cultural changes. Inevitably, the mainstream of the dominant culture would affect the newcomers' daily lives more or less. In order to settle in and have some convenience when living overseas, these foreigners have to learn the way to adapt themselves to blend in with the features of their new environments. They should overcome the severe differences unfamiliar to their native cultures, suppress any potential conflicts and adjust their purpose of living in distant countries. As a result of increasing overseas migration, the process of the cross-cultural adaptation seems to become substantial.

The cross-cultural adaptation topic has been intensively discussed among researchers in many fields; this is because the outcome directly affects the psychological state and the working performance that they undertake in foreign nations. In this sense, the researcher signifies that Koreans' cross-cultural adaptation in Thailand has to be defined more properly and deeply than before and acts as guidance for them to have decent well-being during their stay in Thailand.

Even with dramatic modernization in recent decades, as a result of being a country with strong and lengthy Confucianism influences, Korea has inherited its values and has applied them to daily life even up until now. Park et al. (2005) mentioned that from the derived Confucianism values, Koreans have a strict

hierarchical order of human relationship based on age and gender. Koreans also tend to be reluctant to deal with people outside their social ring and prefer to collaborate with people who could manage to earn their sense of belonging for example by marriage, or same levels of education, etc. This behavior appears to be their main constraint when they have to deal with distinct cultures outside their own country and has earned them the title of being a collectivistic society (Kim, 2008b).

Differences, as expected, might cause lifetime difficulties. Nevertheless, the number of Koreans living in Thailand shows no sign of reduction and therefore interaction between them with Thai locals should continue. Life adjustment outcomes affect the development of relationships between host countries and foreign residents. It is significant to be concerned about the foreigners, for this research is about Korean residents living in Thailand, and their cross-cultural adaptation in Bangkok. The researcher will focus on the factors that affect their cross-cultural adaptation. Since not many researchers define clearly about the cross-cultural adaptation among Koreans living in Thailand, thus a helpful advisory is lacking for them.

As is to be expected, when a foreigner has to stay in a different country with a different culture, they have to be able to deal with it. Good outcome will positively affect their achievement, success, performance and so on. Oppositely, the failure of their attempts could bring on a staggering performance, minimum completion, or failure, etc.

In sum, the bilateral tie shows the importance of mobility between the two countries is not just about individual matters but also broadly related to the national

interests. This study, therefore, intends to study about cross-cultural adaptation of Korean residents in Bangkok, Thailand and explore the factors that affect their adaptation.

1.2 Statement of the Problem

Although there are some studies about Korean residents in Thailand, the number of studies regarding their adaptation to Thai culture, society and factors that affect the adaptation is very rare. Most of the related studies in Thailand are about the adaptation and integration of ethnic minority groups from hill tribes and foreign laborers from Thailand's neighboring countries. However, due to the continuously rising number of Korean sojourners in Thailand each year, it is important to know and understand the Koreans' cross-cultural adaption.

1.3 Purpose of the Study

This study attempts to improve the understanding about adaptation of Korean residents. The purposes of this study are as per the following steps:

1. To explore and understand the cross-cultural adaptation level of Korean residents in Bangkok, Thailand.

2. To examine the factors affecting Korean residents' cross-cultural adaptation in Bangkok, Thailand.

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1.4 Research Questions

The following research questions were made to lead the research:

1. What are the levels of Korean residents' adaptation?

2. Is there any significant relationship between cross-cultural adaptation of Korean residents in Bangkok and the selected factors (demographic factors and supporting factors)?

1.5 Conceptual Framework

Factors affecting cross-cultural adaptation

- **Demographic factors**
-Gender
-Age
-Marital status
-Education
-Occupation
-Religion

- **Supporting factors**

-Length of stay in Thailand

-Thai language proficiency

-Korean ethnic identity

-Social support from Thai people

-Interaction with Thai people

Socio- cultural adaptation
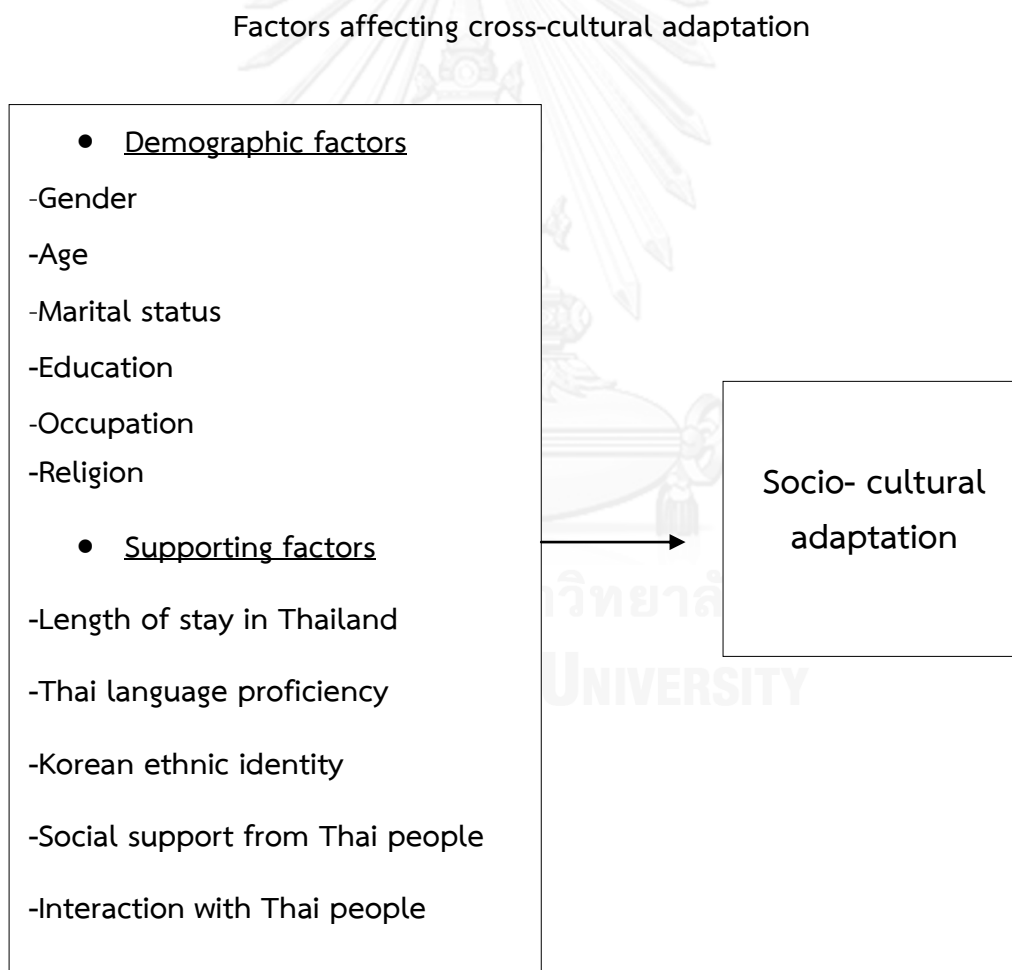
Figure 2 Conceptual framework

1.6 Hypotheses

1. There is a significant relationship between demographic factors and adaptation level.

    1.1 There is a significant difference in the adaptation level of Korean residents of different genders.

    1.2 There is a significant difference in the adaptation level of Korean residents of different ages.

    1.3 There is a significant difference in the adaptation level of Korean residents of different marital status.

    1.4 There is a significant difference in the adaptation level of Korean residents with different education levels.

    1.5 There is a significant difference in the adaptation level of Korean residents with different occupations.

    1.6 There is a significant difference in adaptation level of Korean residents of different religions.

2. There is a significant difference in the adaptation level of Korean residents with different lengths of stay in Bangkok.

3. There is a significant difference in the adaptation level of Korean residents with differing Thai language proficiency.

4. There is a significant difference in the adaptation level of Korean residents with different senses of Korean ethnic identity.

5. There is a significant difference in the adaptation level of Korean residents with different social support from Thai people.

6. There is a significant difference in the adaptation level of Korean residents with different interaction levels (frequencies in contact) with Thai people.

1.7 Scope and Limitations

This thesis focuses on Korean adult residents who are currently living in Thailand and who have been in Thailand for more than three months. The area of study includes Bangkok, the capital city of Thailand, where most Koreans chose to reside.

In the current study, the researcher focuses only on studying socio-cultural adaptation because the researcher aims to go deep into each variable affecting adaptation in a new society and culture (see Chapter2).

1.8 Expected Benefits

The findings of this study may contribute towards an understanding of cross-cultural adaptation levels and factors that influence the adaptation of Korean residents in Bangkok in terms of the individual's background level and external supporting factors. It can also be used as guidance for Koreans, Thais and/or people who are interested in this topic to allow them to understand and prepare to adapt themselves to an unfamiliar society and culture.

Moreover, Korean companies, Thai companies (employing Koreans), Thai schools that strive to attract Korean students, or individual Koreans who plan to live or who are already living in Thailand could derive benefits from this research.

1.9 Definition of Terms

Korea - Republic of Korea (ROK) / South Korea

Korean residents – Korean adult immigrants/sojourners (expatriates and students) who have moved into Thailand and have been residing in Bangkok, Thailand at the time of the study for more than 3 months

Socio-cultural Adaptation – refers to the outcome involving behavioral competence. This reflects the extent to which a newcomer has "fit into" the new culture, and includes adaptation to social and cultural aspects of the host culture.

Sojourner – A Korean who lives in Bangkok as a temporary migrant with a temporary period of stay and who has plans to return home such as expatriate workers and international students

Host nationals - Local Thai (Bangkok) people

Language proficiency – The ability or language communication competence of Korean residents in Bangkok using or performing (speak/read/write) in Thai language.

Ethnic identity – The attitudes or self-concept of Korean residents towards their own Korean group and nation in the concept of belonging or not belonging to the Korean group.

Social support – support from Thai people, which can be divided into 2 main groups; socio-emotional support and instrumental support.

Thai culture and society – In this study, the researcher will shape Thai culture and society into 4 catalogues which are: 1. General, such as Thai food, accommodation, Thai language, and climate. 2. Society, such as Thai social life- style. 3. Culture, such as Thai people's beliefs, culture and value system, Thai etiquette, important or notable Thai days. 4. Work/academic style.

CHAPTER II

LITERATURE REVIEW

This chapter provides the theoretical frameworks and analysis of the literature relevant to this thesis, which has been collected from various sources such as journals, articles, newspapers, Internet and previous studies. The purpose is to shape this study in to context and to investigate the data. The content of this chapter is divided into 6 sections as follows:

2.1 Adaptation concept

2.2 Cross- cultural adaptation concept

2.3 Theories related to cross-cultural adaptation

2.4 Cross-cultural adaptation and factors

2.5 Reviews on related literature

2.6 Brief description of Korea and Thailand

2.1 Adaptation

The root of the word 'adaptation' originally came from Darwin's Theory of Evolution in the field of biology in 1859 (Lazarus, 1969). In the biological concept, they explained that adaptation refers to only the living things that can adapt themselves to the environment will survive. Later on, many psychologists borrowed this explanation for their work and to represent the psychological processes.

Berry (1997), a famous acculturation studies scholar defined adaptation as changes that occur in individuals or groups in order to respond to and fulfil the demands of environment that can take place immediately or over time.

Wannee Tangsawpak (2000) explained in her work that in biological concept, adaptation would occur to follow the needs of the body or physiological needs, whereas adaptation in psychological norms occurs by following the needs of the mind. She found that human adaptation occurrences follow two forcing factors as below:

1) External forcing refers to demands from the environment and society since humans need to live in society and interact with other people; they have to learn and adapt themselves to the main society since they were children.

2) Internal forcing refers to demands from inside or physiological needs and also the social experiences that have been gained from in the past, also some physiological needs such as the needs we have for water, food, and for mental needs such as love and a sense of belonging.

Maslow (1970) created a hierarchy of needs theory that describes human beings' five basic needs. The hierarchy of need starts with physiological, safety, social, esteem, and self-actualization needs. Based on this theory, the main sources of motivation come from the abovementioned needs and people act accordingly to satisfy those needs. Once one need is satisfied, it will no longer motivate behavior and another need arises to take its place. On the other hand if one need is not yet satisfied, people will continue behaving for the need to be satisfied. When a lower level of need is satisfied, people will move to a higher level of need in the hierarchy.

The physiological needs: This need is the starting point in motivation theory, which is also referred to as physiological drives. It includes food, clothing, shelter,

and other basic physical needs. If all needs are unsatisfied, and an individual is then dominated by physiological needs, all other needs may be pushed into the background and become less important. In a company, physiological needs could be satisfied by the amount of wages or salaries received by the employees.

The safety need: This includes security desire and absence of pain. In an organization the safety needs could be provided by giving safety programs, equipment, medical insurance, retirement plans and other benefits to employees.

The sense of belonging and love or social need: This includes the need to socialize, associate, and affiliate with others. In the simple meaning, it is the need to feel wanted by others. This need could be satisfied when an individual has a good social interaction within a community and they give and receive friendship.

The esteem need: This is the need for power, status, and self-confidence, worth, strength, capability, adequacy and motivation to being useful and necessary in the world. An individual motivated by esteem needs wants to feel important and receive recognition from others. In a workplace, this need could be satisfied by receiving promotions, awards, and positive feedback from senior officers or co-workers.

The need for self-actualization: This is the highest need in the hierarchy. It occurs when an individual wants to reach their potential by becoming everything they are capable of attaining. In an organization, it could be satisfied not only by receiving promotion, but it also involves mastery of an individual's working environment to achieve desirable goals and targets.

2.2 Cross-cultural adaptation

2.2.1 Culture

Many scholars gave definition of culture including Herskovits (1948), who defined "culture is the man-made part of the environment". Mead (1953) indicated that "culture is the total shared, learned behavior of a society or a subgroup". Suntaree Komin (1991) described culture being the end product of society as "the total patterns of values, ideas, beliefs, customs, practices, techniques, institutions, objects and artefacts which make a society distinctive". Lustig and Koester (1993) saw culture as learned and shared by each group of people who then create their own unique perceptions about values, beliefs and norms. In summary, most definitions came out in the same direction that is a unique thing that is widely shared by members of a social group.

2.2.2 Cross-cultural adaptation

Cross-cultural adaptation has been primarily studied in the United States since there are a lot of immigrants and much ethnic diversity. Scholars in psychology have mainly approached the topic on an individual level, while anthropologists and sociologists tend to focus on the level of immigrant groups (Kim, 1988).

The evolution of cross-cultural adaptation studies can be divided into 3 eras as below (Yang, 2005):

Pioneer era – the cross-cultural adaptation has been primarily studied at the hospitals in the United States. Since the statistics in 1903 showed that 70% of patients who had mental problems were foreign migrants. Later on, many scholars paid more attention to study about cross-cultural adaptation.

Development era - At the end of the 20th century, many scholars had changed their viewpoints and started to find out the reasons that caused foreign migrants to get mental problems. In this time, most studies mainly focused on theories, but there was a lack of practical experience because it was hard to collect the data so they used convenience sampling to investigate and neglected the one important factor, which was that each person who came from a different place has a different culture.

