

## CHAPTER 5

### MEMETICS AND FENG SHUI IN THAI SOCIETY

#### Memetics

A good way of finding explanations for the phenomenon here is to have a look at "memetics". This new-sprung theory may justify the reasons why Feng Shui became popular and spread during the Boom years in Thai society. The reason of selecting this theory is because it is related to the understanding of growth and change of ideas, which is in one word "evolution". In order to find out how modern Thai society spreads information and trends so rapidly, as in the case of Feng Shui, this theory may help us understand how the Feng Shui has been propagated so quickly, and blended with other beliefs in Thai society in recent years.

According to Brodie,

'In the broadest sense, evolution simply means that things change over time. As things change, the things that are good at sticking around and replicating them do so, while the other things don't. The things that are good at sticking around and self-replicating are called replicators. The two most interesting

replicators in the universe today-interesting both because they involve us and because they are evolving the fastest-are the gene, which is the basic replicator in the universe of biology, and the meme, which is the basic replicator in the universe of the mind.'<sup>29</sup>

Feng Shui in Thailand was and is a good replicator, and it was more based upon imitation. The purpose of the memes are to make copy of themselves and to propagate.

The theory that I will be applying is described by Aaron Lynch in his book titled "Thought Contagion" as:

'A new branch of science dealing with the evolution of ideas that program for their own retransmission. These self-spreading ideas have been called memes ever since zoologist Richard Dawkins coined the term in his 1976 book, The Selfish Gene. After ten chapters on genetic evolution, he devoted the closing chapter to the nongenetic evolution, of memes. Two years later, I independently reinvented this theory of self-propagating ideas...'<sup>30</sup> which is the meme theory or *memetics*.

Eventually, he provocatively explains the spreading of various beliefs through society. He analyzes the beliefs of how some beliefs or ideas developed or invented themselves in order to make the spread easier. Comparable

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<sup>29</sup> Richard Brodie, *Virus of the Mind*. (Seattle, Integral Press, 1996) p.66.

<sup>30</sup> Aaron Lynch, *Thought Contagion*. (NY, Basic Books, 1996), p. viii.

to the Darwinian struggle of ideas, which is through the evolution by 'natural selection'.

Dawkins, when he coined the word 'meme', was looking for 'a monosyllable word that sounds a bit like 'gene'. A noun which conveys the idea of a unit of cultural transmissions, or a unit of *imitation*, 'new replicator'. What he did was to abbreviate 'Mimeme' which comes from a suitable Greek root, and alternatively be thought of as being related to 'memory' or to the French word *même*, and it should be pronounced to rhyme with 'cream'.<sup>31</sup> The examples of memes he identifies are:

'Tunes, ideas, catch-phrases, clothes fashions, ways of making pots or of building arches. Just as genes propagate themselves in the gene pool by leaping from body to body via sperms or eggs, so memes propagate themselves in the meme pool by leaping from brain to brain via a process which, in the broad sense, can be called imitation. If a scientist hears, or reads about, a good idea, he passes it on to his colleagues and students. He mentions it in his articles and his lectures. If the idea catches on, it can be said to propagate itself, spreading from brain to brain. As my colleague N. K. Humphrey neatly summed up an earlier draft of this chapter: '...memes should be regarded as living structures, not just metaphorically but just metaphorically but technically. When you plant a fertile meme in my mind you literally parasitize my brain, turning it into a vehicle for the

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<sup>31</sup> Richard Dawkins, *The Selfish Gene*. (NY, Oxford University Press Inc., 1997), p.206.

meme's propagation in just the way that a virus may parasitize the genetic mechanism of a host cell. And this isn't just a way of talking—the meme for, say, 'belief in life after death' is actually realized physically, millions of times over, as a structure in the nervous systems of individual men the world over.'<sup>32</sup>

Based upon this theory of memetics, the wealthy conglomerates in Thailand may have been the responsible parties for spreading the thought of using Feng Shui as a tool to increase and maintain their wealth, and consequently it happened during the Boom Years. On that account, a hypothesis is that the Boom Years made some sectors of the Thai people more susceptible to this Feng Shui meme, because they believed that Feng Shui would bring them continuous prosperity.

