A STUDY OF SOCIAL ANDLINGUISTIC FACTORS THAT AFFECT
BANGLADESHI STUDENTS' ACCULTURATION IN THAILAND

Fahed Hussein Bhuiyan

A Thematic Paper Submitted in Partial Fulfillment
of the Requirements for the Degree of
MASTER OF ARTS
in English Language Teaching
Graduate School of Human Sciences
ASSUMPTION UNIVERSITY OF THAILAND
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This study discusses the different factors which affect Bangladeshi students’ acculturation in Thailand while studying in Assumption University of Thailand, Bangkok, Thailand. There are two questions and objectives posed in this study: to identify the different social and linguistic factors that affect Bangladeshi students acculturation. 

This study is a qualitative study using the semi-structured interviews to collect the data. The analysis found that, there were different types of social and linguistic factors that influenced students’ acculturations. In terms of social factors, unfamiliarity of the new environment and the time factors, food, customs and education regulations are found as factors. While the linguistic factors found were the speed and clarity of the pronunciation, tonal and not knowing the language of the host country are among the factors found. As a result of this study, certain pedagogical implications are discussed that might help students be familiar with the target culture so acculturation can be easily achieved. Additionally, the
importance of understanding cultural awareness specifically in the English classroom is also highlighted as this might uphold multicultural attitude among learners.
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CHAPTER I
INTRODUCTION

Introduction

Linguistics and social factors are among of many barriers which result in students learning stress especially if they are new to a host country (Berry, 2003; Castro, 2003). In the context of Bangladeshi students who are among significant numbers in Thailand studying in higher education institutions, this poses certain issues and affects acculturation. The majority of Bangladeshi students have little or no prior knowledge with regards to Thai culture, such lack of knowledge might influence Bangladeshi students on how to cope with the new environment, thus affecting their self esteem and their assimilation to their host country.

As number of Bangladeshi students’ have chosen to study abroad, identifying the social and linguistic factors among Bangladeshi students would be able to fill the gap on the study of acculturation in the context of Bangladesh as this helps to prepare Bangladeshi students to assimilate with their new learning environment.

This study would like to identify the social and linguistic factors that affect Bangladeshi students’ acculturation while studying in Thailand.

Rationale

Social and linguistic awareness play important roles in terms of cultural acculturation in any given learning environment in the educational institutions in Thailand. As a large influx of students from Bangladesh, Myanmar, India, China, Pakistan, Japan, South Korea, Cambodia, Vietnam, the Philippines, and Laos come to the Kingdom of Thailand for higher studies, understanding the importance of these two factors as part of acculturation is deemed important.
As Thailand is becoming a popular destination for higher education, thus, to be aware with the social norm and the language of the host country could help foreign students especially Bangladeshi to adapt to their host country and learning environment easily, so they can live in the Kingdom successfully.

In the context of Bangladeshi students, knowing the social norm is necessary because unfamiliarity of the culture might lead to misinterpretation and finally barriers to learning. Knowing how to adjust and adapt to the social norm of the local people and to the host country, therefore, can be a key to be acculturated with the rest, thus will help students learning process. Another reason why social norm is important, if foreign students know the dos and don’ts of the host country and its' people, it can be easy to get along with local people as they know what they have to do if they are with locals. In this manner, they can avoid mistakes that might cause problem to their students’ life.

As for linguistic awareness, language is crucial for communication to everyone, so language is a tool that Bangladeshi students can use to understand and be understood by the host country especially in their learning environment. As English is used as a common language inside of the institution, therefore adapting or understanding to how locals speak English and their own language, Thai can be some advantage. As Bangladeshi students especially those who are new in the country might find this difficult, this can be a challenge. So, as language contributes to acculturation, understanding how to help Bangladeshi students to be aware of this issue might help them to adjust to their environment so they can learn to interact and behave with people who come from different cultural backgrounds, well.

Moreover, providing effective, appropriate, and sufficient measures to other Bangladeshi students who are planning to study in the Kingdom of Thailand what to do in acculturation can help them achieve their goals in while studying abroad through the use of the English language as an international language.
Background

Currently, a large number of Bangladeshi students are studying in Thailand. The main reason for choosing Thailand as the study destination is that, the quality of educational institutions (that includes both nationally and internationally) is up to standards. The price of the enrollment tuition fees of the international universities and the way of living is cheaper and for many Bangladeshi students, especially those who are closer to their family, it is convenient as the country is nearer compared with the other regions.

In addition, as not all Bangladeshi students' families have sufficient money to travel, Thailand becomes a good choice for Bangladeshi students to further their education especially post graduate education.

Historically and culturally, the Bengali culture is almost similar to the Indian culture. It is a small country inhabited by people whose culture and traditions are similar to those of people from Myanmar, parts of India and China. The native language of the Bangladeshi people is Bengali, and English language is their second language.

Financially, when Bangladeshi students who have no sufficient financial means, help comes from family members and sometimes the government that offers some grant to Bangladeshi students in order to carry on with their higher education. As English is labeled as the second official language among the Bangladeshi students, therefore they tend to be equipped with English communication well.

Linguistically, the level of English language of these students is quite high even those who come from rural areas. However, miscommunications are still inevitable especially with international students who come from different parts of the world speak different English varieties. For example, Bangladeshi students who have direct conversation with Thai students might find it difficult to understand Bangladeshi students' command of English because of
their accent and vise versa. As a result, when Bangladeshi students talk to Thai students in English, they have to speak slowly so Thai students will understand the message.

The influx of a large number of Bangladeshi students in Thailand is influenced by globalization and the demand for the higher degree in the country. Wherever the Bangladeshi students reside, they cherish their own culture. This means the cultural ethics that come from the traditional norms is being practiced in the host country where they study. When it comes to culture, Bangladeshi students are family oriented. So, they follow the same principles and morals of every Muslim society when ethical standards are involved. As students change their environment and separate from their own culture, Bangladeshi students might face uncertainty in Thai society because of the unfamiliarity (Kramer, 2001). So, as they are trying to integrate with their host community, different factors might pose as a hindrance and can be a challenge (Meyer, 1968; Alakan, 1998).

**Research Questions**

1. What are the different social factors that affect Bangladeshi students’ acculturation in Thailand?

2. What are the different linguistic factors that affect Bangladeshi students’ acculturation in Thailand?

**Research objectives**

1. To identify different social factors that affect Bangladeshi students’ acculturation in Thailand.

2. To identify different linguistic factors that affect Bangladeshi students’ acculturation in Thailand.
Definition of terms

These are the definitions in this study.

1. **Acculturation** is a process through which Bangladeshi students adapt themselves to social, environmental and cultural characteristics of other culture so they can adapt to their host country and learning environment well.

2. **Cultural barriers** refer to the issues or difficulties faced by Bangladeshi students with regards to Thai culture.

3. **Bangladeshi students** refer to the students who come from Bangladesh studying in Thailand

4. **Bengali culture** refers to Bangladeshi culture which includes language, religion, norms and way of living.

5. **Cultural awareness** refers to one’s ability to understand and be familiar with Thai culture.

6. **Linguistic factors** refer to the language difficulty experienced by Bangladeshi and Thai students to understand and be understood.

7. **Social factors** refer to the values and norms of Bangladeshi and Thai culture.

8. **Thai Universities** refer to Assumption university where Bangladeshi students’ study after being enrolled in Assumption University.
Scope of the study

The focus of the study is to identify the linguistic and social factors that affect Bangladeshi students' acculturation in Thailand. However, the focus was only on the two aspects of cultural barriers, the social and linguistic factors.

To attain the research objectives, this study employed qualitative method using purposive sampling. 18 Bangladeshi students participated in this study. They were undergraduate and post-graduate students who are studying in an international university in Thailand. They are both males and females and the ages were ranging from 19-26 years old.

The study employed a narrative inquiry where the students were contacted through email and were given an open-ended question that they had to answer. They were asked to answer the question in a narrative format. The narrative writings were collected and served as the data for the analysis. Thematic analysis was employed to find the different social and linguistic barriers.

Significance of the study

There are numbers of significance that this study can offer to the English language teaching which benefit teachers and students alike.

Awareness on the cultural barriers such as the linguistic and social barriers can provide Bangladeshi and foreign students a way of seeing the world in different perspectives. This means, students and teachers need to know how to adapt to other cultures, the way they speak and why they do what they do. In other words, they have to learn to respect and appreciate each other differences. As respect can lead to a harmonious relationship so in the end acculturation can be achieved efficiently.