Golden era – around ten years later from the development era, studies about cross-cultural adaptation had been rapidly developed. Not only developing the method, but also expanding the survey population to another group such as international students, refugees, expatiates, foreign laborers etc. Moreover, scholars from other fields like anthropologists and sociologists were also interested in cross-cultural adaptation in terms of socio-cultural adaptation.

Researchers defined cross-cultural adaptation in several descriptions and various ways as follows:

Kim (1988) defined cross-cultural adaptation as the process of transformation that all human beings would experience when they move and try to settle in a new and unfamiliar environment with new social and culture norms.

Black (1988) defined cross-cultural adaptation as a process of adaptation to live and work in a foreign culture and society. It is the degree of psychological comfort and familiarity that a person perceived from the new host culture and society.

Black et al. (1991) presented that the degree of cross-cultural adaptation should be treated as a multidimensional concept, not only a unitary phenomenon like the earlier major view. Black et al. (1991) in their theoretical model of international adjustment discussed three distinct dimensions of in-country adjustment: (1) adjustment to work; (2) adjustment to interacting with local people; and (3) adjustment to general non-work environment.

Ward and Kennedy (1994) divided adaptation into two main parts, which are psychological and socio-cultural adaptation. The psychological one associates with emotional well-being or life satisfaction that always connects with mental health, while socio-cultural adaptation refers to the ability or social skills of individuals to fit into the new unfamiliar cultural environment. Therefore, according to Ward and Kennedy (1994), psychological adjustment is best explained in the way of how to handle possible stress during settling into a new environment, and socio-cultural adaptation might be well understood in terms of learning the necessary social skills from the new culture.

Gudykunst and Kim (2003) defined cross-cultural adaptation as "associated" with mainstream cultural gaps that happen as the result of newcomers' relocation from one society to one another.

According to many scholars' definitions about cross-cultural adaptation, we can see that the definition comes out in the same direction that is the process of adapting of foreigners in a new cultural environment abroad. Cross-cultural adaptation itself is also divided into socio-cultural adaptation and psychological adaptation.

In the current study, the researcher will focus only on studying socio-cultural adaptation because the researcher aims to go deep into each variable affecting adaptation in a new society and culture. Moreover, according to the psychological adjustment dealing deeply with mental symptoms that have been affected by different variables with the socio-cultural one, it requires expert or person who has knowledge in psychology field. The researcher does not have enough knowledge in that field to analyze the data, so the author chose to study only 'socio-cultural adaptation'.

2.3 Theories related to Cross-Culture Adaptation

2.3.1 Cultural Learning Theory

Culture learning theory is based on social learning theory in examining culture contact and its effect on individuals' decision making (Church, 1982). In this theory, these principles are applied in a cross-cultural setting. Upon entering a new cultural context, new migrants or sojourners will see and copy the host national's behavior to successfully operate in the new cultural context. This learning process may take the form of observation or information transfer from the host nationals. Consequently, adaptation is actually a learning process when the sojourner learns the proper behavior and conduct of the new culture (Black and Mendenhall, 1990). Theorists of culture learning theory try to explain that sojourner's cross-cultural adjustment is a process whereby the individual learns and becomes adjusted with the new culture (Black and Mendenhall, 1990). If there is discrepancy between the sojourners behavior to that of the host nationals, this sojourner will likely experience stress and be seen as not well adjusted to the new culture. The main argument in

this theory is that the success rate of sojourner adjustability depends on the person's level of adaptability to the environment (Black and Gregersen, 1991). Therefore, factors that reduce uncertainty concerning appropriate behavior will help better adjustment, whereas factors that increase the uncertainty will likely to lead to lower adjustment. The better the skills the sojourner has, the better he/she reduces the differences in the new environment. Thus, skill becomes a very important issue here to be a successful learner (Oberg, 1960). Communication skills, both verbal and nonverbal are regarded as the most important skills (Furnham and Bochner, 1986). They see this skill as important because being a skilled communicator makes it easier to participate in social engagements. Social engagements are believed to be an important arena for cultural learning because these are situations where the sojourner can observe the local cultural patterns. Thus, if someone is lacking the skills, the social engagement activities will become problematic and reduce the amount of learning opportunities. Other factors that have been researched are language fluency and contact with host nationals and cultural distance (Searle and Ward, 1990). Whereas the first two factors have been seen as directly affecting the social encounter, cultural distance determines how much learning the individuals will have to do. The greater the difference between the cultural patterns of the home culture and the new culture, the more difficult cultural learning (Ward et al., 2001).

2.3.2 U-Curve Theory

Early research on sojourner adjustment mainly focused on cross-cultural adjustment issues and researchers usually relied on the U-Curve Theory (UCT). Adjusting to a culture in closer proximity to someone's can reduce stress coming from psychological uncertainty caused by a new learning situation (Black et al., 1991).

Cultural learning can be facilitated if an experienced person guides a newcomer in the new environment (Mendenhall and Oddou, 1985). But such relationship is more likely to happen if there is a cultural closeness between them. The U-Curve framework has been used to explain the cross-cultural adjustment process of foreign employees or sojourners within a host culture (Black and Mendenhall, 1990). This theory divides the adjustment into four stages (on figure 3).
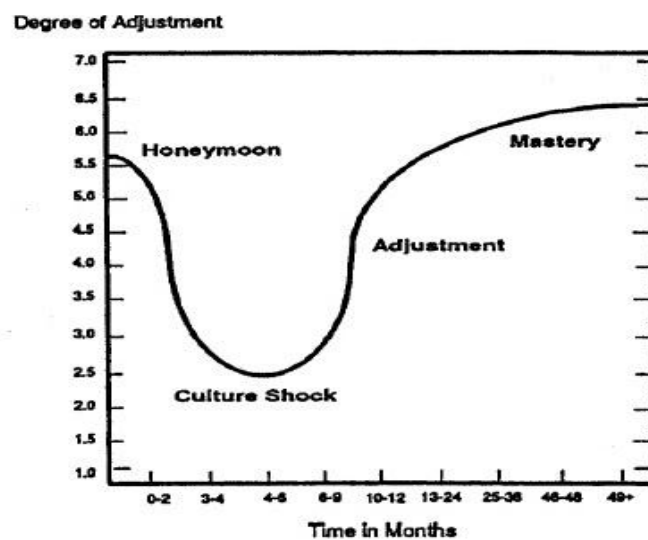
Figure 3 The U-curve of cross-cultural adjustment

First is the honeymoon stage, this happens during the first week after the first contact with the host country. Individuals are fascinated by the new and different culture.

When this sojourner starts to cope with the real conditions in everyday life, the second stage begins; it is the culture shock stage. This stage is identified by frustration and hostility towards the host nation and its people. The third stage is the adjustment stage in which the newcomers start to adapt to the new norms and conduct of the new environment and are able to act more appropriately than they

were before. The last stage is the mastery stage, this is when the sojourner is able to effectively adapt to the new culture. The initial stage in a new culture is exciting for sojourners, however, as time progresses, they begin to experience the stress and may start to feel depressed and physically ill. At the final stage they emerge to a higher point as they are able to fully adjust to the new culture by learning how to function in the new environment. They are finally able to interpret new cues, have eased past the communication breakdown and resolved their identity crisis. It is maybe not as exciting as they felt at the first stage, but it reflects a more moderate attitude and a more sustainable relationship (Gammel, 1998). The level of adjustment is measured not only by conformity to the host country culture, but also in terms of factors such as comfort or satisfaction with the host nationals and difficulties within the new environment (Black and Mendenhall, 1990). The different stages suggest a transition in cultural understanding and perceived quality of living when relocating. Initially, difficulties of adjustment may be covered by a cultural excitement caused by the new environment. Culture shock occurs when coping with the new environment on a daily basis becomes necessary because the sojourner recognizes some degree of unpreparedness for effectively functioning within the new environment. Adjustment is marked by an increasing level of satisfaction in being able to cope with the new environment challenges. Increasing satisfaction comes from a better knowledge of how to function effectively within the new environment. Familiarity with the host country may result in more realistic expectations of that new culture, rather than any desire to fully follow that culture (Usunier, 1998).

2.3.3 Integration Theory

Based on the integrative theory of cross-cultural adaptation made by Young Yun Kim (1988), adaptation is the transformation process every human being experiences when they move into a new and unfamiliar environment. The concept refers to a process through which an individual achieves an increasing level of psychological and functional fitness with respect to the receiving environment. It also explains how an individual goes through a stress-adaptation-growth process in order to achieve greater psychological fitness. According to this theory, communication skills have an important role. Because communication issues for an immigrant will likely lead them feeling alienated, homesick, and difficulty in expressing their feelings.

2.3.4 Black et al's cross cultural adaptation model

According to Black's studies in the 1980s (Black and Stephens, 1989), there were three models of cross-cultural adjustment; general adjustment, interaction adjustment and work adjustment, all of which will be explained in greater detail in the next paragraph. These three models have been the most influential models for expatriate employees on international duties.

-Adjustment to the general environment: This includes adjustment to living conditions in general, housing conditions, food, shopping, the cost of living, entertainment and recreational facilities and opportunities (Searle and Ward, 1990)

-Social interaction with host country nationals: This includes adjustment in socializing and communicating with host peoples on a day-to-day basis and also interacting with host peoples outside of the workplace (Mendenhall and Oddou, 1985).

-Adjustment to the work environment: This includes adjustment to specific job responsibilities and requirements, performance standards and expectations and supervisory responsibilities (Black and Mendenhall, 1990; Black, 1992).

Table 2 Black et al's three facets of cross-cultural adaptation

General environment	Social interaction with host country nationals	Work environment
• Food • Accommodation • Shopping • Cost of living • Climate • Transportation system • Entertainment/recreation facilities and opportunities • Health care facilities	• Making friends • Communicating with host country nationals outside of work • Talking about yourself with others • Understanding jokes and humour • Dealing with unsatisfactory service • Communicating with people of a different group from your own • Relating to members of the opposite sex	• Specific job responsibilities • Expected performance standards • Communicating with local colleagues • Dealing with people in authority

Based on Church, 1982; Mendenhall and Oddou, 1985; Black and Mendenhall, 1990; Searle and Ward, 1990; Black, 1992; Ward and Kennedy, 1999.

2.3.5 Cultural distance

Cultural distance or cultural differences are often viewed as the extent of the differences between home and host countries cultures (Ward and Kennedy, 1993; Earley and Ang, 2003). Such factors as language, religion, values and ideas of what is considered funny could be taken as the example of the two different cultures (Ward et al., 2001). The general assumption suggests that the greater the difference between the two cultures, the greater the adaptation difficulties (Church, 1982; Ward et al., 2001). This is because the amount of related life changes and the amount of learning are considered to be greater as the difference between the home and host culture increases (Searle and Ward, 1990). Such change is related to differences in social skills, and it is thought that the greater the cultural distance, the more difficult it is for individual to learn the new skills (Searle and Ward, 1990; Dunbar, 1994).

2.4 Cross-cultural Adaptation and Factors

Certainly, one's cross-cultural adaptation level may be different from others who are placed in the same new cultural environment. Some factors that directly affect the adaptation of newcomers are investigated below.

<u>Demographic variables</u>

Gender

Some researchers stated that females may have more difficulties than males in the adaptation process (e.g. Beiser et al., 1988; Carballo, 1994 cited in (Berry, 1997)). Some studies said that women are more assertive of their culture of origin and are slower than men at developing identification with the host culture (Ghaffarian, 1987).This means gender is a factor influencing the adaptation process. But this may depend on a few factors such as female status and different treatments they face in the new culture. When females try to adapt to the new roles available in the new culture, this may lead them into conflicts with their original culture (Berry, 1997). According to many empirical studies, gender is one factor that plays an important role in cross-cultural adaptation. Most studies showed that male sojourners can adapt themselves better than female sojourners.

Age

Age of sojourners could be one factor that affects the degree of cross-cultural adaptation. Polthep Poonpol (2011) cited in his work that younger people may be able to adapt themselves better or more successfully than older ones since young people usually have more flexibility and openness. Young people tend to be more

easily curious about new things and try to find answers by themselves. However, younger person usually have less experiences in both life and work than older persons, so some studies like that of Yuwadee Kumplien, 1998 (cited in Wannee Tangsawpak (2000):12) found that female workers who are over 25 years old can adapt themselves better than persons aged 25 years old or younger in terms of both society and family. Nevertheless, Polthep Poonpol (2011) gave some argument that although older people have more experiences, they might be inflexible and then deny adapting themselves to the new cultural environment. Although the studies about age and adaptation did not give a unanimous answer, most of the results reported that younger people have more adaptability.

Marital status

Brett et al. (1990) explained that single individuals have a higher willingness to move to other countries and also reported higher adaptability than married individuals since married individuals have to consider and be worried about more issues. Wannee Tangsawpak (2000) found there are statistically significant differences of Burmese migrant laborers in Chiang Rai province that have 'divorced/separated' status and those who have 'married' status. Single status groups have higher mean than married status groups but do not have statistically significant differences. People who have 'divorced/separated' status reported lower adaptation levels than people who have 'married' status. Wannee explained that when people stay with family while they are staying abroad, they feel safe and relaxed and then are ready to adapt to the new society. However, there are some studies that found no significant relationship of marital status and adaptation such as Pongpen Jemsatid (1996), who studied about the factors related to the adaptation of Thai laborers in Singapore and

found that marital status of employees had no statically significant relationship at the .05 level with adaptation level.

Education

Education is generally considered to be one factor that influenced one's adaptation. Many studies showed that people with higher education usually better adjusted themselves to a new environment than lower educated people. Higher education is predictive of lower stress (Berry, 1997). Berry tried to explain the reason of this situation. First is that education is a personal resource inside each person, skills like problem analysis or problem solving are often acquired from formal education and help the adaptation process. Second, education has influence on other factors such as income, occupational status, and support networks etc., all of which are called protective factors. Third, education may help migrants to adapt to the features of the new culture, allowing them to learn in advance the history, values, and norms of that culture.

Occupation

Occupation also plays an important role in cross-cultural adaptation. Apichat Chamratrithtirong, 1983 (cited in Wannee Tangsawpak (2000):15) studied about domestic migrants' adaptation in Ayutthaya and found that migrants reported different levels of relationship with Thais due to their differing jobs. The people who work as civil servants or work in service sectors that have more chances to interact with local people reported higher adaptability. On the other hand, people who work

in a factory or company that have less chance to interact with host nationals reported lower adaptability.

Religion

Not many studies about religion and cross cultural adaptation have been taken, but still religion can be one of the cross-cultural barriers since religious beliefs affect aspects and attitudes of believers' lives in any culture (McDaniel, 2013). The immigrants who have same religion with the main religion of the host country usually report better adaptation levels. Ando (2014) studied about the effect of religious identification on the adaptation of Japanese immigrants in Texas and found that Christian Japanese immigrants can adapt themselves better than Buddhist or atheist ones. Shi and Wang (2014) studied about the cross-cultural adaptation of Chinese expatriates in international business contexts and found that religion was one influential cause of culture shock in Chinese expatriates.