Moreover, 'The answers might include their benefits to human happiness or to human genes, but are not confined to those possibilities. Memes can spread for other reasons too, including less benign ones. They might spread because they appear to provide advantages even when they do not, because they are especially easily imitated by human brains, because they change the selective environment to the detriment of competing memes, and so on. With a meme's eye view we ask not how inventions benefit human happiness or human genes, but how they benefit themselves.'<sup>33</sup>

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<sup>32</sup> Richard Dawkins, *The Selfish Gene*. (NY, Oxford University Press Inc., 1997), pp.206-7

<sup>33</sup> Susan Blackmore, *The Meme Machine*. (NY, Oxford University Press Inc., 1999), p.27.

So if the popularity of Feng Shui began during the Boom Years, how did the Feng Shui memes become successful at propagating themselves during the period? How do the memes benefit themselves? Is it more like the 'Investment' meme, which was highly contagious during the period?

### **The Boom Years in Thailand**

The so-called 'Golden Age'-according to Walden Bello, in his book "A Siamese Tragedy", was unfolded in the period 1986-96.

'With exports serving as engine of the economy, Thailand grew by 10 percent annum in the decade 1985-1995-the fastest in the world, according to the World Bank. By the early 1990s, the country was being touted as Asia's 'fifth tiger'-an accolade that was formally bestowed by the Bank at the World Bank-IMF Conference held in Bangkok in September 1991.'<sup>34</sup>

This indicates the period of the Boom Years, and according to Pasuk and Baker, 'Thailand's boom was certainly sparked by the shifts of investment that followed on from the 1985 Plaza Accords and the realignment of Asian currencies. Yet the way the boom played out was shaped by local features of Thailand's business community, government policy-making, and labour market.'<sup>35</sup>

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<sup>34</sup> Walden Bello, Cunningham, Poh, A Siamese Tragedy: Development and Disintegration in Modern Thailand. (Bangkok, White Lotus Company Ltd., 1998), p.12-13.

<sup>35</sup> Pasuk Phongpaichit & Chris Baker, Thailand's Boom!. (Chiang Mai, Silkworm Books, 1996), p.226.

Moreover, said Bello, 'during the 1986-1996 period there was a growth of Thai business associations emerging as powerful lobbyists; Thai businessmen becoming active in parliamentary politics and skillfully used it, putting an end to the 'bureaucratic policy'.<sup>36</sup> As the prominent and the emerging middle class began to explore their affluence, the 1990s was:

'Flush with cash, the finance companies and banks channeled their borrowed money to activities that offered the prospect of high profits with a quick turnaround time. Investing in the truly productive sectors of the economy like manufacturing required huge blocks of capital, a strategic commitment to a company, and a willingness to forego high returns in the short term because of the long gestation period of the invested capital. Thus, foreign capital partly intermediated by Thai finance companies and banks found its way to the speculative sectors, such as the stock market, real estate, and the creation of consumer credit. Of these activities, investment in real estate was by far the favorite of foreign and local capital. In the last few years, construction has been the hottest sector of the economy, 'with property development in all its aspects-construction, building materials, mortgages, loans, legal fees and all manner of other financial services activities-(contributing) 30 to 50 percent of annual GDP growth since 1988', according to one expert.(49) Property-related investment,(50) by one estimate, came to 50 per cent of total investment. Land values were higher than in urban California.'<sup>37</sup>

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<sup>36</sup> Walden Bello, Cunningham, Poh, A Siamese Tragedy: Development and Disintegration in Modern Thailand. (Bangkok, White Lotus Company Ltd., 1998), p.13.

<sup>37</sup> Ibid., p.24-25.

If the real-estate sector was booming as previously mentioned, Feng Shui should have been beneficial. Furthermore, the conglomerates and the businessmen, many of whom were from Chinese descendents, also might have been the reason why Feng Shui has spread. Moreover, there were many that had influence from the West or from the other Asian countries, as most of them were sent to study abroad, and that could be another result for the "import" of Feng Shui.

However, the image of the Boom was not as real as it seemed. 'Thailand's financial crisis was at least three years old before it dramatically attracted global attention with the de facto devaluation of the Baht on 2 July 1997. It cannot be said, however, that the IMF had been particularly worried during that period. Indeed, as late as the latter half of 1996, while expressing some concern about the huge capital inflows, the Fund was still praising Thai authorities for their 'consistent record of sound macroeconomic management policies.'<sup>38</sup>

In any model, the Chinese-Thai and the Overseas Chinese seem to have some kind of link to the spreading of Feng Shui.