In addition, understanding linguistic and social factors might let students and teachers know how to be in other people's shoes. That is, accepting others differences can lead to effective communication to be achieved and misunderstanding can be avoided.
In addition, raising Bangladeshi students’ cultural awareness might help them to be well prepared to the new environment where they can interact effectively with students in diverse cultures who speak varieties of languages. Furthermore, it helps to broaden students’ horizon and equip them with better understanding of other races and ethnicities which help to strengthen their relations with others.
CHAPTER II

REVIEW OF RELATED LITERATURE

Introduction

In order to understand the linguistic and social factors that could affect the acculturation process in the social and cultural group level, the concept of acculturation would be discussed, as well as, the Thai culture and their language. In addition, Bangladesh culture and Bangladesh language would be provided in order to understand the overall context of the study.

Studies on acculturation

Cross-cultural differences can be characterized as multicultural people with various national, cultural and social identities come into contact (Ramirez-Esparza, et al., 2006; Sanchez-Burks, et al., 2003). Such personal and social identities which have been appearing within the immigrant communities can be learned when important processes and reconstruction taking place from the given social and cultural spectrum in given social environment (Ward, Bochner, & Fumham, 2001).

By taking up the new environment, acculturation might take place as a social process some might happen fast but others might come up slowly depending on a given context in which students have a direct and effective contact with the host country culture so they can adapt themselves to their new cultural environment (Ward et al., 2001; Berry and Padilla, 1980).

Concept of Acculturation

The new ideal type of an individual and society that can and should be mobilized by all means are presented. This includes the main actions of using the mass media and the primary
schools that are obtained to make them up by the given acculturation plan. Gudykunst and Kim (2003) argue that this new ideal type of the acculturation factor suggested a utopian or ideal type of person. They refer and label as an *intercultural person*, or a *universal person*, in aligned with *trans cultural identity*, present in the given acculturation process. The relationship in a given social and cultural environment is based on the given situation and scenario (Bashar, 1995). As a result, they argue that this not only labeled as moral, but will be a referred as a *special privilege* for the culturally and socially trained people, in the given acculturation model, present in both the social and cultural environment, present in the given Thai society. By means of achieving a higher level of evolution, capability, operational effectiveness and ability, functional fitness, and cultural efficiency, etc, it can be analyzed that, those same social institutions should be used for the actions of resocialization and acculturation of unfit person's ability, capability, and efficiency. This indicates that the disintegration and reintegration of their psychological mindset comes in line and contact with the *compliance pressure* taking place within the dominant mainstream culture. This can be presented by acculturation factor in the given social and cultural situation, during that time period (Birman et al., 1994).

According to Gudykunst and Kim (2003), any resistance to conformity or any lack of enthusiasm for disintegrating and unlearning one's original self on the part of the immigrant suggests that they are mentally ill, hostile, and irrationally "aggressive", weak, lacking in "self-control" and "maturity", self-deceived, unrealistic, misleading, and simply unbalanced by failing to *perceive the world and himself correctly* (Kim, 2003, pp 365-376). Along with the given framework of the Acculturation activities taking place, in order to achieve the functional structure and communication, the claim states that the immigrant must *unlearn* and *deculturize* themselves by means of avoiding the ethnic *communication* activities, taking place in the given society and community. Religious identity for a predominantly ideological
person is not perceived by them as arbitrary, or even questionable, by which these negative
traits are highly defined as the given term *personality predispositions* or *adaptive
predisposition*, by which, they can be determined out of the human population, during that
time period, within the given situation (Birman et al., 1994). By comparison, a predominantly
symbolic person may be able to convert from one religion to another, but such a change in
identity has very profound emotional consequences. For a signalic person, where everything
is arbitrary, changing religion is like shopping: it is a matter of personal choice and
convenience. Acculturation thus varies from person to person depending on what worldview
they manifest (Kim and Drolet, 2003).

With the presence of the socialization factor, the fourfold model of the given
acculturation defines the acculturation strategies present within the two dimensions. (1) What
takes place in the Acculturation process of the given socialization criteria and behavior taking
place, (2) what is the impact taking place, and (3) How must the acculturation framework
must be modified and assessed during the given acculturative situation taking in that given
situation and scenario, in the process of *Acculturation* (Culhane, 2004). However; the first
category of acculturation concerns the retention or rejection of an individual's minority or
native culture, in the given acculturation process. They point out the given criteria. They are:

1. Is it considered to be of value to maintain one's identity and characteristics?

   The second dimension concerns the adoption or rejection of the dominant group or
   host culture and society in the given cultural and social environment.

2. Is it considered to be of value to maintain relationships with the larger society?

   (Kramer, 2003)

As a result, within the given framework of understanding, four acculturation strategies
emerge in the given social and cultural climate of that particular community. They include
both the Assimilation model and the Integration model of the Acculturation process.
Assimilation takes place when individuals adopt the cultural norms of a dominant or host culture, over their original culture, whereas on the other hand, when individuals reject the dominant or host culture in favor of preserving their culture of origin, the separation factor takes place in the given social and cultural environment. Separation is often facilitated by immigration to ethnic categories (Berry, 2001).

On the other hand, the Integration model takes place when individuals are able to adopt the cultural norms of the dominant or host culture while maintaining their culture of origin. Integration leads to, and is often synonymous with biculturalism. It points out that, marginalization factor taking place within the various social groups present within people from various cultures, occurs when individuals reject both their culture of origin and the dominant host culture (Gudykunst, 1986; Inglish and Gudykunst, 1984).

However, at a time when it can be seen that, an individual may reject the values and norms of the dominant culture in their private and personal life, that includes the separation taking place between themselves during that time period; whereas he might adapt to the dominant culture in public parts of his life, that includes both the models of Integration and Assimilation; but on the other hand, it can be understood that, various research studies have suggested that, the individual's respective strategy for acculturation can differ within the given perspective between both their private and public areas of socialization within the live spectrum of acculturation taking place during that given time period, based on the given scenario and situation (Berry, 1997; Johnston, 1982; Kim and Drolet, 2003).

In a country like Thailand where students have a tendency to be separated because of race factors that might hinder the social environment can be unavoidable. Though can be viewed as multicultural societies where multiple cultures are accepted and appreciated, being able to adapt and adopt Thai culture means assimilation can be easy (Leepert, 1992; Thai Family Law, 2014).
The fact that most individuals show variation in understanding the cultural and the societal social norms, values, and social and cultural integrity present in the Thai culture, thus interacting, cooperating, and communicating with the native Thai students might also differ.

Cultural Appropriation is referred to as the adoption of the action of some specific elements of one culture present within the members in a different cultural group such as religion and language.

According to Hong, Morris, Chiu, and Martinez (2000) 1) a static view of intergroup relations that does not address important concerns related to the motivation to acculturate; 2) regardless of race, culture, or social status, a belief indicates that acculturation is more or less labeled as a uniform process across all newcomer groups; and 3) language use preferences, entertainment practices, and friendship patterns. It is therefore viewed that social cognitions, social identity, and social stigma provide us with a conceptual frame work that allows the given factor for a better understanding and study of the processes involved in acculturation.

The social identities they bring with them, along with the given identities, by which they develop in the new environment shall be able to control the adoption of the given social understandings, that guides their particular behavior, by which it includes the clothes they wear, the foods they eat, making an association with the people they meet in a given social environment, along with the values they attach themselves to, and the strategies that are used to connect themselves towards the new culture and its native people, whereas at the same time, they are involved with in the given social environment, of that particular host country, and it’s native inhabitants, within the given cultural and social understanding. As a result of being labeled as outsiders from another country, those particular group of the immigrants community from another country, have less political power and influence and are perhaps likely to be addressed in a negative way by the dominant group of that particular host culture.
of the host community. However, members of the dominant group may view one group of newcomers as hard workers and intelligent, where on the other hand, they may also view them as unfriendly and inconvenient, while trying to know about them based on the given situation. At the same time, they might also view members of another ethnic heritage group as lazy and fun loving, in the given social environment taking place within the Acculturation process (Pyvis and Chapman, 2007).