Supporting factors

Length of stay

Length of stay in the host country is one factor that many researchers consider. Length of students' stay in a host culture is associated with adaptation outcomes (Oberg, 1960; Berry, 1989). Sojourners who stay longer are more likely to adapt better than those who are newcomers since they have gone through several stages of adjustment process (Oberg, 1960). Researchers also argued that the longer the student stays in the host culture, the lower are the cultural concerns and acculturation stress levels (Wilton and Constantine 2003; Msengi 2003 cited in Ayoob

et al. (2011)). A report by Zheng and Berry (1991) informed that physical and psychological problems of Chinese sojourners occurred from acculturative stress increased up to four months after migration. This stress then gradually declined after five months of migration and continuously declined slowly for several years, shaping an inverted U-shaped function.

Language proficiency

Some researchers argued host language proficiency is an important factor affecting adaptation (Benson, 1978) and also communicative ability of the migrants (Abe and Wiseman, 1983). This was followed by the study of (Hammer et al., 1978) which highlighted the importance of communicative ability. Stening and Hammer (1992) also found a positive correlation between communication and work effectiveness on expatriate managers. This skill also related to the idea of interaction posture and interaction management (Ruben and Kealey, 1979). In sum, for foreign residents, host language proficiency is important for achieving their academic or work purpose and making new social networks with local people. Communication with the local people appears to be an important factor of for adaptation; a person who has better communication skills will be able to catch various information of the new culture that will be very useful in adapting to the new culture.

Ethnic identity

Ethnic identity is one factor that used to be investigated in both adaptation and acculturation. Ethnic identity refers to a movement toward one's own ethnic origin or heritage. Tajfel (1981) defined ethnic identity as "that part of an individual's self-concept which derives from his knowledge of his membership of a social group

together with the value and emotional significance attached to that membership". Yasui et al. (2004) found that ethnic identity was a significant factor of an adolescent's cross-cultural adaptation. Chow (2006) studied about socio-cultural and academic adaptation of Vietnamese-Canadian university students and found that ethnic-identification was the significant factor associated negatively with the adaptation. Students who identified themselves as Vietnamese were less likely to report a positive overall adaptation experience. Concerning ethnic self-identification, sojourners who have strong sense of ethnic identity exhibited a more negative adaptation experience. On the other hand, some studies offer different views. Eyou et al. (2000)'s study found that ethnic identity does not have any significant relationship with adaptation levels of Chinese immigrants in New Zealand. Swagler and Jome (2005) investigated American sojourners' adaptation in Taiwan. They discovered acculturation to one's heritage culture was not associated to American's adaptation, whereas identification with the host culture (Taiwanese culture) reported significant relationship with adaptation. According to previous studies, findings about relationship of ethnic identity and cross-cultural adaptation are still inconsistent. Some found significant relationship, while others found no relationship.

Social support from host nationals

Social support from host nationals is also one factor that plays an important role in adaptation. When newcomers/migrants/sojourners stay in a new cultural environment, inevitably they are always faced with many problems inevitably. They always seek help and support from people around them in the new society such as from their own ethnic group, local host friends and other foreign friends. The most effective help and support comes from local host people since local people

understand their own culture and society better than others. Kim (1988) explained that making relationships with local people could help newcomers to adapt themselves to their new environment well because emotional, informational and instrumental support makes new comers feel safe and also provides them with various types of knowledge of the host culture and society. Social support can be divided into 2 main groups: socio-emotional support and instrumental support (Ong and Ward, 2005). Socio-emotional support such as having someone listen and talk to you, comforts you when you feel homesick, and allows you to share good times and bad times. This kind of support may help them to not feel lonely or depressed, whereas instrumental support reduces the uncertainty associated with cultural transitions by helping them to deal with the new culture and regulations such as having someone to explain about the local culture and language or help you deal with some local institutions' official rules and regulations.

Interaction with host nationals

The degree of social interaction that the sojourners established with the local people is also considered an important role in adaptation, with stronger social interaction being seen as conducive to a more positive process of adaptation (Church, 1982 cited in (Thomson et al., 2006):3). While achieving a satisfying level of social interaction with host nationals is undoubtedly a challenging process, it does provide international students with the opportunity for developing an understanding of an adaptation to the new culture (Li and Gasser, 2005 cited in (Thomson et al., 2006):3). Hull IV, 1989 (cited in (Segawa, 1998):16) said that the more interaction sojourners experienced with host nationals, the more satisfied they were with their overall overseas lives, and the fewer the problems they faced during their sojourn.

2.5 Reviews on Related Literature

2.5.1 Sojourners/immigrants' adaptation in Thailand

Apichart Suwanrat and Kettawa Boonprakarn (2013) studied about Laos laborers in Songkla province. They found that Laos laborers can adapt themselves well in terms of Thai language and culture but it is hard for them to adapt themselves to Thai society and interaction with Thai people in that area.

Li (2009) studied Chinese overseas student's perceptions of Thai society and culture in his work; he also studied about the adaptation of these Chinese students in Thai society. He found that the length of stay and Thai speaking skills have positively related to student's adaptation. This means the longer the Chinese students stay in Thailand, the more positive perception and adaptation they have and also the higher the Thai language skills they have, the more positive perception and adaptation they have.

Ren (2012) studied about cross-cultural adaptation of Chinese students in Burapha University, Thailand. He found that Chinese students who used to study Thai language or had higher Thai language skills reported better adaptability to Thai society than students that had never learnt about Thai language before. Moreover, social support from Thai people and Thai universities also played a significant role in these Chinese students' adaptation.

Takizawa (2009) studied quality of life and adaptation of long-stay Japanese in Chiang Mai, Thailand. For the adaptation part, she found that the overall adaptation level of Japanese people in Chiang Mai was at an average level. When considering in detail, Japanese participants had average adaptability in culture, food,

accommodation and high adaptability in terms of language, while they had low adaptability to the hot weather in Thailand.

Wannee Tangsawpak (2000) studied Burmese migrant laborers' cross-cultural adaptation in Mae-sai district, Chiang Rai, Thailand. Wannee found that female migrants can adapt themselves better than male migrants but no statistical significance difference was found. She also found that younger migrants could adapt themselves better than older ones, as older people with more experience always tended to think again and again before deciding to adapt themselves. For education, she found that migrants who have higher education reported higher adaptation levels. She explained that migrants who have higher education may have more confidence to participate in new society activities. This also gives them more chance to interact with host nationals too. In terms of occupation, migrants who worked as sellers and in the service sector reported higher adaptability than migrants who worked as construction workers. She also found that migrants who had more social support reported a little better adaptability to Thai society but no statistical significance difference was found. Length of stay also played a crucial role in migrant adaptation. Migrants who had been in Mae-sai longer reported higher adaptability according to the fact that the longer they stayed the more they learnt and became familiar with Thai culture and society.

Rewat Sangsuriyong (1999) studied about the lifestyle of foreigners in Laem Chabang and Map Ta Put industrial estates, Thailand. Rewat found that most of foreigners there chose to stay in condominiums and could speak Thai a little but could not read and write since they usually used English to communicate. They ate Thai food often and used to join Thai friends' ceremonies. Factors that affected their

cultural adaptation and integration were length of stay in Thailand, and relationships with Thai people.

Thanit Poosri (2012) studied about the relationship between job satisfaction and co-worker support of Korean employees in Thailand. She found that support from Thai co-workers has a positively significant relationship to Korean employees' job satisfaction. This means Koreans in Thailand need support from Thai people in order to have higher satisfaction and adaptation levels.

Apichart Chamratrithirong et al. 1979:60 (cited in Wannee Tangsawpak (2000):11) studied about the adaptation of new Thai domestic migrants in Bangkok by measuring their knowledge of important places, customs and ways, and participation in religious activities. They found that male migrants could adapt themselves better than female migrants in every aspect.

2.5.2 Koreans and Adaptation

This study aims to focus on the cross-cultural adaptation of Koreans residing in Bangkok, However, most of the related studies about the adaptation of Koreans are about Korean immigrants and sojourners in America and some other English speaking countries as below:

Berry et al. (1987) cited in their work, which studied about Korean students in Canada that Korean students who have close Korean friends there had less acculturative or adaptation stress to Canadian culture.

Oh (1989) studied about the factors of Korean immigrant's characteristics and the process of socio-cultural adaptation and also economic performance in the

Philadelphia area. She found that the well-adjusted Korean immigrants were those who had more human capital, more support resources, and who were always interacting with both the Korean community and American society and had longer lengths of stay in the United States. Moreover, for individual background factors, religion, gender, marital status and educational level are shown to be significant factors that affect Korean immigrant's process of socio-cultural adaptation.

Lee, 1993 (cited in Piyatida Sareenosak (2006):16) had studied about factors affecting academic adjustment of Korean students studying in Victoria University, Australia in 1992-1993. She found that most Korean students there had problems with participating in the activities in the classroom and also relationships between them and other students since they did not have good enough language skills to communicate with other people.

Lim et al. (2008) pointed out in their work that studied Korean women who were living in America that Koreans tended to maintain their own culture, values and beliefs and at the same time they also kept some distance from American culture since they had strong ties to their home country. Most of them preferred to live in familiar communities like Korean towns and maintain their Korean identity.

Sicat (2011) studied about "Foreign students' cultural adjustment and coping strategies" of Timorese, Nepalese, Indians, and Koreans who took courses at Tarlac State University (TSU) in the Philippines. He found that Korean students can adapt themselves well with local Philippines food, but they found it harder to associate and make friends with Filipinos because they did not have good enough English skills

if compared with other nationals. Korean students also found the hot climate in the Philippines a big problem.

In sum, according to some studies about Korean's cross-cultural adaptation as set out above, language proficiency seems to be the obvious barrier for Koreans when overseas. Moreover, it also looks like overseas Koreans are still keen on collectivism, which means they still feel more comfortable being around Koreans than staying with other nationals. They need a strong social network and social support from their own ethnic people.

2.6 Brief description of Korea and Thailand

2.6.1 South Korea

South Korea (officially the Republic of Korea) is a country in East Asia, placed in the southern part of the Korean Peninsula. The name Korea came from the Goryeo Kingdom, a dynasty that existed in the Medieval Ages. Its territory covers an area of 98,480 square kilometres that shares land borders with North Korea to the north, overseas borders with China to the west and Japan to the east. It lies in the North Temperate Zone with a mostly mountainous landscape (Encyclopedia of the Nations). The climate can be divided into four seasons: spring, summer, autumn and winter. Around half of the total population (Korea's total population is 50 million people) live in the metropolitan area surrounding the capital city, Seoul. According to a 2007 census, 29.2% of the population was Christian (18.3% Protestants, 10.9% Roman Catholics) (Asian info). 22.8% were Buddhist and the rest were of no-religion, Islam and various religious movements such as Cheondoism, Wonbuddhism and Jeungsanism. The earliest religious movement known to have been practiced in

Korea was shamanism. Today, freedom of religion is guaranteed by the constitution and there is no official state religion. Korean art is highly influenced by Buddhism (Mahayana) and Confucianism. It can be seen in the traditional paintings, sculptures, ceramics and the performing arts (Asia-Art, 2007).

In 1910, the country was colonialized by the Empire of Japan and at the end of World War II Korea was divided into two parts, namely South and North Korea. South Korea was under U.S supervision, while North Korea was under the supervision of the Soviet Union. In 1950, South and North Korea were involved in three-year-long battle to unify the Peninsula, this war ended in 1953. In this modern time South Korea is a developed country that has the 12th highest living standard in the world and a high Human Development Index of 0,909. South Korea is also the 4th largest economy in Asia and the 15th largest in the world in terms of Gross Domestic Product (GDP) (BBC News Magazine, 2012). Korea's economy is mostly supported by its exporting activities as it is the world's 6th largest exporter, driven by Chaebol conglomerates such as Samsung, Hyundai and LG. South Korea is known for its high population density; it has 487 people per square kilometre, a figure that is more than 10 times that of the global average. South Koreans mostly live in urban areas due to rapid migration during the country's vast economic expansion from the 1970s-1990s. Seoul is the second largest metropolitan city and the most populated among the OECD countries (The Chosun Ilbo, 2010). Korea's population is also shaped by international migration; after the division of the Korean Peninsula, around four million people moved from North Korea to South Korea.

South Korean is very homogenous society and among the largest in the world. More than 99% of inhabitants have the same Korean ethnicity. Korean society is

known to have one kind of ideology called ethnic nationalism. It is based on the belief that Koreans come from one single bloodline, race and ethnic group. Moreover, it was mostly caused by two distressing events in the past, namely Japanese colonization and the Korean War. The ideology helped them to recover from the trauma of colonization and war. Now Koreans have worked very diligently to come out from times of misery and they feel attached to their country. This is why Koreans are really inspired to actively improve their country's pride and image (Yin, 2013). This ideology has made the society to become a homogenous society. Koreans also put emphasis on the value of interdependency, in contrast to individualistic western cultures. This makes them tend to immerse themselves in particular groups or communities in order to form mutual opinions rather than exerting individual ideas (Ahn, 2011).

Koreans hold their elders in high regard, a practice that they call "hyodo". In English it literally means supporting and serving parents or elders. This culture derived from Confucianism teaching. Hyodo acts as a concept of culture in Korean society, it is believed that the order of the family is connected to that of the country. Thus, the concept is the main principle to maintain the order of the nation (Kim, 2008a)

In traditional Korean society, women received little formal education. However, in the last few decades they have experienced great social change following Korea's rapid economic growth. Women's social status has improved and is virtually equal to men's in many social aspects, such as in occupation, legal rights, education, political participation and several other areas. However, despite these dramatic changes, Korea is still considered as a patriarchal society due to an

inequality in women being able to reach top positions in professional fields, the burden of household chores, and a consistent belief of gender differences in modern Korean society (Kong, 2013). Korean society is not open to homosexuality. It is kind of taboo since Confucianism emphasis on the bonds of family suggest homosexuality to be harmful to the societal order (Power, 2012).

With the hard time after the Korean War, the country needed to be rebuilt and developed as quickly as possible; since then the Korean government and Korean people have encouraged themselves to do everything with quick action until they have a so-called quick moving culture, which is referred to as 'ppalli ppalli culture' in Korean language. Ppalli is 빨리 in Korean that means quickly or hurry up. Koreans will say 'ppalli ppalli' when they want others to speed up, which shows that Koreans are always in a rush and quite impatient to wait for something. It has become the symbol of Korean traits until nowadays (Hwang, 2010).

2.6.2 Thailand

Thailand (officially the Kingdom of Thailand), formerly known as Siam, is a country located at the center of the Indochina peninsula in South East Asia. Its territory covers an area of 514,000 square kilometres, which has territorial borders to the north with Myanmar and Laos, to the east with Laos and Cambodia, to the south with the Gulf of Thailand and Malaysia. Its maritime boundaries include Vietnam to the southeast, and Indonesia and India in the Andaman Sea to the west. Thailand has a tropical climate that can be divided into 3 seasons: hot season, rainy season and cool season. Anyway, in reality it is relatively hot throughout the year especially for foreigners. Thailand is a parliamentary democracy with a constitutional monarchy

led by King Rama IX, the ninth King of the House of Chakri, he became King in 1946 and is currently the world's longest-serving monarch. Thailand is home to large numbers of foreign nationals estimated to be 200,000 people, mostly coming from Europe and North America. There are also an increasing number of migrants from Myanmar, Laos and Cambodia, as well as from Nepal and India, which have pushed up the numbers of foreigners to around 3.5 million in 2009 (McGeown, 2006).