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<sup>38</sup> Walden Bello, Cunningham, Poh, A Siamese Tragedy: Development and Disintegration in Modern Thailand. (Bangkok, White Lotus Company Ltd., 1998), p.43.

Pasuk depicts the Chinese community and its progress through time briefly in her book titled, "Thailand's Boom!":

'Migrant Chinese communities are scattered across the port cities of the region. In Bangkok, the Chinese have enjoyed some unique advantages. First, they have integrated well into the local society. Thai Buddhism posed no barriers to conversion and inter-marriage. But more important, Thailand has a long tradition as an open trading economy that absorbs immigrants with useful skills. Much of the traditional ruling class has some overseas origins. The rulers welcomed the migrant Chinese because they made the economy grow. They insisted only that the migrants leave their politics behind.'<sup>39</sup>

'Second, the position of the Bangkok Chinese was not complicated by the strains of colonialism and decolonization. Elsewhere the migrant Chinese was hounded as fellow travelers of colonialism, or persecuted by the ethnic nationalism that followed decolonization. Thailand felt some backwash from these movements in the region, but it was temporary. From the 1940s onwards, the descendants of the Chinese came more and more to dominate the city, its commerce, and eventually its politics and urban culture. Among all the groups in the Nanyang Diaspora, the Bangkok Chinese were uniquely secure.'

'From the 1940s they prospered on the momentum of a world economy freed from colonialism and pulled along by the prosperity of the USA and Europe. They deployed tactics commonly found amongst Chinese (and other) migrant communities. They saved hard. They cooperated to share risks and opportunities.

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<sup>39</sup> Pasuk Phongpaichit & Chris Baker, Thailand's Boom! (Chiang Mai, Silksworm Books, 1996), p.226.



They suborned the rulers to win access to the best profit opportunities.<sup>40</sup>

According to Ching-hwang Yen the Overseas Chinese were described as follows:

'Overseas Chinese communities provided excellent conditions for the birth of modern entrepreneurs. Most overseas Chinese communities were immigrant societies. Chinese immigrants, like immigrants of other parts of the world, possess some qualities for entrepreneurship: strong desire for material gain (capitalist attitude), the will to succeed and the capacity to work hard. Unlike most of the European immigrants, the Chinese immigrants were not sponsored by their home government in the course of their immigration, and were inadequately protected while they were abroad. This lack of protection created a besieged mentality and a sense of independence in their minds. These inner feelings strengthened their determination to work harder and their will to succeed in business enterprises.'<sup>41</sup>

It appears that the success of the Overseas Chinese is through these strong mentalities of pursuing wealth, which is followed by Schumpeterian ideals which it signifies: acquisitive, innovative and risk-taking...

Furthermore, 'an entrepreneur must be a man who possesses a capitalistic attitude, i.e. the love of money, the pursuit of profit, a courage to take initiative and risk, and the

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<sup>40</sup> Pasuk Phongpaichit & Chris Baker, Thailand's Boom! (Chiang Mai, Silkworm Books, 1996), p.227.

<sup>41</sup> Ching-hwang Yen, Studies in Modern overseas Chinese History (Singapore, Times Academic Press, 1995) p.248.

determination to implement ideas. He must also possess foresight, business acumen and imagination that would contribute to the success of an enterprise. Apart from these personal qualities, he must also be able to learn, to communicate and to manage a successful enterprise.'<sup>42</sup>

Moreover, from the book titled, "The Bamboo Network", it portrays the power of these Chinese entrepreneurs in Asia. With studies of conglomerate business empires which included the Charoen Pokphand Group, and Sophonpanich Group, of Thailand.

'In an in-depth survey of more than 150 Chinese entrepreneurs conducted by Professor John Kao of the Harvard Business School, 90 percent of the Chinese entrepreneurs he surveyed had experienced war, 40 percent had weathered a political disaster, and 32 percent had lost a home. As we would expect, such experiences have strongly influenced the investment decisions of the bamboo network.'<sup>43</sup>

The book also mentions how these entrepreneurs utilize mystical practices for routine transactions, such as 'Guanxi. The use of personal influence on a massive scale is accepted as a matter of course in China. Gifts

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<sup>42</sup> Ching-hwang Yen, *Studies in Modern overseas Chinese History* (Singapore, Times Academic Press, 1995), p.225.