According to Rao, Young, and Raguram (2007) in relationship to the Acculturation process, they provided a given study on the factors of Westernization and signs of stress taking place in the mindset of the inhabitants coming from the host culture of the Western countries by which it pointed out that, people with a Western trained mindset will present a psychological symptomatology as opposed to the somatic symptoms because they learn Western ways of expressing the psychological concerns (Rao, Young, & Raguram, 2007). Within the given context, researchers also pointed out that when the immigrants progress in their acculturation process along with the given factors, they also begin to express freely the fewer somatic symptoms of psychological disorders taking place in the mindset of certain individuals (Rappa and Wee, 2006). In a given social and cultural environment, learners from a different immigrant community present another social and cultural environment by which they shall not be able to separate themselves completely from the given cultural context that takes place at a time, when those certain group of people depend on the knowledge and the given source constructed from their home society in order to analyze the meaning of linguistic information being provided on the target language, while learning their second language (Hinkel, 1999; Peirce, 1995; Tseng, 2002). For any linguistic symbol for knowing nothing, the single word may mean nothing itself within the given perspective when such kind of a situation takes place. Having different surroundings resulting to various implications of any of the given words, the meanings of words from a pragmatic point of
view can be acquired from the contexts of understandings (Huang, 2007; Levinson, 1983; Mey, 2001). However, Blutner (2006) stated that,” situated meanings of many words and simple phrase are combinations of their lexical meanings proper and some superimposed conversational implicatures” (Blutner, 2006, p. 512).

**Different research on acculturation**

A research based on Mexican heritage identity found the younger (3rd and 4th) generation of Mexican Americans, found that discrimination from the social and cultural groups involved in the given situation exists among the generation. Members of that groups found that they protected their personal self esteem from the potentially painful consequences by providing limitations to the social comparisons between different groups of people who shared their branded status. In addition, it was also found that people were tended to compare themselves with others social and cultural circle (Crocker & Major, 1989; Jones et al., 1984; Major, 1987, 1994).

This study suggests that it effects a person self concept and he/she become more dependent on the particular features of the social context resulting to changes taking place in of self-belief and ideology. However, the friendly or unfriendly behavior directed as a response to a person own social identity might include his/her qualities (Crocker& Major, 1989; Crocker et al., 1991; Major & Crocker, 1993).

Other research studies on acculturation published stress adjusting studies originating from the social, clinical, and health research psychology over the last three decades of acculturation processing in a given social and cultural environment, by that time, the given acculturation research on stress, adjusting, and coping factors represents a mainstay of psychological (Aldwin, 2007). Lazarus and Folkman (1984) described the coping and adjusting strategy as “the constantly changing cognitive & behavioral efforts to manage specific external and/or internal demands that are … exceeding the resources of the person”
This states that individual can adjust and cope the behavior related to: (a) the critical role coping plays as a mediator between the stressor or adversity and the health consequences for an individual; (b) the resultant effects coping within the given social and cultural climate that have on the physical or psychological outcomes of a particular individual; (c) the complex and intricate relationship between coping and multiple psycho-social protective factors, that include social support, resilience, positive effect, and subjective well-being; and (d) the clinical implications of enhancing individuals' adaptive coping behaviors in promoting well-being (Aldwin, 2007). This indicated that, there have been increasing calls and intentions, by which less attention and effort has been made to explain the given cultural patterns and personal influences taking place on the current acculturation process, mainly by both the cross-cultural in which researchers consider various culture's role and influence taking place on the stress and coping process within the given social and cultural situation (Aldwin, 2007). The growing collection of acculturation research on coping and gathering with acculturation (Yakushko, 2010). Acculturation research has assumed a prominent role in cross-cultural and multicultural psychological research for the past three decades (Yoon et al., 2012).

**Cultural Competence**

In cultural competence, immigrants must make sense of their new social environment by deciding how and/or whether they are going to integrate themselves into the host culture, by that time the immigrants and migrants involved in cultural transitions because of migration must adjust with their new cultural-societal pressures and standards, during the given social climate, during that time period. How is it that they develop the situated behavior patterns that are adaptive within the larger societal cultural context (Markus & Kitayama, 1991; Markus, Kitayama, & Heiman, 1996)? According to the given theoretical view, people choose among a wide range of pragmatic cognitive tactics based on their goals, motives, and
needs that are determined by the power of the situation, by which the most significant
cognitive activity results from motivation, by that time, pragmatism and cultural competence
play critical roles in how we theorize about individual and group acculturation. However; at a
time when people guess for the purpose of satisfying their pragmatic motives and plan to
think for the purpose of acculturation with less effort when their knowledge goals are deemed
satisfied (Fiske et al., 1993).

Today, social cognition researchers have used the metaphor motivated tactician (Fiske
& Taylor, 1991) to describe social perceivers. To use our social cognition model to its fullest,
we need to first understand what is meant to be culturally competent in one or more cultural
contexts, by which this is equally true for the people present in a new culture who are
struggling in order to be successful in a new country to which they have migrated for
effective jobs and effective education, during the given time period (Searle and Ward, 1990).
However, at time when the main emphasis for a particular group of people is to behave and
act within the acceptable cultural criteria taking place as a normative behavior, by that time
period, when the members of the culture come to view the person as an insider in a particular
social and cultural community, by that time we will all find out that those groups of people
have accomplished the complete competence that is very significant in the new culture and
society, by which it also states that, being labeled as a member of any particular group and
community, the means of acceptance as an insider in the given social community and group
is not labeled as requirements for the cultural competence within the given framework of
understanding, by which it can be seen that, in the given acculturation process, cultural
competence in the given social and cultural refers mainly to the learned ability and capability
to function and work out in a given culture and society in such a manner that is congruent
with the required values, beliefs, customs, mannerisms, and the language use of the majority
of those groups of people present in the given culture, during that time period, based on the
given situation. Now, we shall be discussing on the Social identity factor present in the Acculturation process (Ward et al., 2001).

Social Identity

With the presence of the acculturation process in the social identity factor, the individual behavior in the social identity theory, reflects the a particular group of people's larger societal units, by which it shows that the overarching societal structures such as groups, organizations, cultures, and the identification taking place within the given individuals, with the presence of such kinds of collective units that gradually help both the internal structures and the internal processes, present in the cultural community (Ward and Kennedy, 1993; Ward and Searle, 1991). However, the social identity theory indicates that people engage themselves as members of a collective group by thinking, feeling, and acting among of themselves in order to get highly involved in such kinds of situation, and also indicate that the interaction taking place between those individuals, on how they must deal with the socialization process shall be deemed as higher significance, with that given framework of understanding, by which the cultural competence involved itself at the heart of this acculturation theory due to the influence of the collective group membership and by which they frequently determine individual's thoughts and behaviors with the given social and cultural factor (Markus et al., 1996), at a time when it takes place, during the given behavioral factors by which those group of people in the social criteria are adapting themselves in terms of their ways of communicating with everyone, during that time period.

However, the social identity theory approach strengthens the idea that individual's means of social cognitions are socially interpreted depending on their group or collective frames of reference. As originally prepared, social identity theory sought to explain intergroup relations in general and social conflict in particular within the given facts of understanding by which, immigrants and migrants see themselves negatively stigmatized due
to their own darker skin color or accented English speech and dialect that may show less amount of desire and willingness in order to acculturate, believing that such negative views will continue regardless of whether those group of people are culturally competent in the dominant culture or not, by which in the given social category, migrants and immigrants see themselves negatively by means of being stigmatized because of their darker skin color or accented English speech that may be less willing to acculturate, during that time period. As a result of it, the given theory incorporated the three main points, by which they include the following. They are:

(a) People are motivated to maintain a positive self-concept in the given social and cultural community.
(b) In the acculturation process, the self-concept factors acquire largely from group identification present in the given social and cultural groups.
(c) People establish and undergo the positive social identities that are deemed as favorably comparing their in-group behavioral pattern against a given out-group source (Operario & Fiske, 1999).

Nonetheless, in the absence of explicit rivalry and competition between different types of groups, social identity theorists assume that internal social comparison processes display the intergroup conflict, in the given situation. Structural variables that include power, hierarchy, and resource scarcity increase the baseline proclivity to perceive the in-group more favorably than the out-group.