Thai Chinese comprise 14% of the total population, while Thais with part-Chinese ancestry are 40%. Thai Malays comprises 3% with the remainder including Mons, Khmers and the "hill tribes". As at 2011, Thailand's total population was 66 million people with 95% of them practicing Theravada Buddhism as their religion (West, 2009). Buddhism and also Hinduism play an important role in Thai culture, beliefs and values. Even though Thailand is open for different religions, Thai people have grown up with the notion that Thai is Buddhism and Buddhism is Thai (Li, 2009). Thai culture has also been shaped by many outside influences, originating from India, Laos, Myanmar, Cambodia and China. Thailand's official language is Thai; it is closely related to Lao, Shan in Myanmar, and numerous other lesser known languages spoken in Hainan and Yunnan south of the Chinese border. The accent and some words may vary a little in each region of the country. Thai language is the principal language of education and government and spoken throughout the country. Thais' respect towards ancestors is an important part in Thai spiritual practice.

Thai people have a strong sense of hospitality and generosity, but they also have a strong sense of social hierarchy. Seniority is an essential concept in Thai society. Elders usually hold responsibility for family decisions and the older ones have duties to take care of the younger ones.

Thailand has put a lot of importance on gender equality (The Government Public Relations Department, 2010). In the modern time, Thai women have the same rights and freedom as men have. If compared to other countries, Thailand is more open about homosexuals or what is termed the third sex. These people have more rights to express themselves in their own way in public and are accepted in Thai society.

Jai yen is a widespread expression in Thai society that literally means 'cool heart'. Jai yen is contrary to Jai Rohn, which means 'hot heart'. In Thailand, excessively showing anger, displeasure or impatience is not customary. Therefore, anyone losing his temper will lose respect and deemed somewhat dishonorable. Most people in Thailand are practicing Theravada Buddhist teachings that strongly oppose violence and endorse a peaceful environment. Thai people will use the expression 'Jai yen' to tell someone who is angry, in a rush, or in a conflict to calm down, take it easy and slow down (Valdes, 2014).

<u>**Conclusion:**</u>

Unlike Korea, Thailand has a monarch who is deeply admired and commands deep respect and reverence of the Thai people. King Bhumibol Adulyadej or Rama IX is symbolic figure for Thai people, and their affection for him symbolizes King Bhumibol's many accomplishments for Thai society. The climates in Thailand and Korea are different; Korea has a north temperate climate, whereas Thailand has a tropical climate. The Korean and Thai languages are clearly different; the two groups cannot communicate together in their own language.

Korean society shares both similarities and differences with Thai society. They both respect filial piety and put elders into honorary positions in the society. Korea and Thailand are also both export-driven economies but they sell different kinds of commodities. While Korea mostly exports the high-technology commodities, Thailand uses its agricultural goods, cultural hospitality and tourism facilities to attract economic growth.

Both of Thailand and Korea are seen as collectivistic countries, but Korea's score is a bit stronger than Thailand's. Koreans are known for their homogenous society and they believe they come from the same ancestors; this makes them likely to cooperate and interact only with their own fellow Koreans. Thais, even though mostly come from the same ancestors, experience more diverse intercultural exchange in society from expatriates and several other Thais that have foreign traits. This makes Thai society more generous and shows a stronger sense of hospitality compared to Korea's. Both societies hold different religious beliefs, while Koreans are mostly non-religious or Christian, Thais are known for their strong connection to Buddhism.

Korea's 'ppalli ppalli' (quick moving culture) and Thaland's 'jai yen' (cool heart) shape people's characteristics. Many foreigners consider Thai society to be highly tolerant. The people rarely get angry, and are often helpful and always smiling. Unlike Koreans that like a fast-paced life, Thais are considered slow and sometimes unpunctual.

2.6.3 Korean residents in Thailand

From the past, Korea and Thailand have quite a long relationship but unfortunately the clear information about when Koreans started migrating to Thailand is rare. (Surangsri Tonseingsom, 2007) found the first evidence of numbers of Korean residents from the 1909 Thailand population and housing census; it had been noted down that there were 13 Korean residents in Bangkok. Korean residents at that time were recorded as one group of Chinese. They were put together with other ethnic Chinese groups like Taechew, Hakka, Hokkian, Hainanese, etc. since they had similar appearance, habits, and culture as those of other Chinese groups.

Maneeya Dhammataree (2009) interviewed Jeon Yong-Chang ,the president of the Korean Association in Thailand in 2009. She said that the Thai weather, food, golf courses, overall convenience and facilities and especially Thai people's characteristic of open-mindedness have attracted many Koreans to move to Thailand. According to The Immigration Bureau of Thailand (2012)'s statistic, the latest number of Koreans in Thailand who held non-immigrant visas was 14,770 in 2012 which is steadily increasing over the last five years as can be seen in figure 1 in Chapter 1. Moreover, the number of Korean students in Thai universities is also increasing continuously. According to the 2011 survey of the Office of the Higher Education Commission, there are 601 Korean students in Thai universities and Business Administration is the most popular major among them. 317 of them attend Assumption University, 43 of them attend Mahidol University and 38 are at Srinakharinwirot University.

Since Bangkok is the capital city of Thailand and has a full range of facilities, most Korean people prefer Bangkok to other cities. Some Koreans also live in Phuket, Chiang Mai and Chonburi for various reasons.

Weerachai Phanseub (2011) studied about the push and pull factors in the immigration of Koreans to Thailand. His case study concerned members of the Korean Association in Chiang Mai. Chiang Mai is the second most popular city among Koreans, and over 3,000 of them prefer to stay there. He found that the range of age of Koreans in Chiang Mai was 31-40 years old. 96% of them were Christian and worked as missionaries and housewives. Most of them were female and got married already and lived in Chiang Mai with their families. They had been living in Chiang Mai over three years in rented houses with available area (outside area, garden). The majority of them are poor at Thai language and use Korean, English and some Thai in daily life. For the main finding, the push factors of migration of Koreans in Chiang Mai are economic factors regarding the high cost of living in Korea, and the low cost of living in Chiang Mai is the pull factor that attracts them to move.

Korean residents in Bangkok

In Bangkok, the latest figure of the number of Koreans in Bangkok from The 2010 Population and Housing Census (2010) was 7,620 people. Koreans living in Bangkok have various types of jobs, according to Immigration Bureau of Thailand statistics the largest groups among them are working as expatriates and students.

Figure 4 Korean Town Plaza (Sukhumvit soi 12)

Source: The Manager Online (2006)

In Bangkok, there is a Korean town plaza around Sukhumvit soi 12, where both Koreans and non-Koreans can enjoy Korean food, buy Korean goods and cut their hair with Korean style techniques. Koreans also established a Korean school known as Korean International school of Bangkok in Nongchok district. Since most of the classes in this school are taught in Korean language, most of the students there are Korean children or half Korean children. In the case of university level, most Koreans in Bangkok tend to study in Assumption University of Thailand (ABAC), followed by Mahidol University on international courses.

The president Jeon (the president of the Korean Association in Thailand in 2009) said in Bangkok there is the Korean Association, which is the a non-profit organization. They usually hold activities three times a year for Koreans in Bangkok to join and meet each other. Other places that Korean in Bangkoks can gather are religious places. There are two Korean Buddhist temples and 13 Korean Christian churches in Bangkok. The two Buddhist temples are Han Ma-Um temple on Ekkamai Soi 6, and Neung-in temple on Chidlom Road. Among the churches, the Korean Union Church in Soi Pattanakarn 44 is the most well-known and popular among Korean residents in Bangkok. On Sunday, around a hundred Korean residents in Bangkok will come to join church ritual and activities.

Figure 5 Korean International school in Bangkok

Source: (KISbangkok)

Figure 6 A Korean Buddhist temple in Bangkok -Han ma-um temple (left)

Figure 7 A Korean churches in Bangkok -Korean Union Church (right)

Source: (Korea Buddhism International Network)

Source: (Korean Union church in Bangkok)

CHAPTER III

METHODOLOGY

This chapter presents the methodology used in this study. The first part describes population and sample group. The second part explains about the research instrument and the third part describes how the data was collected. The methods used to analyze the data are discussed in the last part.

3.1 Population and samples

3.2 Data Collection

3.3 Research Instrument

3.4 Analysis of Data

3.1 Population and Samples

Population

A quantitative methodology is employed in this study. The population in this study consists of Korean adults who are currently living in Bangkok, Thailand, and have been living in Bangkok for at least 90 days or three months. (An agreement between Thailand and Korea allows Koreans to stay in the Kingdom of Thailand for 90 days (Weerachai Phanseub, 2011). Moreover, Koreans in this study would be defined as persons born in Korea, of Korean mothers and fathers, residing in Bangkok, Thailand at the time of the study.

Size of samples

According to the 2010 Population and Housing Census, there were 7,620 Koreans residing in Bangkok (each for at least 90 days). The researcher calculated the

sampling group by using Taro Yamane's formula (Yamane, 1973) by setting the level at 95% of confidence, and discrepancy at less than 5% as follows:

$$n = \frac{N}{(1+Ne^2)} \quad \text{(At the 95% confidence level)}$$

Where,

    n is the number of samples

    N is size of the population

    e is the probability of error allowance

$$\text{There by} \quad n = \frac{7,620}{1+ 7,620\ (0.05)^2}$$

$$= 380.049$$

Equivalent to   =   380 samplings

Therefore, the sample group of this study consists of 380 Korean adults living in Bangkok for more than 3 months.

Sampling method

The sample group in this study includes 380 Korean adult residents who are residing in Bangkok. The researcher used convenience sampling methods. Many scholars use this sampling method because it is fast, inexpensive, easy and the

subjects are readily available (Castillo, 2009). The researcher asked Thai friends who worked or studied with Koreans to distribute the survey to any Korean adults residing in Bangkok that they know or met. The researcher also asked the leaders in each Korean community in Bangkok to distribute the questionnaires to their communities.

3.2 Data Collection

In this study, the data was collected from the following data sources.

Secondary data was collected from relevant literatures, both official and governmental documents and memorandums as documents for this research in order to understand the concepts, principles, theories and techniques. Most of the data was collected from books, articles, journals, online databases, previous research, theses, and dissertations.

Primary data was collected by using a self-administered questionnaire as a tool by the researcher. The questionnaires were distributed directly to the target group by the researcher and also by Korean and Thai friends.

a) First, the researcher contacted and asked help from Korean people on Facebook pages and official websites of these Korean communities:

- Korean Association in Thailand

- MUIC (Mahidol University International College) Korean Students

- ABAC Korean community

- Korean Union Church in Bangkok

- Korean temples in Bangkok

- Embassy of Korea (Republic) in Bangkok, Thailand

- Korean Town in Bangkok

b) Second, the researcher asked Thai friends, who work in Korean companies and work with Koreans to distribute the questionnaires to Korean colleges. There were

- Korean private companies

- Korean organizations

- Korean language institutes

- Korean restaurants

3.3 Research Instrument

The research tool used in this study was a set of self-administered questionnaires distributed to the respondents in order to investigate cross-cultural adaptation and factors that may affect the adaptation process. First, these scales on the questionnaire were translated from English into Korean language by a native Korean speaker who also is fluent in English. After that, the scales were translated back into English by another Korean who is fluent in English. The detail of each scale is presented below:

The questionnaire consists of four measurement parts:

1. Personal background information

2. Ethnic identity

3. Perceived social support network and interaction with Thai people

4. Socio-cultural adaptation

Part 1) Personal Background information

The researcher has adapted this part from the questionnaire form of (Weerachai Phanseub, 2011)'s work which was used to collect the data from Korean migrants in Chiang Mai. This part includes the variables about personal or socio-demographic information. Six questions were developed to obtain background information of participants, which consist of gender, age, education level, marital status, religion, and previous experience abroad. The author also added life condition in Bangkok such as length of stay in Bangkok, occupation in Bangkok and type of living in Bangkok, plus level of Thai language proficiency.

Part 2) Ethnic identity

Ethnic identity scale

In this study, the Multigroup Ethnic Identity Measure (MEIM) by Phinney (1992), which is the most widely used measure of ethnic identity was used to measure Korean's ethnic identity. The MEIM originally consists of 12 items, but according to propriety and reliability, the researcher cut 6 items out. Therefore 6 items were used in this study. The answers were based on a 5-point Likert scale from 1 = strongly disagree to 5 = strongly agree.

Table 3 Ethnic identity scale score rating

Score	Response
1	Strongly disagree
2	Disagree
3	Undecided
4	Agree
5	Strongly agree

Table 4 Interpretation outcome table of Ethnic identity

Score	Response
1.00-1.80	Very low Korean identity
1.81-2.60	Low Korean identity
2.61-3.40	Moderate Korean identity
3.41-4.20	High Korean identity
4.21-5.00	Very High Korean identity

Part 3) Social support network and interaction with Thai host nationals

Social network

In this part, the researcher asked Korean residents to indicate about their social network in Bangkok. There were two questions, which were how many Thai friends do they have in Bangkok and how many Korean friends do they have in Bangkok?

Social support from Thai people scale

In this part, the researcher adapted the scale from the Index of Sojourner Social Support (ISSS) by Ong and Ward (2005)'s item-scale. The scale can be scored in one single factor of social support by calculating all items scores. However, this scale can measure two social support dimensions: socio-emotional support and instrumental support. The original one has 18 items but the researcher cut 10 items out. Therefore, in this study there were 8 items included in this part. Participants were asked to indicate on a five-point Likert scale ranging from 1 (No Thai would do this) to 5 (Many Thais would do this) how much social support they perceived from Thai nationals.

- Perceived socio-emotional support: items 1,4,6,8

- Perceived instrumental support: items 2,3,5,7

Table 5 Social support scale score rating

Score	Response
1	No Thai would do this
2	Some Thais would do this
3	A few Thais would do this
4	Several Thais would do this
5	Many Thais would do this

Table 6 Interpretation outcome table of perceived social support scale

Score	Response
1.00-1.80	Very bad support
1.81-2.60	Bad support
2.61-3.40	Moderate support
3.41-4.20	Good support
4.21-5.00	Very Good support

Interaction with Thai people scale

This study has adapted contact with host nationals scale from Boiger (2008)'s work. Participants were asked to indicate on a five-point Likert scale ranging from 1 (never) to 5 (very often) how often they interacted with host nationals (friends, peers, authorities, strangers, host family).