<sup>43</sup> Weidenbaum, Murray and Hughes, Samuel, *The Bamboo Network: How expatriate Chinese entrepreneurs are creating a new economic superpower in Asia*. (New York, The Free Press, 1996), p.53-54.

lubricate the deal making process to an extent bordering on bribery, which is explicitly outlawed in the United States.'<sup>44</sup> The practice of Feng Shui is also included as a business decision making.

This is how it is depicted:

Somewhat like astrology, feng shui attempts to divine future outcomes from natural occurrences-such as lunar cycles or numerical patterns. Many of the largest firms in Taiwan, Hong Kong, and China employ mystic experts to identify propitious times for making investments, opening new businesses, and making other strategic decisions. More practically, feng shui can provide an "out" from an awkward business situation or a scapegoat for a deal that goes sour.

Even the most powerful and successful Chinese business entrepreneurs do not ignore the divinations of feng shui and other mystical practices.'<sup>45</sup>

It is further mentioned, 'that so much of the typical overseas Chinese business is privately held, very little information is released about the firm's operations,'<sup>46</sup>

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<sup>44</sup> Weidenbaum, Murray and Hughes, Samuel, *The Bamboo Network: How expatriate Chinese entrepreneurs are creating a new economic superpower in Asia.* (New York, The Free Press, 1996), p.15.

<sup>45</sup> *Ibid.*, p.131.

<sup>46</sup> *Ibid.*, p.30.

Traditionally, Feng Shui in Thai society is practiced in the selection of Chinese burial sites. Even from an article written by a Chinese-Thai pop star, he depicts the time during his childhood when he would go to his ancestor's burial site and perform the ritual of sweeping the tombs. 'The tomb is referred to in colloquial Thai as *Huang sui*, but is more correctly called Feng Shui, which relies on ritualistic positioning of the final resting place. Many of them are located out of Bangkok to Chonburi or Saraburi.'<sup>47</sup>

Therefore, Feng Shui was already in the mind of the Thais, but as most of the beliefs or ideas, they reshuffle old ideas into novel combinations. 'Sometimes the recombined beliefs hold new implications that spark completely new ideas. For other times, newly combined beliefs become novel thought contagions in their own rights.'<sup>48</sup>

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<sup>47</sup> "Popular Joey Looks the part", The Nation, 2/6/97, Archive Search, Available at <http://www.nationmultimedia.com>.

<sup>48</sup> Aaron Lynch, Thought Contagion. (NY, Basic Books, 1996), p. 11.

Consequently, Feng Shui has always been in Thai society. However, it was before more practiced for the deceased. The modern Feng Shui gives more emphasis for the living. Moreover, according to the interviews, Feng Shui eventually spread towards the predicted end of the Boom Years. Therefore, the Feng Shui memes were very sensitive during that period of time. As the Thais also have respect for other beliefs, and as Feng Shui is considered as a belief rather than a science to the public, it was very easy for the Feng Shui meme to propagate. The society was already sensitive about the misled rich life coming to the end. Perhaps it is this that triggered the Feng Shui to spread. Eventually, Thailand's financial crisis was known at least three years before it officially conceded by the authorities, which impacted on the Thai society dramatically.

#### **The Feng Shui Meme in Thai Society (Bangkok)**

The phenomenon of the economic growth in Southeast Asia was much evident particularly in Bangkok, Thailand. To increase their wealth, many urban middle-class Thais believed that a strategy of success was the utilization of

Feng Shui. They consulted (or paid) the Feng Shui masters for help. Blind conception of the benefits and the beliefs in Feng Shui was the primary source of the spread of the Feng Shui practice during that period.

Since the economic growth led the middle-class to have an illusion of being wealthier than they actually are, this brought numbness in the way they spend money. The high-priced objects were not of importance, and the more they spend, the higher status they would acquire in the social realm.

This explains why the popularity of Feng Shui practice began during the growth of the explosive economy. The Feng Shui memes became highly 'successful', as they penetrated easily into Thai society. 'Successful memes', according to Brodie is represented as viruses of the mind that are good at spreading,'<sup>49</sup> (whether the memes have a favorable or unfavorable cause to the public or person). In addition, 'Memetics provides new insight into the way our minds, societies, and cultures work.'<sup>50</sup>

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<sup>49</sup> Richard Brodie, *Virus of the Mind*. (Seattle, Integral Press, 1996) p.63.