Social Dominance

In this given theory of social dominance, Sidanius (1993) posits that all social institutions and cultures involve some form of hierarchy. Individual orientations toward social dominance are pragmatic insofar as hierarchies are functional for the collective unit. Social hierarchies are validated through cultural ideologies that sustain the legitimacy and
centrality of hierarchy within the larger society, by which compared to others, social identity theories focus mainly on the situational explanations, by which this given theory of intergroup relationships rests on the individual differences taking place within the social dominance occurring within the acculturation factors in both the social and cultural community, during that time period. This theory accounts for the large scale examples of the intergroup dominance occurring in the absence of overt conflict, which includes: (1) Ethnic, (2) Religious, and (3) Gender oppression. However; as a function of the individual differences taking place within social dominance, by that time, the Social dominance theory differs within the given form from the cognitive and motivational analysis of self-categorization factor and optimal distinctiveness theory taking place, by which it focuses on both the inevitability and functionality of consensual hierarchies taking place within both the social and cultural factors, that leads to the factors taking place within both the legitimized social class variations and gender roles, as a function of individual differences in social dominance, during that time period, based on the given situation and scenario (Sidanius et al., 1993).

Nevertheless, it is believed that that acculturation is more difficult for those groups of people who are more different from others that include skin color, physiognomy, religious practices, and the ethnical characteristics coming up from the dominant in group in the given community, by which, these socially gained characteristics (i.e., social cognition, cultural competence, social identity, and social dominance) are critical to the given acculturation theory that shall advance to a point in order to explain the processes involved in the acculturation process. Thus; due to the given that various groups of people who are more identifiable as outsiders within their respectable groups are more likely to be labeled as targets of prejudice and discrimination by the socially appeared dominant in group, by means of that, we need to address the question of social stigma in understanding cultural change. As
a given consequence, they may endure more physical and psychological hardships as being labeled as outsiders that call into question their intentions for wanting to adapt themselves to the host group by which they will experience fewer opportunities for contact with the groups insiders, thereby limiting their chances for successful adaptation; and they may be implicitly or explicitly being excluded from entry into those particular groups and institutions that offer opportunities to their members (McIntosh, 1988). Accordingly, we will turn next to a discussion taking place on social stigma.

**Social Stigma**

According to the given theory of *Social stigma*, Goffman (1963) reasoned that if other people’s reactions influence our behavior and identity within the given category, by that time the reasonable people will try to control the reactions of others by manipulating what they reveal about themselves with the given acculturation category. By means of it, Goffman stated further that in their interactions with others, people normally expose or hide certain beliefs, ideas, or behaviors to manipulate the perceptions that a particular group of people hold of them within the given criteria. As stated by Crocker, et al. (1998), social stigma is labeled as a function factor of having a quality that conveys a devalued social identity in a particular context. Yet, at a time when stigmatization is not inextricably linked to something essential to the stigmatized quality that includes the individual possessing it, by that time the possession of a particular attribute more specifically can lead the individuals to be branded effectively in one context, but not in another. However, these types of qualities can cause the negative stigmatization taking place that includes may include skin color, accented speech, certain religious apparel, gender, homosexuality, race ideology, mental illness, and prejudice, etc; by that time is comes into consideration that, having the other side of high social standing and the power related with the minority standing and the power associated with decreased vulnerability being stigmatized, by that time, the essential difference takes place in the
unfortunate circumstances of possessing an attribute that in a given social context leads to devaluation (Fiske, et al., 1993).

Thai culture

With the advent of pre globalization taking place in Thailand during Sukho Thai era, Thailand’s culture has evolved to a more modern Ayutthaya era, having a lot of influence taking place over all parts of Asia, with presence of Buddhism, Animism, and effects of westernization playing a significant role shaping up Thai tradition, in presence of strong Indian, Chinese, and other Southeast Asian influences that are noticeable in Thai culture. With Buddhism being viewed as the most important part in Thai culture and tradition in Thailand, much of Thailand’s culture originated from ethnic Thai people, by which it can be seen that, many of the traditional and cultural beliefs in Thailand related to Thai culture originate from Buddhist principles directly.

In Thai culture, traditional customs originating from countries like Laos, Cambodia, Myanmar, and China have played important roles forming up traditional and cultural settings in Thai society related to indigenous belief systems coming into existence like Animism, by which, at the same time, Hindu religion has also made important contributions to Thai culture for having close links that take place between Thailand and India being flourished through presence of Arts, Literature, and other customs present in Thai culture, in relation to Thailand’s Thai cultural environment. (Tourism Authority of Thailand, 2015)

Although the ethnic Thai people can be divided into dozens of subgroups having 70 million people present in those areas, two thirds of Thais originate from native ethnic groups, by which their traditions, languages, and cultures differ slightly from that of various inhabitants located in other parts of the country, and in contrast to given circumstances, these kinds of situations result to Thailand’s population having a strong sense of shared traditions and cultural identity present in the mindset of Thai inhabitants in areas where they are
located. Even among the diverse ethnic groups, Thai language is widely spoken and understood by its native inhabitants, and Thai script is used in places that provide traditional writing styles being used in additional native Thai dialects, by which the remaining third of Thai population consist primarily of Chinese inhabitants, as well as various minorities that include indigenous groups of people in Thai communities like Vietnamese, Khmer, Hmong, and Mein.

During the 1950s in Thailand, Thai government has made extra efforts to maintain and strengthen the sense of national culture and identity, like presence of local food, dances, music, festival celebrations, and beliefs, etc; by which it all started to play an important role for its presence in Thai traditional life, and on the other hand of the cultural spectrum, Thailand experienced the continuation taking place in generalization of local culture and traditions, in Thai cultural environment, during that time period. When it comes to table manners for Thai dining process coming into effect during times of having dinner among themselves in relation to various occasions taking place in Thai social and cultural community in Thailand, with the Thai people having big families, Thai dining etiquette and morals refer to traditional and proper behaviors of Thai people that occur while eating in a whole in any social and cultural gathering taking place during occasional gatherings in Thai culture. Therefore; as Thai people generally eat rice as their main food items along with sharing the rice side dishes with one another among themselves, having meals together and sharing food between members of the family, is considered a significant factor in Thai traditional dining style.

In Thai cultural environment, Thai people have their own cultural garments they wear during various cultural occasions taking place in Thailand, by which, Traditional Thai Garment is labeled as Chut Thai, which means in English as Cultural Thai Outfit, and it can be worn by men, women, and small children, of all generations and ages. In Thai community,
for all Thai women, *Chut Thai* garments consist of *Phra Nung*, or *Chong Kraben*, by which in Thai cultural context they include *blouse*, and *Sabai* (i.e.; *long dress* in Thai). In the Northern and northeastern regions of Thailand, women usually wear a *Sinh* in those places, instead of wearing *Phra Nung* and *Chong Kraben* garments with either a *blouse* or *Suea Pat*. In formal occasions, people may choose to wear a so-called formal Thai costume, by which men wear garments like *Chong Kraben* or *Trousers*, and *Raj pattern Shirts* which consist of optional knee length *white socks* and *sabai*, with addition of *White Manchu* styled jacket, and *Khian Hua*. (Charuwan, 1981)

In Thai culture, one of the most special cultural and traditional *traits* in Thai customs is known as *Wai*, which refers to the means of greeting and showing respect and admiration for one another, by which it comes into many forms, reflecting the relative status of those involved. Therefore, in terms of *Wai*, it demonstrates the salutation that involves *prayer-like* gesture having both hands joined together, *derived* from *Anjali Mudra* originating from the Indian subcontinent, and it also may include a slight bow of the head. As Thailand is referred to as the *land of smiles* to the thoughts and mindset of *tourists* and *foreign visitors* coming from various countries around the world visiting Thailand for tourism and other purposes, the salutation of performing *Wai* by Thai inhabitants, being joined by a calm *Smile* that symbolizes a welcoming nature in terms of having a pleasant attitude, by which it is present in the mindset of Thai inhabitants as they are raised up in the native Thai cultural, traditional, and social environment, in Thailand. (Smith and Oman, 2005; Weins, 2014)

According to Thai cultural and social environment, as a result of being very common among younger generation Thai adults, especially between lovers of both male and female genders, public displays of affection are not actually common in traditional Thai society, in Thailand. It can be noticed in Thai culture that touching someone on the head is considered as rude, immoral, and unethical, by which at the same time, it is also deemed as rude, immoral
and unethical, to place one's feet at a level above someone else's head, especially if that person is of higher social standing. This is so, because according to Thai cultural and traditional norms and values, Thai people consider the feet and toes to be the dirtiest and lowliest part of the body, and the head is labeled as the most respected and highest part of the body. However, while pointing out to something and touching anything with the feet is labeled as rude, unethical, and immoral in Thai culture, these cultural norms and customs influence on how Thai people must sit on the ground, having their feet always pointing away from others, placed towards the side or behind them. For these reasons, visitors must be careful in not trying to create any conflict, or display anger in relation to the given circumstances taking place in Thai tradition. In Thai culture, any kinds of disagreements or disputes are handled with a smile and no attempt shall be made to assigning the blame to another, by which as the calm nature is valued highly, various conflicts and sudden displays of anger are abandoned in Thai society.