Table 7 Interaction with Thai people scale score rating

Score	Response
1	Never
2	Rarely
3	Sometimes
4	Often
5	Very often

Table 8 Interpretation outcome table of interaction with Thai people scale

Score	Response
1.00-1.80	Very low interaction
1.81-2.60	Low interaction
2.61-3.40	Moderate interaction
3.41-4.20	High interaction
4.21-5.00	Very high interaction

Part 4) Socio-cultural Adaptation Scale

To measure cross-cultural adaptation, Black and Stephens (1989)' adaptation scale and the sociocultural adaptation scale by Searle and Ward (1990) were adapted to measure the level of adaptation in this study. The researcher also added 2 more items (items 7 and 14) based on the study of (Li, 2009), which studied Chinese overseas students' perceptions of Thai society and culture. Participants were asked to respond to 22 items regarding how well they were or were not adjusted to their life in Bangkok. Questions were rated on a 5-point Likert scale ranging from (1) 'completely unadjusted' to (5)'completely adjusted'. 22 items represented the four main dimensions of cross-cultural adaptation as below:

- General adaptation: items 1-10

- Interactions adaptation: items 11-15

- Cultural adaptation: items 16- 18

- Work/academic adaptation: items 19-22

Table 9 Socio-cultural adaptation scale rating

Score	Response
1	Completely unadjusted
2	Unadjusted
3	Neutral
4	Probably adjusted
5	Completely adjusted

Table 10 Interpretation outcome table of socio-cultural adaptation

Score	Response
1.00-1.80	Very poor adaptability
1.81-2.60	Poor adaptability
2.61-3.40	Moderate adaptability
3.41-4.20	High adaptability
4.21-5.00	Very high adaptability

The Reliability of Parts 2, 3 and 4 of the questionnaire

In this study, in order to find the reliability of the questionnaire, Cronbach's alpha was used. Cronbach's alpha is widely used to measure the reliability of a questionnaire or a set of items. Nunnally (1978) offered the rule of thumb that suggests that 0.7 or higher is an acceptable reliability coefficient. Less than 0.7 is considered inadequate or not reliable enough. At first, the researcher tried out 30 copies of the questionnaire on Koreans in Bangkok, all 30 copies of the questionnaire

were filled out and returned back. After that, the researcher used the Statistic Package for the Social Sciences (SPSS) program to calculate and measure Cronbach's alpha. The results of the 30 samples are shown in the table below:

Table 11 The reliability of the questionnaire

Numbers of cases = 30

Part-Aspect	Title	Nums of Items	Items	Reliabili-ty
Part 2	**Ethnic identity (All items)**	**6**	**1-6**	**0.816**
Part 3.2	**Perceived social support from Thais (All items)**	**8**	**1-8**	**0.935**
Part 3.2- Aspect 1	Perceived socio-emotional support	4	1,4,6,8	0.891
Part 3.2- Aspect 2	Perceived instrumental support	4	2,3,5,7	0.892
Part 3.3	**Quantity of interaction with Thais (All items)**	**6**	**1-6**	**0.927**
Part 4	**Socio-cultural adaptation (All items)**	**22**	**1-22**	**0.847**
Part4-Aspect 1	General adaptation	10	1-10	0.756
Part4-Aspect 2	Interaction adaptation	5	11-15	0.725
Part4-Aspect 3	Cultural adaptation	3	16-18	0.749
Part4-Aspect 4	Work/academic adaptation	4	19-22	0.710

3.4 Analysis of Data

The Statistics Package for the Social Sciences (SPSS) program was used as data analysis tool in order to find out percentage and means for this part of the study. The data results were analyzed using descriptive statistics. Moreover, since the current study aims to explore the relationship between a dependent variable and several independent variables, inferential statistics like T-test, ANOVA, and simple regression analysis were also used.

T-test

T-test is run between socio-cultural adaptation and one demographic variable that is gender since there are only two groups of gender (male and female)

One-way ANOVA

ANOVA is run between socio-cultural adaptation and 5 demographic variables (age, marital status, education level, occupation, and religion) and also 2 supporting variables (length of stay in Bangkok and Thai language proficiency) since there are more than 2 groups of each variable.

Simple regression analysis

Simple regression analysis was used to find out the relationship between socio-cultural adaptation and three scales (Korean ethnic identity, social support from Thai people and interaction with Thai people)

CHAPTER IV

DATA RESULT AND ANALYSIS

The purpose of this chapter is to analyze and interpret the results of the data analysis, which was collected from the questionnaires in order to prove the research hypothesis. The results of data analysis are based upon the data collection of 380 samples. The results of data analysis are presented in five sections as follows:

4.1 Personal information of the respondents

4.2 Ethnic identity

4.3 Social support in Bangkok and interaction with Thai people

4.4 Socio-cultural adaptation

4.5 Hypotheses test

Entry data and analysis was done by using the SPSS program.

4.1 The Respondents' Personal Information

Table 12 Frequency and Percentage of the Respondents' Personal Information

(n=380)

Characteristics	Number	Percentage (%)
Gender		
Male	189	49.7
Female	191	50.3

Table. 12   (cont'd)

Characteristics	Number	Percentage (%)
Age		
18-25 years old	164	43.2
26-35 years old	95	25.0
36-45 years old	75	19.7
46-55 years old	37	9.7
56-65 years old	9	2.4
Marital Status		
Single	238	62.6
Married	135	35.5
Divorced/Separated	7	1.8
Education		
High school or lower	155	40.8
Certificate/Vocational School	29	7.6
Bachelor's Degree	168	44.2
Master's Degree	28	7.4

Table. 12   (cont'd)

Characteristics	Number	Percentage (%)
Occupation		
Student	156	41.1
Housewife	33	8.7
Officer in company/organization	111	29.2
Business owner	42	11.1
Language teacher	14	3.7
Missionary	15	3.9
Others	9	2.4
Religion		
No religion	109	27.9
Protestantism	199	52.4
Buddhism	42	11.1
Roman Catholic	33	8.7

Table 12   (cont'd)

Characteristics	Number	Percentage (%)
Length of stay in Bangkok		
Less than 1 year	60	15.8
1-2 years	76	20.0
3-5 years	75	19.7
More than 5 years	169	44.5
Living location in Bangkok		
Sukhumvit (Ekkamai,Thonglor)	144	37.9
Rama9/Pattanakarn/Srinakarin/ Hua-mak	77	20.3
Ramkhamhaeng/Lardprao	67	17.6
Bangna	49	12.9
Ratchada/Huaykwang	27	7.1
Rama 3	12	3.2
Rama 4	4	1.1

Type of Accommodation in Bangkok

Condominium	286	75.3
House	41	10.8
Dormitory/Apartment	49	12.9
Others	4	1.1

Level of Thai Language Proficiency

None	29	7.6
Only basic words	42	11.1
Only enough to order food and give directions	163	42.9
Fluent at speaking, some reading and writing	104	27.4
Fluent – in speaking, reading, writing	42	11.1

According to table 12, it is shown that from a total 380 Korean respondents, 191 samples or 50.3 % of the respondents are female, which is quite equal to the number of male respondents who account for 49.7% or 189 samples.

The majority of the respondents are in the age range between 18-25 years old, accounting for 43.2 %. Followed by those whose ages are between 26-35 years

old (25%). Respondents of 36-45 years of age, 46-55 years of age, 56-65years of age are in the latter group, which indicated 19.7%, 9.7% and 2.4% respectively.

Most of the respondents, up to 62.6% or 238 samples were single, while 35.5% or 135 samples were married and 1.8% (7 samples) were divorced or separated.

Levels of education showed that, about 44.2% or 168 samples of the respondents held a Bachelor's degree, while 40.8 % or 155 samples graduated from high school or lower. 7.6% or 29 samples graduated from certificate/vocational school and 28 samples or 7.4% held a Master's degree.

Asking about their careers in Bangkok, a majority of the respondents, accounting for 41.1% or 156 samples were students, followed by those who worked as officers in companies/organizations (29.2%) and business owners (11.1%). Housewives, missionaries and language teachers were in the latter group, which indicated 8.7%, 3.9% and 3.7% respectively. Moreover, 2.4% stated that they worked in other forms of employment such as interpreters, travel agents, tour guides, chefs and hairdressers.

Up to 53.4% or 199 samples of the respondents believed in Christianity (Protestantism), while 29.7% or 109 samples had no religion. 11.1% or 42 samples indicated that they were Buddhist and 8.7% or 33 samples were Roman Catholic.

The majority of the respondents, up to 44.5% or 169 samples have stayed in Bangkok for more than 5 years, followed by 1-2 years, 3-5 years and less than 1 year, which accounted for 20%, 19.7% and 15.8% respectively.

Asking about living location in Bangkok, up to 37.9% or 144 samples of the respondents stated that they lived around the Sukhumvit area, followed by those who lived in Rama9/Pattanakarn/Srinakarin/Hua-mak area (20.3%), Ramkhamhaeng and Lardprao (17.6%), Bangna (12.9%), Ratchada/Huaykwang (7.1%).

The majority, accounting for 75.3% or 286 samples lived in condominiums, while up to 12.9% lived in dormitory/apartment. 10.8% indicated that they lived in houses and 1.1% or 4 respondents lived in church.

In terms of their level of Thai language proficiency, almost half of the respondents, up to 42.9% or 163 samples had Thai language efficiency at "only enough to order food and give directions" and 27% were at the "fluent at speaking, some reading and writing" stage. 11.1% indicated they were fluent –speaking, reading, writing and only basic words, while 7.6% or 29 samples stated that they did not have any Thai language proficiency at all.

4.2 Ethnic identity

Table 13 Korean ethnic identity

Questions	$\overline{X}$	S.D.	Meaning
1. I am active in organizations or social groups that include mostly members of Korean groups in Bangkok.	2.48	1.400	Low Korean identity
2. I talk to other people about Korea.	3.26	1.027	Moderate
3. I have a strong sense of belonging to my Korean group.	3.72	1.061	High Korean identity
4. I am proud to be a Korean.	3.93	0.987	High Korean identity
5. I participate in cultural events of my Korean group, such as traditional food, music festivals.	2.44	1.189	Low Korean identity
6. I feel good about my Korean culture.	3.80	0.994	High Korean identity
Total	3.27	0.757	Moderate

Based on the observation of Table 13, the respondents' overall attitude toward their own **ethnic Identity** is at a moderate level ($\overline{X}$=3.27). But in detail, the respondents respectively agreed with the following items: "I am proud to be a Korean", with the highest mean score ($\overline{X}$ =3.93), followed by the items: "I feel good about my Korean culture" ($\overline{X}$ =3.80), and "I have a strong sense of belonging to my Korean group" ($\overline{X}$=3.72), whereas the items "I participate in cultural events of my Korean group, such as traditional food, music festivals", came out with the lowest mean score ($\overline{X}$ =2.44).

4.3 Social support network in Bangkok and interaction with Thai people

4.3.1 Social network

Table 14 Numbers of Thai friends in Bangkok

Numbers of Thai friends	Number of respondents	Percentage (%)
0	13	3.4
1-4	62	16.3
5-9	66	17.4
10-15	72	18.9
16-24	31	8.2
25 or more	136	35.8
Total	380	100.0

As detailed in Table 14, the majority of the respondents have **Thai friends** in Bangkok about of 25 or more, which accounted for 35.8%, followed by the respondents that had 10-15 **Thai friends** in Bangkok, accounting for 18.9 %. Some of them had no **Thai friends** in Bangkok, a figure that accounted for 3.4%.

Table 15 Numbers of Korean friends in Bangkok

Numbers of Korean friends	Number of respondents	Percentage (%)
0	7	1.8
1-4	41	10.8
5-9	48	12.6
10-15	67	17.6
16-24	52	13.7
25 or more	165	43.4
Total	380	100.0

As detailed in Table 15, the majority of the respondents had 25 or more **Korean friends** in Bangkok, accounting for 43.4%. Followed by the respondents who had about 10-15 **Korean friends** in Bangkok, accounting for 17.6 %. Some of them have no **Korean friends** in Bangkok, accounting for 1.8%.

4.3.2 Social support from Thai people

Table 16 Social support from Thai people

Question	$\overline{X}$	Meaning	Overall average	Overall meaning
Perceived socio-emotional support				
1. Listen and talk with you whenever you feel lonely or depressed.	2.66	Moderate	2.52	Bad support
4. Share your good times and bad times	2.59	Bad support		
6.. Comfort you when you feel homesick	2.39	Bad support		
8..Visit you to see how you are doing	2.44	Bad support		
Perceived instrumental support				
2. Give you assistance in dealing with any communication or language problems that you might face.	3.07	Moderate	3.03	Moderate support
3. Explain and help you understand the local culture and language.	3.21	Moderate		
5. Help you deal with some local institutions' official rules and regulations.	2.79	Moderate		
7. Show you how to do something that you didn't know how to do.	3.05	Moderate		
Total	2.77	Moderate		Moderate

Based on the observation of Table 16, the respondents' overall attitude toward **social support from Thai people** is at a moderate level. ($\overline{X}$ =2.77). The results show that the respondents perceived bad socio-emotional support from Thai people ($\overline{X}$ =2.52), while they perceived instrumental support from Thai people at an average level ($\overline{X}$ =3.03). When considering it in detail, the respondents agreed with the following items: "Explain and help you understand the local culture and language", with the highest mean score of ($\overline{X}$ =3.21). Followed by the items: "Give you assistance in dealing with any communication or language problems that you might face" ($\overline{X}$ =3.07) and "Show you how to do something that you didn't know how to do" ($\overline{X}$ =3.05), while the item "Comfort you when you feel homesick", had the lowest mean score ($\overline{X}$ =2.39).

4.3.3 Interaction with Thai people

Table 17 Interaction with Thai people

Question	$\overline{X}$	S.D.	Meaning
1. Have meals with Thais?	2.99	1.202	Moderate
2. Shopping/outings with Thais?	2.53	1.197	Low interaction
3. Visit a Thai friend's house?	2.28	1.193	Low interaction
4. Invite Thais to your place?	2.19	1.202	Low interaction
5. Discuss significant issues with Thais?	2.28	1.244	Low interaction
6. Attend Thai social events/ceremonies eg: party, wedding, commencements?	2.51	1.212	Low interaction
Total	2.47	1.031	Low interaction

Based on the observation of Table 17, the respondents' overall answer about their **interaction with Thai people** is at a low interaction level ($\overline{X}$ =2.47). When considering in detail, the respondents respectively agreed with the following items: "Have meal with Thais?" with the highest mean score ($\overline{X}$ =2.99), followed by "Shopping/outing with Thais?" ($\overline{X}$ =2.53) and "Invite Thais to your place?", with the lowest mean score ($\overline{X}$ =2.19).

4.4 Socio-cultural adaptation in Bangkok

Table 18 General adaptation

Question	$\overline{X}$	S.D.	Meaning
1. Thai food	4.49	.757	Very high adaptability
2. Accommodation	4.47	.753	Very high adaptability
3. Cost of living in Bangkok	4.26	.873	Very high adaptability
4. Thai language	3.48	1.124	High adaptability
5. Climate	3.88	1.120	High adaptability
6. Transportation system	3.40	1.219	Moderate
7. Stray dogs	3.24	1.201	Moderate
8. Politics/demonstrations	2.75	1.166	Moderate
9. Entertainment/recreation facilities and opportunities	3.35	1.121	Moderate
10. Healthcare facilities	3.38	1.067	Moderate
Total	3.67	0.682	High adaptability

Based on the observation of Table 18, the respondents' overall attitude toward **general adaptation** is at a high adaptability level ($\overline{X}$ =3.67). When considering in detail, the respondents respectively agree with the following items: Thai food, with the highest mean score ($\overline{X}$ =4.49), followed by Accommodation ($\overline{X}$ =4.47) and Politics/demonstrations, with the lowest mean score ($\overline{X}$ =2.75).