<sup>50</sup> *Ibid.*, p.63.

Moreover, a significant proportion of Thais who are engaged in business was susceptible to any kind of new ideas that could promise more wealth. The result is that a considerable number of them embraced the memes of Feng Shui without pausing to think how the ideas have any connection with the original functions and significance of Feng Shui.

The following passage explains how we are susceptible to viruses:

'Our minds excel both at copying information and at following instructions. Remember the four characteristics of a virus: penetration copying possibly issuing instructions, and spreading. As horrifying as the thought may be initially, our minds are ideally susceptible to infection by mind viruses. They can penetrate our minds because we are so adept at learning new ideas and information.'<sup>51</sup>

Furthermore, the popularity of the utilization of Feng Shui began in the Boom Years where people possessed, or thought they possessed more wealth than before and therefore it was not a hard task for the Feng Shui memes to spread to the public. The spread was such that people were willing to invest in a Feng Shui consultant if the turnover was said to be "big".

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<sup>51</sup> Richard Brodie, *Virus of the Mind*. (Seattle, Integral Press, 1996) p.63.

Feng Shui is expensive. Indeed, Feng Shui masters charge dearly especially if the masters are not from Thailand. Occasionally, to keep the maintenance of a good fortune of the location, the Feng Shui masters has to be consulted, every now and then, and redecorate the residence, office or any other location. Moreover, Feng Shui enchanting objects are also included with the process of the maintenance, which is also costly. The following indicates how Feng Shui consulting is intimately connected with money:

'Consulting fees for Feng Shui practitioners vary according to the size of the projects, time frame and client. Reputation also counts-the most famous practitioners from Hong Kong, China and Taiwan can command fees in the millions of baht. Thai practitioners generally charge from 2,000 to 4,000 baht per visit. Fees for a typical medium-sized office commission run from 20,000 to 50,000 baht. Feng Shui can have a variable effect on the costs of an architectural design. Some projects can pass a Feng Shui inspection requiring few alterations. Costs can rise during the drafting stage, with limitations placed on designs resulting in difficulties and delays. But architects agree that applications of both Feng Shui and modern architectural principles often result in similar designs, albeit for different reasons.'<sup>52</sup>

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<sup>52</sup> Busaba Sivasomboon, Jirajaree Shaimusik and Chiratas Nivatpumin, "Lessons in Harmony from China", The Bangkok Post, 4/3/96



The more rational principles of obtaining wealth would be to acquire knowledge, to work hard, and not to look for an easy way to obtain your goals. Nevertheless, the Feng Shui memes were more powerful in spreading during the Boom Years. This may be due to the peculiar characteristic of the Thai people, which is to believe in supernatural forces or something relevantly similar, because the economic climate was already in their favor. In fact it seems to be more rational for the Thai people to believe in Feng Shui, or to let the Feng Shui meme take control of their minds. The situation somehow differs from, for example, Hong Kong or Taiwan because in Thailand the belief in Feng Shui seems to be more fused with the traditional belief system which puts success more in the hands of uncontrollable forces than in those two countries. In other words, Thailand appears to be more traditional in terms of beliefs than either Hong Kong or Taiwan.

The traditional beliefs are still apparent in the city of Bangkok. As described by Klausner, 'Brahmin and animist influences and elements within popular Buddhism, these traditions, more often than not, exist independently;

complement and reinforce each other, rather than conflict.<sup>53</sup>

Moreover, according to Komin,

'Because the Thai people are flexible and responsive to circumstances and opportunities..., and because the impersonal world view of Buddhism is still relatively unattainable, the Thai readily accommodate Hinduism and animism, the beliefs in spirits and ghosts which is directly opposite to the impersonal view, into their cognitive-belief systems. The Thai in actuality really believe in the supernatural world of gods and spirits. Observable, one can find a spirit house in every household. Numerous writings describe a wide range of supernatural beliefs and a number of superstitious practices.'<sup>54</sup>

Furthermore, through the empirical studies, Komin's data indicated that urban Thais are more engaged with supernatural beings than rural Thais. One possible reason which she gives for this outcome, is:

'to psychologically relieve one's frustration and anxieties caused by uncertainty or by what is perceived to be impossible to cope with. This suggestion is supported by their fatalistic perception regarding status gain and promotion. Government employees and farmers were the two categories believing most that status and promotion were the result of good luck and

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<sup>53</sup> William J. Klausner, *Reflections on Thai Culture*. (Bangkok, The Siam Society, 1993) p.215.