In everyday life in Thailand, there is a strong emphasis on the concept of Sanuk; the idea that life should be fun. However, Thais can be quite playful at work and during day-to-day activities in any given social climate, by which in everyday life, there is a strong observance on the concept of Sanuk coming into effect by which the idea can be seen of higher excitement, in those kinds of situations. Also, showing positive emotions in social interactions and communication is also considered as higher importance, in Thai culture, along with a particular Thai phrase being quoted by Thai locals that review the mentality taking place in reducing conflicts, disagreements, or complaints of different issues, that are related to dealing with disagreements of minor mistakes and misfortunes of various kinds by which those Thai people use the phrase quoting Mai Pen Rai, which means in English It doesn't matter (Praneetlekha, 2015). Therefore; a smile and sentence quoting Mai Pen Rai shows no kinds of conflict or shame taking place, by which the incident is not important, in
those kinds of social circumstances, in Thai culture. In Thailand, the customs of *bun khun* emphasizes the moral respect towards parents, as well as towards guardians, teachers, and caretakers, at the same time, respect for Thai hierarchy is considered as higher importance for Thai people. Also, in Thailand, it is also considered *rude, unethical, and immoral* to step on any type of Thai currency, that consist of both Thai coins and banknotes, because they include likeness of the *King of Thailand*, by which an image of the *King* is seen on Banknotes and coins in Thailand, in relationship to the given Thai cultural and social situation. (*Thai Family Law Center*, 2014; *Weins*, 2014; *Charuwan*, 1981)

In Thailand, recent laws and legislation have allowed women more freedom to move out of their traditional roles, by getting involved in professions like *politics, medicine, and businesses*, although Thailand’s family *lifestyles and society* have been seen as usually *male dominated*, by which at the same time in these kinds of circumstances, *women* are given and granted *higher amount of respect.*

In recent decades of Thailand’s cultural history, *respect* and *equal rights* for women have become an important part of Thailand’s *law and values*, in Thai cultural context. By means of having a wide reaching idea that symbolizes the *playfulness and sense of humor* taking place in Thai society it can be seen as *central to lifestyles* in Thai society, which is a very important concept in Thai culture called *Sanuk*. Therefore, this refers to a spontaneous and joyful meeting with someone on the street, or a *humorous pun* made at just the right moment. A sense of humor and *joie de vivre* captured in *Sanuk* is central to Thai way of life, by which it refers to a voluntary and joyful meeting taking place with someone on the street, present in *Thai cultural customs*, in Thailand. On the contrary, Thailand is seen as a country of attractive *diversity*, having presence of ancient calm temples and modern urban excitement.
Thailand has managed to absorb a variety of cultural influences and blend them into something uniquely and memorably Thai, along with having an independent history going back more than seven centuries, as pointed out in Thai historical calendar. Therefore, culture of Thailand assimilates a great deal of influence from India, China, Cambodia, and the rest of Southeast Asia. Like most Asian cultures, Thailand's main theology, called *Theravada Buddhism*, is viewed central to modern Thai identity and belief, by which having high respect towards ancestors is labeled as an important part of Thai spiritual practice. Along with having a strong sense of social hierarchy, Thai people have a strong sense of hospitality and generosity, by which it can be noticed that, *Seniority* is labeled as an important concept in Thai culture.

In Thailand, traditional Thai greeting is labeled as *Wai*, which is generally offered by youngest generation people first out of the two people meeting, by joining their hands together, with *fingertips* pointing upwards as the head is bowed to touch their face to the hands. On the other hand, elderly people also respond in the same pattern. Therefore; social status and position, such as *government*, will also have an influence on who performs the *Wai* first. When it comes to cultural and traditional rituals and practices taking place in Thai culture and tradition, use of *Taboos* in Thailand like touching someone's head or pointing it with the feet, by which the *head* of any particular individual is considered as the most sacred part in these circumstances, and the foot is considered in Thai cultural customs as the dirtiest part of the body. Stepping over someone, or over any food items, is considered as insulting, immoral, unethical, and offensive, in Thai cultural *norms, ethics, morals, and values*, in Thai cultural environment. In Thai culture and tradition, *use of books*, and other *readable documents* and *items* are labeled as the most revered items and products of secular objects, in Thai cultural climate. (Smith, 2005; Praneetlekha, 2015)
In central Thailand, Thai people dine having Breakfast, Lunch, and Dinner, by sitting on a chair, eating at a table by using a fork, spoon, and shared spoons, by which it is seen as longstanding traditional factor in cultural Thai custom.

In the Northern areas of Thailand, being decorated with objects like wood, pearls, or yellowish gold, Thai people from those places in Thailand's Northern districts preserve their traditional culture by using small food bowls, and then putting them on a Kan Tok (known in Thai as Thai northern small table). Therefore; being contained in Kratip Song Soong known in Thai as a high height container to preserve sticky rice, and glutinous rice, these are labeled as main food eaten with shared dishes by local Thai people. Along with the use of Kan tok, also includes Kon Tho Din, meaning a jar made from the soil and Kan Ngeaun silver cup, which is labeled as a traditional Thai bowl.

After the end of the main course of traditional Thai food items, desserts are served and also Buri Chai Yo, meaning a local Thai cigarette, is provided at the end of meal, during that time. On the other hand, in North Eastern part of Thailand known as Isan Province, sticky rice is provided in Kra Tip Song Taei, meaning low height container provided for the use of sticky rice, by which the food is being served on a large flower-patterned circular zinc tray while being served to the guests for dining. Therefore; sticky rice contained in Kra Tip Song Taei, which means a low-height container added for sticky rice to be served (Bunyawanich et al., 2018).

In southern areas of Thailand, as dishes are placed on the center of it, local Thai people in those places dine by sitting on floor mats. By eating with their bare hands culturally, people from Southern districts sit on the floor being placed in circles, while dining. Nowadays, fork and spoon are used for eating instead of bare hands, as drinking water is contained in Kan or Jok, known in Thai as Little Thai cup, in Thai tradition (Vann, 2018).
As for religion, when making offerings to monks, native Thai women are expected to make ways for passing the monks by certifying that no accidental contact takes place in such kinds of situations, by providing their donations at the feet of monks, or on a cloth laid on the ground, or a table, within such circumstances taking place, during that time, in Thai society (Weins, 2014).

In Thai culture, in terms of making merits for surrounding activities with deceased individuals to not worry about spirit of the deceased with funerals lasting for one week, crying is discouraged during that time, in such kinds of situations.

Thai national anthem is played by all Thai media outlets, and when this happens, Thai people stop what they are doing and stand still for attention to pay homage to national flag during times of national anthem being played. The *Flag Act of 1979* directed that those who do not observe the customs by standing in silence, during playing of National Anthem, are provided a fine of up to 2,000 THB. Also, in social situations in Thailand, *Royal Anthem* of the King of Thailand is played before starting of movies, concerts, and sporting events, and while this takes place, everyone whether Thai, or Non Thai, are all expected to stand up, in these kinds of situation, in Thai society (Svasti, 2016). Foreigners in Thailand are advised to respect, the Thai national anthem.

**Language of Thailand**

In Thailand, the native language is called *Thai*, along with Central Thai, or Siamese, which is considered as the national and official language of Thailand, and first language of vast majority of Thai people include *Thai Chinese*. Over half of its words are borrowed from *Pali, Sanskrit, Mon*, and *Old Khmer*, by which they are a member of *Tai group* made up of *Tai Kadai* language family. As spoken Thai is seen as intelligible mutually with *Lao dialect* being labeled as the language of *Lao* people along with Thai language, has a complex
orthography of relational indication, which is labeled as a *tonal* and *analytical* language, along with being identified linguistically similar, it has two languages being written with slightly different scripts, but also being viewed as *linguistically* similar, in use of a particular language taking place in Thailand. However, as standard *Thai* is based on *Ayutthaya dialect* and register in Thai academic system, native Thai language is labeled as the official language of Thailand, natively spoken by over 20 million *Thai* people. In addition to Central Thai, Thailand is home to other related *Tai* languages. Although linguists combined with distinct languages, usually classify these idioms related to given Thai language structures, native Thai speakers usually identify themselves as regional forms, or dialects of having the same Thai language, or different kinds of the usage of Thai, in relation to use of Thai language in those kinds of situations occurring in Thailand.