Table 19 Interactions adaptation

Question	$\overline{X}$	S.D.	Meaning
11. Socializing with Thai people	3.51	1.098	High adaptability
12.Interacting with Thai people on a day-to-day basis	3.51	1.088	High adaptability
13. Understanding Thai jokes and humor	3.01	1.176	Moderate
14. Interacting with homosexuals	2.51	1.040	Poor adaptability
15. Dealing with bureaucracy	2.69	1.094	Moderate
Total	3.05	0.885	Moderate

Based on the observation of table 19, the respondents' overall attitude toward **interactions adaptation** is at a moderate level ($\overline{X}$ =3.05). When considering in detail, the respondents respectively agree with the following items: "Socializing with Thai people" equal with "Interacting with Thai people on a day-to-day basis", with the highest mean score ($\overline{X}$ =3.51), followed by the items: "Understanding Thai jokes and humor" ($\overline{X}$ =3.01) and "Interacting with homosexuals" (X =2.51).

Table 20 Cultural adaptation

Question	$\overline{X}$	S.D.	Meaning
16. Thais' beliefs , culture and value system	3.24	.984	Moderate
17. Thai etiquette	3.41	1.027	High adaptability
18. Important Thai days	3.68	.980	High adaptability
Total	3.44	0.857	High adaptability

Based on the observation of Table 20, the respondents' overall attitude toward **cultural adaptation** is at a high adaptability level ($\overline{X}$ =3.44). When considering in detail, the respondents respectively agree with the following items: "Important Thai days", with the highest mean score ($\overline{X}$ =3.68), followed "Thai etiquette" ($\overline{X}$ =3.41), and "Thais' beliefs, culture and value system", with the lowest mean score of ($\overline{X}$ =3.24).

Table 21 Work/academic adaptation

Question	$\overline{X}$	S.D.	meaning
19. Specific job/academic responsibilities	3.39	1.105	Moderate
20. Performance standards and expectations	3.14	1.115	Moderate
21. Thai working/study style	3.06	1.101	Moderate
22. Dealing with authority	2.79	1.150	Moderate
Total	3.09	0.962	Moderate

Based on the observation of Table 21, the respondents' overall attitude toward **work/academic adaptation** is at a moderate level ($\overline{X}$ =3.09). When considering in detail, the respondents agree with the following items: "specific

job/academic responsibilities", with the highest mean score of ($\overline{X}$ =3.39), followed by "performance standards and expectations" ($\overline{X}$ =3.14) and "dealing with authority", with the lowest mean score of ($\overline{X}$ =2.79).

Table 22 Overall socio-cultural adaptation

Question	$\overline{X}$	S.D.	Meaning
General adaptation	3.67	0.682	High adaptability
Interactions adaptation	3.05	0.885	Moderate
Cultural adaptation	3.44	0.857	High adaptability
Work/academic adaptation	3.09	0.962	Moderate
Total	3.39	0.686	Moderate

Based on the observation of Table 22, the respondents' overall attitude toward their socio-cultural adaptation in Bangkok is at a moderate adaptation level. ($\overline{X}$ =3.39). They have high adaptability in general things and Thai culture, while they have average adaptability in work/academic and interactions with Thai people. When considering in details, the respondents respectively agree with the following items: general adaption, with the highest mean score ($\overline{X}$ =3.67), followed by cultural adaptation ($\overline{X}$ =3.44) and Interactions adaptation, with the lowest mean score of ($\overline{X}$ =3.05).

4.5 Hypotheses test

Hypothesis 1 There is a significant relationship between demographic factors and adaptation level.

Hypothesis 1.1 There is a significant difference in the adaptation level of Korean residents of different gender.

Ho: $\mu1-\mu2 < 0$

Ha: $\mu1-\mu2 > 0$

Table 23 Hypothesis 1.1

Variable	Gender				t	P-value
	Male		Female			
	$\overline{X}$	S.D.	$\overline{X}$	S.D.		
Socio- cultural adaptation	3.48	.697	3.33	.666	2.456	.014*

* Significant at level .05

The result of the hypothesis test in Table 23 indicates that p-value is 0.014, which is less than the significant level (.05). Therefore, the researcher rejects H_0 and accepts H_a, which signifies that there is a significant difference in the adaptation level of Korean residents of different gender. From the Mean score, it is indicated that Korean males have a higher adaptation level than females

Hypothesis1.2 There is a significant difference in the adaptation level of Korean residents of different ages.

Ho: $\mu_1=\mu_2=\mu_3=\mu_n$

Ha: $\mu1\neq\mu2\neq\mu3\neq\mu n$

Table 24 Hypothesis 1.2

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	4.697	4	1.174	2.533	.040*
Within Groups	173.854	375	.464		
Total	178.551	379			

* Significant at level .05

The result of the hypothesis test in Table 24 indicates that p-value is 0.040, which is less than the significant level (.05). Therefore, the researcher rejects H_0 and retains H_a, which signifies that there is a significant difference in the adaptation level of Korean residents with different ages. Therefore the post–hoc test using LSD statistics is preceded as follows:

Table 25 The post-hoc test for Hypothesis 1.2

Age groups	$\overline{X}$	18-25 years old	26-35 years old	36-45 years old	46-55 years old	56-65 years old
18-25 years old	3.49			*		
26-35 years old	3.39					
36-45 years old	3.21					
46-55 years old	3.29					
56-65 years old	3.48					

* Significant at level .05

Table 25 reveals the differences in the adaptation level of the Korean residents whose ages are between 18-25 years old and Korean residents whose ages are between 36-45 years.

Hypothesis1.3 There is a significant difference in the adaptation level of Korean residents with different marital status.

Ho: $\mu_1=\mu_2=\mu_3=\mu_n$

Ha: $\mu1\neq\mu2\neq\mu3\neq\mu n$

Table 26 Hypothesis 1.3

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	8.676	2	4.338	9.628	.000*
Within Groups	169.875	377	.451		
Total	178.551	379			

* Significant at level .05

The result of the hypothesis test in Table 26 indicates that p-value is 0.000, which is less than the significant level (.05). Therefore, the researcher rejects H_0 and retains H_a, which signifies that there is a significant difference in the adaptation level of Korean residents with different marital status. Therefore the post –hoc test using LSD statistics is preceded as follows

Table 27 The post-hoc test for Hypothesis 1.3

	$\overline{\mathbf{X}}$	Single	Married	Divorced /Separated
Single	3.51		*	
Married	3.19			
Divorced/Separated	3.38			

* Significant at level .05

Table 27 reveals the difference in the adaptation level of the Korean residents whose are single and Korean residents who are married. The ones who are single can adapt themselves better than the other 2 groups, while the ones who have 'married' status have the lowest adaptation level.

Hypothesis 1.4 There is a significant difference in the adaptation level of Korean residents with different education levels.

Ho: $\mu_1=\mu_2=\mu_3=\mu_n$

Ha: $\mu1\neq\mu2\neq\mu3\neq\mu n$

Table 28 Hypothesis 1.4

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.681	3	.560	1.191	.313
Within Groups	176.870	376	.470		
Total	178.551	379			

* Significant at level .05

The result of the hypothesis test in Table 28 indicates the p-value at 0.313, which is more than the significant level (.05). Therefore, the researcher accepts H_0 and rejects H_a. This means, there is no significant difference in the adaptation level of Korean residents with different education levels.

Hypothesis1.5 There is a significant difference in adaptation level of Korean residents with different occupations.

Ho: $\mu1=\mu2=\mu3=\mu n$

Ha: $\mu1\neq\mu2\neq\mu3\neq\mu n$

Table 29 Hypothesis 1.5

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	4.697	4	1.174	2.533	.000*
Within Groups	173.854	375	.464		
Total	178.551	379			

* Significant at level .05

As detailed in Table 29, the result of the hypothesis test shows the p-value at 0.000, which is less than the significant level (.05). Therefore, the researcher rejects H_0 and retains H_a, which signifies that there is a significant difference in the adaptation level of Korean residents with different occupations. Therefore the post–hoc test using LSD statistics is proceeded as follows

Table 30 The Post-hoc test for Hypothesis 1.5

Occupation groups	$\overline{\mathbf{X}}$	Student	Housewife	Officer in company/organization	Business owner	Language teacher	Missionary	Others
Student	3.49		*					
Housewife	2.66				*	*	*	*
Officer in company/organization	3.39							
Business owner	3.49							
Language teacher	3.55							
Missionary	3.36							
Others	3.77							

* Significant at .05 level

Table 30   reveals the difference in the adaptation level of the Korean residents who are students and those who are housewives. The finding also indicates the difference in the adaptation level of Korean housewives and Korean business owners, Korean housewives and Korean language teachers, Korean housewives and Korean missionaries, and Korean housewives and those in other careers.

Hypothesis1.6 There is a significant difference in adaptation level of Korean residents of different religions.

$$Ho: \mu1=\mu2=\mu3=\mu n$$

$$Ha: \mu1\neq\mu2\neq\mu3\neq\mu n$$

Table 31 Hypothesis 1.6

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.464	3	.155	.326	.806
Within Groups	178.087	376	.474		
Total	178.551	379			

* Significant at level .05

The result of the hypothesis test 1.6 in Table 31, indicates that p-value is 0.806, which is more than the significant level (.05). Therefore, the researcher accepts H_0 and rejects H_a. This can be interpreted that there is no significant difference in the adaptation level of Korean residents of different religions.

Hypothesis 2 There is a significant difference in adaptation levels of Korean residents with different lengths of stay in Bangkok.

$$Ho: \mu1=\mu2=\mu3=\mu n$$

$$Ha: \mu1\neq\mu2\neq\mu3\neq\mu n$$

Table 32 Hypothesis 2

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	15.239	3	5.080	11.696	.000*
Within Groups	163.312	376	.434		
Total	178.551	379			

* Significant at level .05

The result of hypothesis test in Table 32, indicates that p-value is 0.000, which is less than the significant level (.05). Therefore, the researcher rejects H_0 and retains H_a, which signifies that there is a significant difference in the adaptation level of Korean residents with different lengths of stay in Bangkok**.** Therefore, the post-hoc test is proceeded as follows;

Table 33 The Post-hoc test for hypothesis 2

Length of stay	$\overline{\mathbf{X}}$	Less than 1 year	1-2 years	3-5 years	More than 5 years
Less than 1 year	3.15				*
1-2 years	3.15				*
3-5 years	3.36				*
More than 5 years	3.60				

* Significant at level .05

Table 33 reveals the difference in the adaptation level of the Korean residents who have stayed in Thailand for less than 1 year and those who stayed for more than 5 years. The finding also indicates the difference in the adaptation level of

Korean residents whose lengths of stay are: 1-2 years and more than 5 years, 3-5 years and more than 5 years.

Hypothesis 3 There is a significant difference in adaptation level of Korean residents with different Thai language proficiency.

Ho: $\mu1=\mu2=\mu3=\mu n$

Ha: $\mu1 \neq \mu2 \neq \mu3 \neq \mu n$

Table 34 Hypothesis 3

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	43.587	4	10.897	30.277	.000
Within Groups	134.964	375	.360		
Total	178.551	379			

* Significant at level .05

The result of the hypothesis test indicates the p-value at 0.000, which is less than the significant level (.05). Therefore, the researcher rejects H_0 and retains H_a, which signifies that there is a significant difference in the adaptation level of Korean residents with different Thai language proficiency. Therefore the post-hoc test, using LSD is proceeded.

Table 35 The Post-hoc test for Hypothesis 3

Thai language proficiency	$\overline{\mathbf{x}}$	None	Only basic words	Only enough to order food and give direction	Fluent at speaking, some reading and writing	Fluent–speaking, reading, writing
None	2.80		*	*	*	*
Only basic words	2.95			*	*	*
Only enough to order food and give direction	3.26				*	*
Fluent at speaking, some reading and writing	3.74					
Fluently – Speaking, reading, writing	3.87					

Table 35 reveals the differences in the adaptation level of the Korean residents who have different language proficiency, such as the Korean residents with no Thai proficiency and those with only basic words. The finding also reveals the difference in the adaptation level of the following groups: none and only basic words, none and only enough to order food and give directions; none and fluent at speaking, some reading and writing; none and fluent in speaking, reading, writing; only basic words and only enough to order food and give direction; only basic words and fluent at speaking, some reading and writing; only basic words and fluent– in

speaking, reading, writing; only enough to order and fluent at speaking, some reading and writing; only enough to order and fluent at speaking, some reading and writing.

Hypothesis 4 There is a significant difference in adaptation level of Korean residents with different senses of Korean ethnic identity.

The Simple Regression Analysis technique is implemented in determining this hypothesis as follows:

Table 36 Analysis of Variance (Hypothesis 4)

Sources	SS	Df	MS	F	p-value
Regression	1.839	1	1.839	3.934	.051
Residual	176.712	378	.467		
Total	178.551	379			

*p-value< .05

Table 36 presents the p-value = .051 which can be interpreted that "sense of Korean ethnic identity" does not have linear relationship with cross-cultural adaptation of Korean residents, but the score also indicates that it almost reaches the significant point.

Table 37 Regression Coefficient (Hypothesis 4)

Variables	B	S.E.b	Beta	t	p-value
(Constant)	3.091	.156		19.823	.000
Sense of ethnic identity	.092	.046	.101	1.984	.051*
R= .101 R^2 = .010 S.E.ext = 0.684 F change =3.934 p=.051*					

From Table 37, the analysis result indicates that sense of ethnic identity does not have relationship with cross-cultural adaptation (p = 0.051). By which the regression coefficient (Beta) is .10 (One standard deviation increase in sense of Korean ethnic identity would lead to .101 standard deviation increase in the adaptation level). The factors of sense of "Korean ethnic identity" can explain up to 1.0% of the variance in cultural adaptation of Korean residents.

Hypothesis 5 There is a significant difference in adaptation level of Korean residents with different social support from Thai people.

The Simple Regression Analysis technique is implemented in determining this hypothesis as follows:

Table 38 Analysis of Variance (Hypothesis 5)

Sources	SS	Df	MS	F	p-value
Regression	68.455	1	68.455	235.033	.000
Residual	110.096	378	.291		
Total	178.551	379			

Table 38   presents the p-value = .000, which can be interpreted that "social support from Thai people" has linear relationship with cross-cultural adaptation of Korean residents.

Table 39 Regression Coefficient (Hypothesis 5)

Variables	B	S.E.b	Beta	t	p-value
(Constant)	2.238	.080		27.913	.000
Social support from Thai people	.416	.027	.619	15.331	.000*
R= .619 R^2 = .383 S.E.ext = 0.540 F change =235.033 p=.000*					

From Table 39, the analysis result indicates that social support from Thai people has relationships with cross-cultural adaptation (p = 0.000). By which the regression coefficient (Beta) is .619 (One standard deviation increase in sense of Korean ethnic identity would lead to .619 standard deviation increase in the adaptation level). The factors "social support from Thai people" can explain up to 38.3% of the variance in cultural adaptation of Korean residents.

Hypothesis 6 There is a significant difference in adaptation level of Korean residents with different interaction (frequencies in contact) with Thai people.

The simple Regression Analysis technique is implemented in determining this hypothesis as follows:

Table 40 Analysis of Variance (Hypothesis 6)

Sources	SS	Df	MS	F	p-value
Regression	63.345	1	63.345	207.839	.000
Residual	115.206	378	.305		
Total	178.551	379			

*p-value< .05.

Table 40 presents the p-value = .000, which can be interpreted that "interaction with Thai people" has linear relationship with cross-cultural adaptation of Korean residents.