<sup>54</sup> Suntaree Komin, *The World View Through Thai Value Systems*. In Amara Pongsapich, ed., *Traditional and Changing Thai World View*. (Bangkok, Chulalongkorn University Press, 1998) p.219.

opportunities rather than hard-work and competence.<sup>55</sup>

Along with a source from the Ministry of Education in Thailand:

'Most Thais are followers of Buddhism. In the royal court, Bhramanistic rites and rituals are not uncommon. Animistic traits persist at all social levels. Many Thai still believe in auspicious occasions, omens and premonition. Important human ventures should be inaugurated at an auspiciously appropriate moment to enhance success and avoid failure.'<sup>56</sup> 'Moreover, As part of an ancient civilization, the Thais have inherited beliefs in supernaturals as a power in distributing favours and afflictions to human beings. Animistic in nature, these beliefs are outside the realm of modern science. Some of the cults and creeds based on such beliefs can be thought of as a religion in an embryonic state, while others are seen to be void of any religious value whatsoever.'<sup>57</sup>

The traditional beliefs of the Thais mentioned above made it easier for the Feng Shui memes to be accepted and propagate faster, because they are 'flexible' and tend to accept any ideas they find practical. However, the rapid propagation of these memes during the Boom Years seemed to

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<sup>55</sup> Suntaree Komin, The World View Through Thai Value Systems. In Amara Pongsapich, ed., Traditional and Changing Thai World View. (Bangkok, Chulalongkorn University Press, 1998) p.220.

<sup>56</sup> Chaleo Manilerd, Ed. Chief, Thai Customs and Beliefs. (Thailand, Office of the National Culture Commission Ministry of Education, 1988) p.2.

<sup>57</sup> Ibid.,p.65.

be due to the fact that the hosts of these memes wanted only to obtain wealth. The memes expanded so well that many pseudo-Feng Shui practitioners profited from the less informed consumers, and this hastened the propagation-the epidemic of the memes even more. However, the memes also helped in comforting and supporting those affected with the emotional burdens of the aftermath of what the Boom Years had created.

Thus, the Feng Shui memes became successful at propagating themselves. This can be seen from various angles: Firstly, it was from the translated books related to Feng Shui that spread the memes through the bookshelves of the stores to the public. Then, with more books, the media attention appeared with magazines, radio and TV programs promoting the Feng Shui memes to spread. Afterwards, the revealing by the successful conglomerates of their utilization of Feng Shui created more interest to the people, who wanted to imitate the success of becoming wealthy. And that is how the Feng Shui memes has propagated in Thai society.

The spread of the memes does not have to be only in the order described. It could have spread from the rumors that the successful businessmen were practicing Feng Shui,

and then to the bookstores obtaining the customers needs to know more about it, or in any order possible.

Therefore, basically the Feng Shui memes are 'successful' or 'good' memes because they were able to propagate rapidly and widely, and this is how the memes benefit themselves.

Consequently, to realize the existence of these memes, which in this case are the Feng Shui memes, is a valuable knowledge for everyone, which Bordie states:

According to the new paradigm of memetics, the mind works as a combination of instinct and memetic programming. It's possible to consciously choose your own memetic programming to better serve whatever purpose you choose, upon reflection, to have for your life. Without understanding memetics, though, the programming people have tends to be whatever they happened to get as they went through childhood and life.<sup>58</sup>

In conclusion, there are three main hypotheses to explain the spread of Feng Shui memes in Thai society in the period of the economic growth:

1. Since people desire wealth, and since they believe that Feng Shui will bring in wealth, this results in the spread of Feng Shui.

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<sup>58</sup> Richard Brodie, *Virus of the Mind*. (Seattle, Integral Press, 1996) p.53.

2. Since people would rather find an easier way toward prosperity while they can, and since to believe in Feng Shui is an easier way to obtain wealth. This also results in the spread of Feng Shui.
  
3. For Thai people Feng Shui is similar to astrology or any kind of fortune telling. Therefore, the notion of getting support from Feng Shui is not as disturbing for them as may be for people from other countries.