In Thai language use, along with use of phonology taking place in those circumstances, there include five phonemic tones, which are *mid tone*, *low tone*, *falling tone*, *high tone*, and *rising tone*, etc; by which it usually refers and relate to references such as *Rectus*, *Gravis*, *Circumflexes*, *Altus*, and *Demissus*, that are aligned with phonetics and phonemes present in native Thai *Semantics* and *Vocabulary*, in *Thai linguistic aligned modules*, present in native Thai language (Simpson, 2007).

In the Central Plains Thai, present in central plain areas of the country, *Ayutthaya dialect*, known as Standard Thai, is spoken widely by people present in local areas of Thailand’s *Ayutthaya, Ang Thong, Nonthaburi, Pathum Thani*, and *Samut Prakan*, which are located in central plain areas of Thailand, by which they include *eastern dialect*, spoken in places like *Chanthaburi, Trat, Sa Kaeo, Prachinburi, Chachoengsao*, and also areas located in *Chonburi Provinces*. Also, available are *Thonburi dialect*, which is known as *Bangkok dialect*, being widely spoken by local Thai people present in *Thonburi areas* of Bangkok, which include *Suphanburi dialect*, spoken by inhabitants present in *Supan Buri*
areas of Thailand, *Sing Buri, Nakhon Pathom,* and *Kanchanaburi* province, located in North Eastern parts of Thailand, *Kanchanaburi, Samut Songkhram, Samut Sakhon, Rayong,* and parts of *Ratchaburi Province,* etc. However, *Rayong dialect* is spoken mainly by people present in areas in *Rayong Province, Bang Lamung,* and *Sattahip Districts;* and *Vientiane Thai* is spoken by people present in *Tha Bo District* and some places in *Ratchaburi Province.* However, *Capital Core Thai* dialect and language include *Krung Thep* dialect, which is also known as *Phra Nakhon dialect,* being widely spoken by people present in areas of *Phra Nakhon* side of Bangkok, having very high *Teochew* influences in those dialects used. With the presence of very high *Teochew* impact, Chonburi dialect is widely spoken by people present in areas and districts of *Chonburi, Chachoengsao, Nakon Nayok, Prachinburi,* which include parts of *Chanthaburi Provinces, Aranyaprathet* and *Nang Rong Districts,* whereas on the other hand, Southern Thailand *Central Thai* is labeled as minority dialect in areas and districts of Southern Thailand, but mainly in areas of *Hat Yai District* and *Bandon District,* by which it consists of some *Teochew* and Southern Thai influences, but classified as *Central Thai.* However; in areas and districts of *Upper Central Thai,* Sukhothai dialect of Thailand is spoken by Thai inhabitants present in districts and areas of *Sukhothai, Kamphaeng Phet, Phichit,* and parts of *Tak Provinces.* Also included are *Phitsanulok dialect* spoken by people present in the areas located in *Phitsanulok, Phetchabun,* and parts of *Uttaradit Provinces,* and *Pak Nam Pho* dialect is spoken by people present in *Nakhon Sawan* districts and areas like *Udhon Thani, Chainat,* parts of *Phichit* and *Kamphaeng Phet Provinces,* in Thailand.

In the areas and districts of Southwestern Thai provinces, people speak the dialects and languages related to those kinds of dialects present in areas and districts in *Ratchaburi, Phetchaburi,* and *Prachup Khiri Khon Provinces,* except the areas of *Thap*
Sakae, Bang Saphan, and Bang Saphan Noi Districts in Thailand (Thuraiisingam and Singh, 2010).

In North Eastern areas and districts of Thailand, being spoken by around 20 million Thai people, Thai dialects and languages from those parts of Thailand are called *Isan* dialect and language, which is labeled as language of *Isan* region of Thailand, by which in North Eastern areas, it also includes collective terms for various *Lao* dialects and languages spoken in Thailand, which show some Central Thai influences spoken by some portion of people in the country, which is written along with *Thai* script.

When informally speaking Thai language, Thai people from both inside and outside of *Isan* region simply call this variant *Lao* when speaking informally (Mayusoh, 2014). Also in Thai society, *Central Thai* consist of several distinct registers, which acquire different social contexts like:

1. *Street or Common Thai*, also commonly known as *phasa phut*, and *spoken Thai*, being *informal*, without having polite terms of address, as used between close relatives and friends.

2. *Elegant or Formal Thai*, also known as *Phasa Khian*, being written in Thai language having both official and written version, which includes respectful terms of address; used in simplified form in newspapers.

3. *Rhetorical Thai*, which is used for public speaking during times of important meetings and discussions taking place in Thai work and social environment.

4. *Religious Thai*, which is heavily influenced by *Sanskrit* and *Pali dialect*, while discussing Buddhism, or addressing monks during times of worship taking place, in those kinds of situation.
5. Royal Thai, known in Thai dialect as Racha Sap, is generally influenced by Khmer; this is used when addressing members of the Royal family, or describing their activities (Tumtavitikul, 1995).

As a result, in academic institutions of Thailand as the national curriculum, most Thai people can speak and understand all of these contexts, which also include street and Elegant Thai use of language and Semantics use taking place during times of all normal conversations taking place, in Thai social and learning environment. The script, known commonly as Thai alphabet, is not a true alphabet but considered as Abugida, which is a writing system related to each consonant that may cite a natural vowel sound. Consonants are written horizontally from left to right, with vowels arranged above, below, to the left, or to the right of corresponding consonant, or in a combination of positions, that is added in relation to Thai script as a or o. Therefore, Thai language has obtained large number of words from Sanskrit and Pali, and Thai alphabet was created so that the original spelling of these words could be preserved as much as possible having their own set of numerals based on Hindu-Arabic numeral systems. This indicates that, Thai alphabet has a number of identical letters being used mostly in Sanskrit and Pali borrowings, which consist of separate sounds in Sanskrit and Pali (e.g. breathy voiced sounds like bh, dh, jh, and gh), and retroflex sounds, like t th d dh n, by which these are not used for proper sounds in Thai language. However, Thai language consists of five phonemic tones, which are: mid tone, low tone, falling tone, high tone, and rising tone (Leppert, 1992).

Bangladeshi culture

Bangladeshi culture has progressed many centuries surrounding cultural diversity of several social groups present in Bangladesh society. Bengali Culture refers to the way of life of local inhabitants of Bangladesh (Masud et al., 2011; Majid and Kassim, 2000).
Bangladesh are being labeled as ethnically homogeneous having a Muslim population of 87% along with other religious minority groups that include Hindus, Christians, Buddhists, and Jains, comprising of 13% of Bangladesh population. Bangladesh is being labeled as Muslim majority country in the world. Religion has also played an important role in shaping the morals and ethics present in Bangladesh culture in Bangladeshi community. Bangladesh people celebrate festivals consisting of two Eid’s, which are called Eid-ul-Fitr, and Eid-ul-Azha, along with the month of Ramadan (in Arabic labeled as Ramzan), Shab-e-Qadr, and Shab-e-Barat. In nature, Bangladesh is diverse in terms of culture, dialects, and social traits, values, ethics, and norms. These provide a structural part of Bangladesh’s cultural heritage and different religious celebrations which are taking place in the country. Bangladesh government has declared National Holidays on all important religious festivities of Bangladesh’s four major religions. In addition, people from several tribal communities like: Chakma, Garo, Khali, Jaintia, Marma, Santhal, Manipuri, Tripuri, Tanchangya, Mru, Mandi, Kuki, Bawm, Oraon, Khiang, Chak, Dhamuk, Munda, and Rohingya, etc; have their own respective festivals (Penchilis and Raj, 2013; Sayeed, 2012).