Table 41 Regression Coefficient (Hypothesis 6)

Variables	B	S.E.b	Beta	t	p-value
(Constant)	2.415	.073		32.866	.000
Interaction with Thai people	.396	.027	.596	14.417	.000*
R= .596 R^2 = .355 S.E.ext = 0.552 F change =207.839 p=.000*					

From table 41, the analysis result indicates that interaction with Thai people has relationships with cross-cultural adaptation (p = 0.000). By which the regression coefficient (Beta) is .596 (One standard deviation increase in sense of Korean ethnic identity would lead to .619 standard deviation increase in the adaptation level). The factors "interaction with Thai people" can explain up to 35.5% of the variance in cultural adaptation of Korean residents.

CHAPTER V

CONCLUSION, DISCUSSION AND RECOMMENDATIONS

This chapter includes significance of the study, sample group, research instrument, data collection, discussion, conclusion and recommendations of this thesis.

5.1 Conclusion

The purpose of this study is to explore and understand the cross-cultural adaptation level of Korean residents in Bangkok to find the significant factors influencing their adaptation level. Korean adults who are currently living in Bangkok for at least 90 days, born in Korea from Korean parents and residing in Bangkok are the population of the study. The sampling group is calculated by Taro Yamane's formula by setting the level at 95% of confidence and discrepancy is less than 5% which consists of 380 Korean adults. Data collection in this study comes from two data sources. First, collection of data from literature related to this study as well as other secondary sources, for example, books, online databases, previous studies and dissertations as it is necessary to reach an understanding about cross-cultural theories. The other method of data collection was by creating a questionnaire and distributing it to the target group by contacting Korean people through Korean community webpages like the Korean Association in Thailand and ABAC Korean community or Korean Town in Bangkok. The researcher was assisted by Thai and Korean friends who work or study with the target population to distribute the questionnaires and achieve sources of data for this study. Thus, a set of questionnaires distributed to respondents to investigate cross-cultural adaptation and

its influencing factors was used for this research instrument. That tool consisted of four measurement parts, which are personal background information, ethnic identity, social support network from Thai people and interaction with Thai people and socio-cultural adaptation. To calculate and measure the reliability of questionnaires, Cronbach's alpha was applied to the SPSS program.

5.2 Results of Information of Participants

The thesis found that 50.3% of respondents were female and 49.7% were male and aged between 18-25 years old (43.2%). The majority of them graduated with a Bachelor's degree (44.2%) and were single (62.6%). While living in Bangkok, the majority of them were students (41.1%) followed by officers in companies/organizations (29.2%) and believed in Christianity (protestant) (52.4%). When asked about lengths of stay in Bangkok, the majority of them (44.5%) stated that they had been living in Bangkok for more than 5 years and most of them lived in condominiums (75.3%) and in the Sukhumvit area (37.9%). The majority of them (42.9%) answered that their Thai language proficiency was only enough to order food and give directions.

Korean residents have moderate level of Korean ethnic identity ($\overline{X}$ =3.27) They stated that they are proud to be Korean and have strong sense of belonging to Korean group at high level but seem not much active in Korean events, organization or social group in Bangkok.

Most of them have Thai friends and Korean friends in Bangkok numbering about 25 people or more. The majority of them (39.7%) have same numbers of Korean and Thai friends. 38.9% have Korean friends more than Thai friends, while

21.3% have Thai friends more than Korean friends. This means the majority of them made friends with both Korean and Thai, but also some still preferred to make friends or feel more comfortable only with their own Korean people or group. They perceived social support from Thai people at a moderate level ($\overline{X}$ =2.77), while have low interaction with Thai people ($\overline{X}$ =2.47). This means most of Korean residents have 25 people or more Thai friends but have low interaction with them. They may make those Thai friends at companies or universities that had chance to meet and interact only at those places and also they seemed not to meet Thai friends outside those places. Since Korea is considered as collectivistic society and also some Koreans are quite racist toward South East Asians, most of them prefer to stay and interact with their own Korean group

They reported moderate level of overall adaptability with high adaptability in general adaptation, moderate adaptability in interaction, high adaptability in culture and moderate adaptability in work/academic factors.

5.3 Discussion

5.3.1 Adaptation

From four adaptations, Korean residents reported highest level is general adaptation. Since Thai food is well-known and famous among Koreans and also other foreigners, Koreans showed very high adaptability to Thai food. Thai food is considered spicy for foreigners, but Korean foods itself is also pretty spicy, so it is not hard for Koreans to adapt to Thai food. Together with Thai food they also showed very high adaptability to accommodation and living costs in Bangkok. At the lower level, Koreans showed high adaptability to Thai language and climate in Bangkok.

Koreans showed five variables that they are moderately adaptable to, namely the transportation system, stray dogs, politics/demonstrations, entertainment/recreation facilities and healthcare facilities. Koreans showed the lowest level of adaptability to Thailand's political condition due to political problems and street demonstrations recently happening in the Bangkok area.

They have moderate levels of adaptability in interaction. They answered that they can adapt well with socializing with Thai people but not with homosexuals, which showed poor adaptability. This may be because Korean society is not open for homosexuals so they do not have any experience in interacting with them. It is kind of taboo because Confucianism's emphasis on bonds of family leads to homosexuality being seen as harmful to the societal order (Power, 2012). Besides that, Koreans showed moderate levels of adaptability in understanding Thai people's jokes and when they had to deal with bureaucracy.

They showed high adaptability in cultural adaptation. They showed high levels of adaptability particularly in Thai etiquette and important Thai days, while for Thai beliefs, culture and value system they showed moderate levels of adaptability. For work/academic adaptation, overall Koreans showed moderate adaptability. In the four aspects of this section, namely specific job/academic responsibilities, performance standards and expectations, Thai working/study style and dealing with authority they showed moderate level of adaptability. Dealing with authority has the lowest mean amongst the other factors. This may be because there are some processes in dealing with authority in universities or companies that are a little hard for Koreans. One reason may be that of language barriers.

5.3.2 Factors effecting adaptation level

<u>Demographic factors</u>

Regarding the hypotheses tests, the study found that Korean male residents have a higher adaptation level than females which is related to some studies such as those of Beiseret et al. (1988) and Carballo (1994) cited in (Berry, 1997)). These stated that females may have more difficulties in the adaptation process than males. Moreover, the work of Ghaffarian (1987) explains that women are more assertive of their culture of origin and are slower than men at developing identification with the host culture. It showed that gender is an influencing factor of the adaptation process. It is also possibly because Korea is a male-dominated society where males have more opportunities to reach their life-goals, thus making them more adaptive than females.

The results show that a factor of age difference affected the adaptation level of Korean residents in Bangkok, especially that there are significant differences in age range between 18-25 years old and 36-45 years old. The 18-25 age group can adapt themselves better than those in 36-45 age group, which is according to a study by Polthep Poonpol (2011) who cited in his work that younger people might more easily adapt themselves than older ones. Moreover, most Korean residents in the 18-25 age group are students that have more chances to meet and interact with Thai people than people of working age between 36-45 years old. Currently, there are also rapid changes in Korean socio-economic conditions as a subsequent impact of the economic boom, where youngsters hold far more progressive ideas than their elders. However, surprisingly, the result of the oldest group (56-65 years old) also showed high adaptation level which is almost same mean with people in 18-25 years old

group. From this, the researcher found that most of Korean sample in 56-65 years old group have been living in Bangkok more than 5 years, so this may be able to explain that lengths of stay in Bangkok helps Korean in this group adapted as well as the youngest group.

For marital status, the Korean residents who are single can adapt better than the married ones. The results correspond with (Oh, 1989)'s study about factors of Korean immigrants' characteristics and the process of socio-cultural adaptation and economic performance in the Philadelphia area that found marital status was the factor affecting Korean immigrants' process of socio-cultural adaptation. This is probably because being single is easier to live in a foreign country, as when people are married they have to consider increased of living costs and other additional burdens.

Occupations also have an effect on adaptation levels of Korean residents in Bangkok since it depends on the work that they do. The occupations that have more chances to interact with local Thai people like students and Korean language teachers reported higher adaptability. On the other hand, people who work in factories or companies and also housewives, who have less chance to interact with Thai people reported lower adaptability. This result is similar to the study of Apichat Chamratrithtirong (1983), cited in Wannee Tangsawpak (2000):15) study about domestic migrants' adaptation in Ayutthaya that found that migrants reported different levels of relationship with Thai people depending on the jobs they do.

Surprisingly, education level does not have significant effect on adaptation levels for Koreans living in Bangkok. Since most studies like Wannee's and Berry's usually found that higher educated people always have better cross-cultural

adaptation, this case is unique and needs further research to explain the reasons. Also it may depend on other factors, for example, the one who has higher education level may have shorter lengths of stay in Bangkok.

There is no statistically significant difference in adaptation level for those Korean residents of Bangkok of different religions. Although Buddhism is Thailand's state religion, freedom for people to practice religion is open. Moreover, Koreans themselves have also created their own religious communities in Bangkok by establishing two Korean Buddhist temples and 13 Christian churches, which helps them to feel at home. This is the reason why there are no differences in adaptability between Korean residents who are Buddhist and people who believe in other religions.

Supporting factors

Considering the supporting factors, this thesis found that length of stay in Bangkok has an effect on adaptation levels. This is similar to the study of (Oberg, 1960; Berry, 1989) that informed length of students' stay in the host culture associated to adaptation outcomes. The longer the Korean residents stay in Bangkok, the higher the adaptation level they have. This finding is also the same with the work of Wilton & Constantine (2003), cited in (Ayoob et al., 2011) that stated the longer the sojourners stays in the host culture the lower are the cultural concerns and acculturation stress levels. The result (Table 33) also related to U-curve theory; Korean residents who have been living in Bangkok "more than 5 years" can be explained in mastery stage which able to adapt fully and effectively to the new culture by learning how to function in the new environment. For those in "1-2 years"

and "3-5 years" group can be explained in adjustment stage which stated that sojourners start to adapt themselves to new norms and conducts of the new culture and then able to act appropriately. For those who have been living in Bangkok "less than 1 year" can be put in culture shock stage which explained that this stage identified by frustration and hostility towards host country and its people.

For the language proficiency result, Benson (1978) cited that host language proficiency is an important fact affecting adaptation and also communicative ability of the migrants (Abe and Wiseman, 1983), which related to the test results that found different host-country language skill levels have an impact on adaptation levels of respondents. Moreover, since Thai people do not tend to speak English and most cannot speak Korean at all, Thai language proficiency becomes important for all foreigners in achieving their academic or work purpose and creating new social networks with Thai people. A person who has better communication skills will be able to catch various pieces of information from the new culture, which will be very useful in adapting to the new culture.

Perceived social support from Thai people has a linear relationship with socio-cultural adaptation. The more they perceive social support from Thais, the higher the adaptation level they have. This corresponds with Kim's research (1988) that explains making relationships with local people can help new comers to adapt themselves to the new environment well. It is because perceiving emotional, informational and instrumental support makes newcomers feel safe and also provides them with various types of knowledge about the host culture and society

Interaction with Thai nationals also has a linear significant relationship with socio-cultural adaptation levels. The more frequent Korean residents interact with

Thai people, the higher the adaptation level they have. Korean residents have more time and chances to learn and understand Thai culture and society by interacting with Thais. The interaction provides the opportunity for developing an understanding of an adaptation to the new culture.

As ethnic identity has no significant effect on Koreans' adaptation levels in Bangkok, it can be concluded that whether an individual has high or low ethnic identity it does not matter that much for a Korean living in Bangkok. Although it needs more studies regarding Koreans residing in other countries as to whether they show the same indications as the ones who live in Bangkok or not. Researchers such as Eyou et al. (2000) and Swagler and Jome (2005) have same arguments as their target population does not show significant relationship between ethnic identity and the levels of adaptation. Instead, their work shows that host cultures have greater impact on adaptation levels of the foreign individuals.

5.4 Recommendations

Inevitably, globalization eliminates the barriers between countries that allows people to move around and seek their opportunities for study, work or better lives. However, sojourners are sometimes faced with difficulties in adapting to the host country. According to the conclusion of this study, these are the following recommendations for any companies or institutions that may deal with Koreans in Bangkok:

- Promote Thai language classes in Korean companies or institutions.

  This is because Thai language proficiency has a great effect on Koreans' adaptation levels. When Koreans have high levels of Thai language proficiency

they will have more access to wider aspects of Thai society such as interaction with various people, reading Thai textbooks, or even getting a job in a Thai company.

- Promote intercultural and intergroup relations.

This is because the thesis found that the more the Koreans interact with Thai people, the better is the level of their adaptation. By engaging in more intercultural activities, Koreans will meet more Thai people and can better understand the characteristics of Thai people and its society.

- Support and encourage Korean colleagues/friends

It is because Thai people's social support helps significantly in making the adaptation process of Koreans become easier. When foreign individuals come to a new environment, it would be hard for them to adapt to the new culture without assistance from the host nationals. As for Koreans, they come from a country that has quite different characteristics from Thailand, so it will be very useful to offer assistance for them in adjusting to their new life.

For Korean residents:

- Learn Thai language from everyday life or attend Thai language classes, be open and find chances to interact with Thai host nationals and learn more about Thai culture, which will help them to adapt in Bangkok. This is because when foreign nationals get more information and experience of Thai culture they will have a better understanding in dealing with Thai society.

5.5 Suggestions for Further Research

- Based on the results of this research, focusing on Korean sojourners, a future researcher should broaden the study to comparison of the differences between the purposes of coming to Thailand e.g. for work, study, or family and adaptabilities to the cross-cultural adaptation problem with the specific lengths of stay in Bangkok.

- Given that this study provides a basis for conclusion that there is a relationship between interaction with Thai people and Korean residents' adaptations, it may be useful to conduct research which considers the influence of Thai media in their daily lives to learn about cultural adaptation besides only interacting with Thai people, and comparing such results.

- For broader perspectives, a study in Thai supporting facilities to minimize the cross-cultural adaptation problem of foreigners should be achieved. It is recommended that clear identification and comparison of factors which facilitate sojourners' lives in Thailand would be of benefit to related stakeholders, such as university surroundings for exchange students, specifically appropriate relaxing areas for foreign workers in their workplaces or even the tourism industry.

- As this study only uses Thai support factors, for future research it is suggested to also add Korean support factors in influencing adaptation levels of Koreans in Bangkok, so it will be possible to compare which factors have greatest impacts on their adaptation levels.