Language of Bangladesh

The native language of Bangladesh is known as Bengali or Bangla language. It is considered as an Indo Aryan language spoken in South Asia. It is officially and widely spoken language of Bangladesh and the second spoken language of 22 languages in India, besides from Hindi language, the native language of Indian people in India. Serves as a lingua franca of Bangladesh, 98% of Bangladeshis are considered fluent in Bengali along with its native dialects as being their first language. Bengali is the official and de facto national language of Bangladesh which is considered as a Modern Standard Bengali (i.e.; Literary Bengali) (Shabbir and Ashraf, 2012).
Dictionaries from early 20th century marked the Bengali vocabularies consisting of modified Sanskrit words, and loanwords from non-Indo-European languages. Bengali language is a combination of 30 percent Sanskrit words, and the rest of foreign words. According to Huq (2006), the dominant foreign words are Persian which the sources of some grammatical forms are also. Bengali speakers have an informal and colloquial style in speaking their native Bengali language. Bengali literature has developed since the Bengali renaissance and considered as one of most prominent and diverse literary traditions in Asia. As a matter of fact, both the national anthems of Bangladesh, known as *Amar Shonar Bangla*, and India, known as *Jana Gana Mana*, were composed in Bengali language. It is also believed that the national anthem of Sri Lanka called *Sri Lanka Mata*, was inspired by a Bengali poem written by famous poets Rabindronath Tagore, and was originally written in Bengali translated into Sinhalese, the Sri Lankan language (Huq, 2006).

Regional variation in spoken Bengali form a dialect continuum has alternative grouping schemes proposed by linguists such as Sunit Kumar Chattopadhyay in the past. These four large groups are: Rarh, Banga, Kamarupa and Varendra. However, south-western dialects, known as Rarh or Nadia dialect in modern standard aligned to Colloquial Bengali. Some modifications of Bengali include Chittagonian and Chakma ethnic groups in terms of tonal expressions where variations in orientating words and sentences are present in speakers’ voice in order to differentiate words. Dialects and Phonemes of language use from indigenous groups of people, such as Rangpuri, Kharia Thar, and Mal Paharia, however, are related closely to Western Bengali dialects. Similarly, this shares similarities with Northern Bengali dialects and those in Northern areas of the country (Hayes, 1991).

Historically, the standardization of Bengali language has begun to take shape during the British period. What is accepted as standard form today in both West Bengal and
Bangladesh is based on the West-Central dialect of *Nadia District*, located next to the border of Bangladesh (Bonazzi, 2008).

However, Bengali language displays *Diglossia*, by which some scholars have presented it as *Triglossia*, or *Heteroglossia* that comes into gathering taking place between written and spoken forms of the language being undertaken. Therefore, in Bengali language, two styles of writing have emerged, which includes different *vocabularies* and *syntax*. These are summarized into:

1. *Shadhu Bhasha*, known in English *Syntax* and *Semantics* as upright language. It is labeled as written language having longer *verb emphasis* with inclusion of *Pali* and *Sanskrit* obtained *Tatsama vocabulary*. However, the use of *Shadhu Bhasha* for modern writing is seen as *uncommon*, being limited for some official signs and documents gathered in Bangladesh along with achieving any particularly literary effects. However, use of *Shadhu-Bhasha* in modern writing is uncommon, restricted to some official signs and documents in Bangladesh as well as for achieving particular literary effects.

2. *Cholito-Bhasha*, known in English *Syntax* as *Running Language* in Bengali vocabulary, is understood and labeled by Bengali linguists as *Standard Colloquial Bengali*. This acquires the written Bengali style indicating a dominance of colloquial idioms and shortened verb forms, which is labeled as the effective standard for written Bengali today. This form of Bengali is often considered as *Nadia dialect* as referred to *Nadia standard* which comprises of *Southwestern/West-Central Dialect* also known as *Shantipuri Bangla* often spoken by people from areas in *Shantipur region* in West Bengal (Ray, 2006; Rose et al., 2010).

When it comes to the standardized version of Bengali language being spoken by Bengali people from both Bangladesh and West Bengal, people present in southeastern West
Bengal, where most writings are oriented in *Standard Colloquial Bengali* (SCB). The spoken dialects form a great variety of language use, taking place in Kolkata where people speak in *Standard Colloquial Bengali*. Some dialects, particularly in Chittagong region resembles to SCB (*Standard Colloquial Bengali*), since a majority of Bangladeshi people speak in dialects that vary from that of SCB (*Standard Colloquial Bengali*). However, the majority of Bangladeshis are able to communicate effectively in *Cholito-Bhasha* or *Standard Colloquial Bengali* and regional dialects (Alam et al., 2001).

**Summary**

The literature review discussed in this study would be the foundation of the study. The different studies of acculturation would be the theoretical basis that will be used in the methodology part, as well as, when analyzing the data in the chapter four.
CHAPTER III
METHODOLOGY

Introduction

This particular chapter presents the methodology that would be used in the study. This discusses the sampling, research design and the process of the data collection used. In addition this chapter also illustrates the steps used for the data analysis and this chapter ends with the summary.

The sampling of the study

The study sampling was composed of 18 Bangladeshi students only. They have been studying in Thailand International University, during the semester 3/2016 to 1/2018. The samplings mentioned are Assumption University students. They were both undergrad and post-graduate students from four programs; MBA (Masters in Business Administration) Program and MET (Masters in Engineering and Technology) Program, B.B.A (Bachelor of Business Administration) Program, and Bachelor of Engineering and Technology (B.S.C) Program.

Nine of them were undergraduates and another nine were post graduate students. Apart from the presence of Bangladeshi students in these programs, there is a large number of foreign International students studying in this university, since Assumption University is labeled as one of the renowned Universities in Thailand; however, they are not part of this study as it is specifically focusing on Bangladeshi students only.

Originally, there were 25 students agreed to participate in the study but in the end 18 managed to return back to the researcher and participated the entire study.
3.1 Demographic Sampling Description

<table>
<thead>
<tr>
<th>Student</th>
<th>Level, Program</th>
<th>Age</th>
<th>Gender</th>
<th>No of stay in Kingdom of Thailand</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1</td>
<td>2nd Year, B.Sc</td>
<td>21</td>
<td>F</td>
<td>1 year and 5 months</td>
</tr>
<tr>
<td>S2</td>
<td>1st year, BBA</td>
<td>19</td>
<td>F</td>
<td>5 months</td>
</tr>
<tr>
<td>S3</td>
<td>1st year, MBA</td>
<td>24</td>
<td>F</td>
<td>1 year</td>
</tr>
<tr>
<td>S4</td>
<td>2nd year, MET</td>
<td>25</td>
<td>M</td>
<td>1 year and 5 months</td>
</tr>
<tr>
<td>S5</td>
<td>2nd year, MBA</td>
<td>25</td>
<td>M</td>
<td>2 years</td>
</tr>
<tr>
<td>S6</td>
<td>2nd year, MBA</td>
<td>24</td>
<td>F</td>
<td>1 year and 5 months</td>
</tr>
<tr>
<td>S7</td>
<td>3rd Year, B.Sc</td>
<td>22</td>
<td>M</td>
<td>2 years</td>
</tr>
<tr>
<td>S8</td>
<td>2nd year, MBA</td>
<td>24</td>
<td>M</td>
<td>1 year and 5 months</td>
</tr>
<tr>
<td>S9</td>
<td>2nd year, MBA</td>
<td>23</td>
<td>F</td>
<td>1 year and 5 months</td>
</tr>
<tr>
<td>S10</td>
<td>2nd year, MBA</td>
<td>24</td>
<td>M</td>
<td>1 year and 5 months</td>
</tr>
<tr>
<td>S11</td>
<td>3rd year, BBA</td>
<td>20</td>
<td>F</td>
<td>2 years and 3 months</td>
</tr>
<tr>
<td>S12</td>
<td>2nd year, MBA</td>
<td>24</td>
<td>M</td>
<td>1 year and 5 months</td>
</tr>
<tr>
<td>S13</td>
<td>2nd year, MBA</td>
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<td>F</td>
<td>1 year and 5 months</td>
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<tr>
<td>S14</td>
<td>2nd year, MBA</td>
<td>24</td>
<td>M</td>
<td>1 year and 5 months</td>
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<tr>
<td>S15</td>
<td>2nd year, B.Sc</td>
<td>20</td>
<td>M</td>
<td>1 year and 5 months</td>
</tr>
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<td>S16</td>
<td>1st year, BBA</td>
<td>19</td>
<td>M</td>
<td>5 months</td>
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<td>S17</td>
<td>1st year, BBA</td>
<td>20</td>
<td>F</td>
<td>5 months</td>
</tr>
<tr>
<td>S18</td>
<td>2nd year, MET</td>
<td>23</td>
<td>M</td>
<td>1 year and 5 months</td>
</tr>
</tbody>
</table>

The table showed the demographic profile of the students who participated in the study. The table also indicated their age, gender, the program and the level of year they have taken their degree and the number of years/months they stay in the Kingdom of Thailand.
Research Design

This study employed a qualitative research approach and used purposive sampling technique. Purposive sampling was used to specifically choose the subjects intended to this study to help the researcher answer the research questions and objectives. Also, as participants were selected based on their specific ethnicity, Bangladeshi, for the purpose of the study, thus purposive sampling was found suited to the study.