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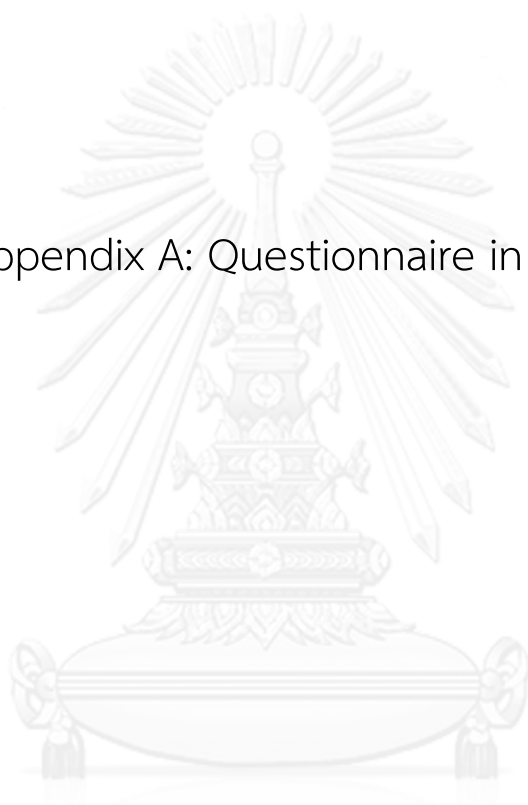
APPENDICES

Appendix A: Questionnaire in English

Dear Korean residents in Bangkok,

I am a master's degree student in Korean studies at Chulalongkorn University. This questionnaire was designed to collect the data for fulfilling my thesis writing, entitled **"FACTORS AFFECTING CROSS CULTURAL ADAPTATION OF KOREANS IN THAILAND: A CASE STUDY OF KOREANS RESIDING IN BANGKOK"**

The purpose of this survey is to investigate **Korean adults in Bangkok** about their adaptation to Bangkok culture and society.

I kindly ask for cooperation from Koreans who are:

- ✓ **Korean who have been living in Bangkok for at least 3 months**
- ✓ **Korean who was born in Korea**
- ✓ **at least 18 years of age and older**

I hoped that the result of this study will contribute to a better understanding Korean residents' adaptability and factors that may affect the adaptation process. This questionnaire will take only 10-15 minutes to complete. Your information will be kept confidential and used for academic purpose only.

Thank you very much for your kind cooperation!

Ms. Saranya Charatpinit

M.A. candidate in Korean Studies, Chulalongkorn University

Part1: Personal information

1.1 Gender ☐ Male ☐ Female

1.2 Age .... (International age)

1.3 The highest level of education completed

☐ Primary school or lower ☐ Middle school

☐ High school ☐ Certificate/Vocational School

☐ Bachelor's degree ☐ Master's degree

☐ Doctoral degree

1.4 Marital status

☐ Single ☐ Married ☐ Divorced/Separated

1.5 Religion

☐ No religion ☐ Protestant ☐ other...................

☐ Buddhism ☐ Roman Catholic

1.6 Occupation in Bangkok

☐ No Work (Please state) ☐ Work (Please state)

  ○ Student   ○ Officer in company/organization

  ○ Housewife   ○ Business owner

  ○ Retiree   ○ Language teacher

  ○ Other..................   ○ Missionary

                               ○ Other......................................

1.7 How long have you been in Bangkok?

☐ Less than 1 year   ☐ 1-2 years   ☐ 3-5 years   ☐ More than 5 years

1.8 Type of living in Bangkok

    ➢ **Live in (Please state area ex. Sukhumvit, Ratchada, Rama3, Patanakarn)**

       ...

    ➢ **Type of accommodation**

    ○ Condominium   ○ House **(area available)**

      ○ Dormitory/Apartment   ○ Other......................

1.9 Level of Thai language proficiency

☐ Fluent – in speaking, reading, writing

☐ Fluent at speaking, some reading and writing

☐ Only enough to order food and give direction

☐ Only basic words

☐ None

Part 2: Ethnic Identity

Please circle the numbers on the scale below (1 strongly disagree, 5 strongly agree) to indicate how much you agree or disagree with each statement.

		Strongly disagree	Disagree	Undecided	Agree	Strongly agree
1	I am active in organizations or social groups that include mostly members of Korean groups in Bangkok.	1	2	3	4	5
2	I talk to other people about Korea.	1	2	3	4	5
3	I have a strong sense of belonging to my Korean group.	1	2	3	4	5
4	I am proud to be a Korean.	1	2	3	4	5
5	I participate in cultural events of my Korean group, such as traditional food, music festivals.	1	2	3	4	5
6	I feel good about my Korean culture.	1	2	3	4	5

Part 3: Social support network in Bangkok and Interaction with Thai nationals

3.1 Social network

How many Thai friends do you have in Bangkok?

☐ 0   ☐ 1-4   ☐ 5-9   ☐ 10-15   ☐ 16-24   ☐ 25 or more

How many Korean friends do you have in Bangkok?

☐ 0   ☐ 1-4   ☐ 5-9   ☐ 10-15   ☐ 16-24   ☐ 25 or more

3.2 Social support from Thai people

Please circle the number on the scale of 1 to 5 to indicate how much social support that you get from local Thai people/friends?

<center>1 No Thai would do this   5 Many Thais do this</center>

		No one	someone	A few	Several	Many
1	Listen and talk with you whenever you feel lonely or depressed.	1	2	3	4	5
2	Give you assistance in dealing with any communication or language problems that you might face.	1	2	3	4	5
3	Explain and help you understand the local culture and language.	1	2	3	4	5
4	Share your good times and bad times.	1	2	3	4	5
5	Help you deal with some local institutions' official rules and regulations.	1	2	3	4	5
6	Comfort you when you feel homesick	1	2	3	4	5
7	Show you how to do something that you didn't know how to do.	1	2	3	4	5
8	Visit you to see how you are doing	1	2	3	4	5

3.3 Interaction with Thai people

Please circle the number on the scale of 1 to 5 (1 Never, 5 Very often) to indicate how often do you interact with **local Thai** people?

		never	rarely	Sometimes	often	Very often
1	Have meals with Thais?	1	2	3	4	5
2	Shopping/outings with Thais?	1	2	3	4	5
3	Visit a Thai friend's house?	1	2	3	4	5
4	Invite Thais to your place?	1	2	3	4	5

5	Discuss significant issues with Thais?	1	2	3	4	5
6	Attend Thai social events/ceremonies e.g. party, wedding and commencements?	1	2	3	4	5

Part 4: Socio-cultural Adaptation

Please circle the number on the scale of 1 to 5 (1 being completely unadjusted, 5 being completely adjusted) to indicate how unadjusted or adjusted you feel you are to Bangkok in each areas.

		Completely unadjusted				Completely adjusted
1	Thai food	1	2	3	4	5
2	Accommodation	1	2	3	4	5
3	Cost of living in Bangkok	1	2	3	4	5
4	Thai language	1	2	3	4	5
5	Climate	1	2	3	4	5
6	Transportation system	1	2	3	4	5
7	Stray dogs	1	2	3	4	5
8	Politics/demonstrations	1	2	3	4	5
9	Entertainment/recreation facilities and opportunities	1	2	3	4	5
10	Healthcare facilities	1	2	3	4	5
11	Socializing with Thai people	1	2	3	4	5
12	Interacting with Thai people on a day-to-day basis	1	2	3	4	5
13	Understanding Thai jokes and humor	1	2	3	4	5
14	Interacting with homosexuals	1	2	3	4	5
15	Dealing with bureaucracy	1	2	3	4	5
16	Thai' beliefs, culture and value system	1	2	3	4	5
17	Thai etiquette	1	2	3	4	5

18	Important Thai days (ex. King's birthday, Queen's day)	1	2	3	4	5
19	Specific job/academic responsibilities	1	2	3	4	5
20	Performance standards and expectations	1	2	3	4	5
21	Thai working/study style	1	2	3	4	5
22	Dealing with authority	1	2	3	4	5

-Thank you so much-

Appendix B: Questionnaire in Korean

친애하는 주태국 한국 교민 여러분,

저는 태국 주라롱껀 대학교에서 한국학 석사과정을 공부하고 있는 대학원생입니다. 이 설문은 저의 논문 완성에 필요한 자료를 수집하기 위해 "태국 거주 한국인들의 문화 적응 영향요인 : 방콕에 거주하는 한국인들의 사례 연구" 라는 제목으로 만들어졌습니다.

이 설문의 목적은 방콕에 거주 중인 한국인 성인 분들의, 방콕 문화와 사회에 대한 적응에 관해 조사하는 것입니다.

아래의 사항에 해당하시는 분들의 협조를 정중히 부탁드립니다.

- ✓ **방콕에 최소 3 개월 이상 거주 중인 한국인**
- ✓ **한국에서 태어난 한국인**
- ✓ **18 세 이상**

저는 이 연구의 결과가, 한국인 거주자 분들의 적응 능력과 적응 과정에 영향을 끼칠 수 있는 요인에 대한 보다 나은 이해에 기여할 수 있기를 바랍니다. 이 설문의 작성은 약 5 분에서 10 분 정도가 소요됩니다. 여러분의 정보는 비밀이 보장되며 학문적인 목적으로만 사용될 것임을 약속드립니다. 여러분이 내주실 소중한 시간과 수고에 깊은 감사를 드립니다.

<div align="right">

주라롱껀 대학교
한국학 대학원 학생
사란야 자랄피닛

</div>

Part1: 개인 정보

1.1 성별 ☐남성 ☐여성

1.2 연령 만...................세

1.3 학력

☐ 초등학교 졸업 혹은 그 이하 ☐ 중학교 졸업

☐ 고등학교 졸업 ☐ 전문대 졸업

☐ 4 년제 대학 졸업 ☐ 석사 학위 ☐ 박사 학위

1.4 결혼 관계

☐ 미혼 ☐ 기혼 ☐ 이혼/별거

1.5 종교

□ 무교　　　　　　□ 기독교　　　　　　□ 기타_____

□ 불교　　　　　　□ 천주교

1.6 직업

(선택해 주시고 해당사항이 없으면 기타에 서술해 주세요)

□무직인 경우　　　　　　　　□ 직장인인 경우

○ 학생　　　　　　　　　　○ 회사원/한국기관 직원

○ 주부　　　　　　　　　　○ 사업가

○ 은퇴자　　　　　　　　　○ 언어 교사

○ 기타_____　　　　　○ 선교사

　　　　　　　　　　　　　○ 기타_____

1.7 방콕 거주 기간

□ 1 년 이하　　　　□ 1-2 년　　　　□ 3-5 년　　　　□ 5 년 이상

1.8 방콕 거주 상황

➢ **사는 곳 (ex. Sukhumvit, Ratchada,, Patanakarn)** _____

➢ **거주 형태**

○ 콘도미니엄　　　　　　　　○ 주택 **(정원 및 주차장 포함)**

○ 기숙사/아파트먼트　　　　　○ 기타_____

1.9 태국어 능력 수준

□ 유창함 – 말하기, 읽기, 쓰기

□ 유창한 말하기, 약간의 읽기와 쓰기

□ 음식을 주문하고 방향을 말할 수 있는 정도

□ 기본 단어들을 아는 정도

□ 아직 배우지 못함.

Part 2: 민족 정체성

(각 사항별로 여러분이 얼마나 동의하는지 혹은 하지 않는지에 해당하는 숫자에 동그라미 표시를 해주세요)

	.	아님	드물게	가끔	그렇다	그렇다 아주
1	주로 한국인 교민들이 있는 사회단체나 기관에서 활동한다.	1	2	3	4	5
2	사람들에게 한국에 대해 말하곤 한다.	1	2	3	4	5
3	내가 한국인의 일원임을 강하게 느낀다.	1	2	3	4	5
4	한국인이라서 자랑스럽다.	1	2	3	4	5
5	한국인 주최의 전통 음식 행사나 음악 축제 등에 참여하곤 한다.	1	2	3	4	5
6	한국과 한국의 문화가 매우 좋다.	1	2	3	4	5

Part 3 : 상호관계, 현지 태국 사람들과의 상호활동

3.1 상호 관계

귀하께서는 방콕에서 몇 명의 태국친구를 아십니까?

□ 0   □ 1-4   □ 5-9   □ 10-15   □ 16-24   □ 25 또는 그 이상

귀하께서는 방콕에서 몇 명의 한국친구를 아십니까?

□ 0   □ 1-4   □ 5-9   □ 10-15   □ 16-24   □ 25 또는 그 이상

3.2 현지 태국에서의 지원활동

(각 사항별로 여러분이 얼마나 동의하는지 혹은 하지 않는지에 해당하는 숫자에 동그라미 표시를 해주세요)

		없다	필요없다	있다	조금많다	많다
1	내가 외롭고 힘들 때 태국인 친구들은 내 이야기를 들어주고 함께 이야기해 주었다.	1	2	3	4	5
2	내가 문화적, 언어적 고충을 겪을 때 태국인 친구들로부터 도움을 받았다.	1	2	3	4	5
3	나는 현지 문화와 언어에 대해서 태국인 친구들로부터 도움을 받았다.	1	2	3	4	5
4	태국인 친구들은 내가 기쁠 때나 슬플 때 함께 있어주었다.	1	2	3	4	5
5	현지 태국 기관 및 자치단체의 이용방법 및 규정을 다루는데 있어서 태국인 친구들로부터 도움을 받았다.	1	2	3	4	5
6	한국을 그리워할 때 태국인 친구들은 나를 위로해주었다	1	2	3	4	5
7	태국인 친구들은 내가 알지 못했던 방콕에서 할 수 있는 것들을 가르쳐 주었다	1	2	3	4	5
8	내가 어떻게 지내는지 태국인 친구들은 종종 방문해 주었다.	1	2	3	4	5

3.3 현지 태국 사람들과의 상호 활동

태국 사람들과 얼마나 자주 교류하나요?

		안함	드물게	가끔	자주	매우 자주
1	함께 식사를 하곤 한다.	1	2	3	4	5
2	쇼핑이나 외출을 함께 하곤 한다.	1	2	3	4	5
3	태국인 친구의 집에 방문하곤 한다.	1	2	3	4	5
4	태국인 친구들을 나의 집에 초대하곤 한다.	1	2	3	4	5

5	중요한 사안에 대해 태국인들과 상의하곤 한다.	1	2	3	4	5
6	파티나 결혼식, 졸업식등의 태국 행사나 기념식에 참석하곤 한다.	1	2	3	4	5

Part 4: 사회-문화 적응

1 번 부터 5 번까지의 숫자 중 각 사항에 있어 여러분이 얼마나 적응하고 있는지 또는 적응하지 못하고 있는지를 나타내는 숫자에 동그라미를 표시해 주세요.

		아주 힘듦	힘듦	보통	조금 적응함	완전히 적응함
1	태국 음식	1	2	3	4	5
2	주거	1	2	3	4	5
3	방콕의 생활비	1	2	3	4	5
4	태국어	1	2	3	4	5
5	기후	1	2	3	4	5
6	교통 시스템	1	2	3	4	5
7	거리의 개	1	2	3	4	5
8	정치/집회	1	2	3	4	5
9	엔터테인먼트/ 유흥 시설 및 이용	1	2	3	4	5
10	헬스케어 시설	1	2	3	4	5
11	태국인들과의 사교	1	2	3	4	5
12	일상에서 태국인들과의 소통	1	2	3	4	5
13	태국 농담과 유머의 이해	1	2	3	4	5
14	동성애자들과의 소통	1	2	3	4	5
15	관료체제에 대한 적응	1	2	3	4	5
16	태국인의 신념, 문화, 가치 체계	1	2	3	4	5
17	태국인들의 에티켓	1	2	3	4	5
18	태국명절 (국왕생일 등)	1	2	3	4	5
19	업무와 학업에 있어서의 임무 및 과제	1	2	3	4	5

20	업무 수행 기준과 기대치	1	2	3	4	5
21	태국의 업무/ 학업 스타일	1	2	3	4	5
22	공공기관이나 교육기관등에서 공적 업무를 수행하는 사람들과의 적응.	1	2	3	4	5

협조해 주셔서 감사합니다.

VITA

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