Research instrument

The researcher used an open-ended questionnaire as instrument to collect the data.

The researcher employed a narrative approach to collect data from the students. At first, all students were approached individually to participate in the study. Once they agreed, they were all given consent forms and asked to sign.

At the beginning, it was agreed that the researcher would conduct a semi-structured interview but due to time conflict, the participants and the researcher agreed to reach common consensus by sending the semi-structured questions sent through their email. In return, the students had sent back the answers of the research questions.

In the end, though informal interview were done, and some notes were taken, in the analysis, the data used as sole basis to answer the research questions were students individual answers sent through emails.

All students who participated in the study were asked to answer the questions in narrative form. The students were allowed to express their feeling freely. There were no word limits in terms of the answer, the agreement was after they answer the questions, the students would submit their answer through email or in person. All questions were done in English as Bangladeshi students were conversant in English, thus there was no difficulties with regards to understanding.
There were two open-ended questions the Bangladeshi students needed to answer. The following questions are:

1. What are the different social factors that affect your acculturation while studying in your international institution?

2. What are the different linguistic factors that affect your acculturation while studying in your international institution?

Data collection

The email was sent on the beginning of March 2018, approximately, 8 March 2018 and all data was collected second week of May 2018 which was May 11, 2018. Out of 25 students who were approached to participate in the study, 18 students submitted the answers of the open-ended questions as seven students were not reachable anymore. Thus, the researcher settled on 18 students. Out of these numbers, 12 students had submitted their paper through email and the remaining six were collected personally.

Data Analysis

After the collection of the data, these were compiled and steps were taken to conduct the analysis.

1. The data were categorized based on each research questions.

2. Thematic analysis was used to code the data.

Thematic analysis is the process of identifying patterns or themes within qualitative data. According to Braun & Clarke (2006), the goal of a thematic analysis is to identify themes in the data that are important or interesting, and use these themes to address the issue being studied.

3. Once the patterns or themes were identified, these were categorized based on the research questions posed.
Once the categorization of the themes was done, the findings related to each theme were analyzed and interpreted accordingly.

**Summary**

The methods discussed in this chapter were used in the next chapter to answer each research questions and objectives of this study.
CHAPTER IV
FINDINGS AND DISCUSSION

Introduction

This chapter presents the findings and discussion of the study. The different social and linguistic factors found would be presented and discussed. This would be supported by the literature review discussed in chapter 2 and supported by the information given by the students on their narrative writing as examples.

4.1 What are the different Social factors that affect Bangladeshi students’ acculturation in Thailand?

Based on the analyses, four social factors found affecting Bangladeshi students acculturation in Thailand:

1. Unfamiliarity to the new environment and time

Thai society is Buddhist in general (Smith, 2005; Weins, 2014) but there are also Muslims as Thailand is a multicultural country. The issue is being unfamiliar to places of worship. According to Ward et al. (2001), adaptation depends on the familiarity of a person’s new environment, in this study Bangladeshi student’s new environment, so being unfamiliar with the class can create problem to these students, thus can be a factor on how to be acculturated faster to the host culture and society (Ward, 2001). According to the students interview, ‘Being unfamiliar’ to their new environment is a hassle as they have limited places to go as they are not familiar with the directions and even the very obvious place. This unfamiliarity effects the time as well as they have lack information’s on time. For example, difference in timing for Prayers for Jum’ah Friday afternoon Prayers because of the time difference of Bangladesh and Thailand. As communication is crucial especially if you are in the new
countries to be able to go and have access in a place where you can interact with people with the same faith can be helpful (Kim, 2003; Kramer, 2009).

Excerpts from students’ interviews stated:

S4: After I come to Thailand for higher study, I have problem attending Jum’ah Prayers (i.e., Friday Afternoon prayers according to Muslim traditional and religious customs). Since there is variation and difference of timing of start for Jum’ah Prayers every Friday afternoon, Jum’ah Prayer starts at 1:30 PM in the afternoon according to Bangladesh system and law, while Jum’ah prayer in Thailand begins at 12:45 PM. The unfamiliarity of the time difference and the places of worship, make it hard for me.

In Bangladesh, Fridays are considered public holidays, in Thailand, Fridays are considered working days and Sundays are considered as public holidays. Due to these circumstances Bangladeshi students meet complication in terms of Jum’ah prayers and going to the mosque. As attending Jum’ah Prayers is mandatory according to the religious and cultural rules and customs in Bangladesh social, traditional, and cultural mindset, thus I give a lot of effort in keeping up with our practice of morals, ethics, and values, in attending Jum’ah Prayers and going to Mosques on Friday afternoon prayers even sometimes it means absent in my course (MET student, Second Year, Second Semester)

2. Food

As the majority of Bangladeshi students are Muslim, they normally observe on what they eat. This means, they have to make sure that if they eat meat it should be Halal. In addition, as Thais love to eat pork, there is an issue about how restaurants cook their food and what types of ingredients they use in cooking. To make sure Bangladeshi students eat Halal, the restaurant that they are patronizing normally serves Halal food. Thus, they have to check restaurants near the university which serves Halal food otherwise they have no choice but to cook their food. Another issue is the spice. Thai food seems to be very spicy compared with Bangladeshi food. Thus, the lack of Halal restaurants and the degree of spices Thai people use in cooking are some of the factors which contribute to Bangladeshi students’ difficulty in integrating with the host country faster. In terms of food, although spice may not be a big problem as Bangladeshi students can sometimes ask a cook to adjust the spices used in
cooking, finding Halal food is an issue, again this is because of Bangladeshi students religion, Muslim, that they need to watch on food that they can consume. Other differences in terms of culture are also found for example, the usage of shoes or how greetings are done. There is also about the issue of you supposed to speak or laugh especially if you are in public areas. These differences are sometimes found as the factors that need to be adjusted or changed if Bangladeshi students want to be acculturated in Thai culture easily (Aldwin, 2007; Folkman & Markowitz, 2004).

Excerpts from students’ interviews stated:
S1: When it comes to food both Thailand and Bangladesh, the food in Thailand is very spicy to eat. I am not use to eating spicy food, as in Bangladesh the food there is not very spicy. We sometimes eat a little bit spicy substances but we use more gravy substances like in Fish, Chicken, and Vegetables that differs from Thai food. It takes a lot of time for me to get use to eating spicy food in Thailand. This is the difference between Thai food and Bangladeshi food. (B.Sc student, Second Year First Semester)

S2: As majority of I am Muslims, I prefer eating Halal food (An Arabic word for the meaning of Pure), and go to the restaurants in Thailand for lunch and dinner that serve Halal food and dishes. Bangladeshi students follow the Islamic traditional and cultural customs so we give a lot of effort in following these certain rules and regulations of Muslim society in Bangladeshi community. That’s the reason why, Halal foods and dishes is very important to us. (M.B.A student, Second Year Second Semester)

3. Customs

The use of shoes in the house: In Thai culture, you have to take out your shoes specifically if you are entering Thai homes. As Bangladeshis normally wear slippers inside their home, thus such custom sometimes can be forgotten, in which found rude by Thais.

Excerpts from students’ interviews stated:
S3: In Thai social and cultural environment, when we meet up with our Thai friends at their homes, before entering, we have to take off our shoes as in Thai cultural and traditional customs, it is a must and very important. This kind of scenario is unfamiliar to us, Bangladeshi, so we have to learn how to socialize and respect Thai social and cultural environment so we can adjust and cope up to these social situations with Thai friends. As foreigner, I need to know the appropriate and positive manner in Thai social in any given circumstances. (M.B.A student, First Year First Semester)
**Wai:** Greetings also differ as Thais use Wai to greet friends, elders and other members of society. Politeness is very important for Thai society.

S5: After coming to Thailand I notice the style of greetings in Thailand which is quite different from Bangladesh. In Bangladesh, when Bangladeshi society greets one another by saying Shagothom (meaning Hello in English), Shubho Shokal (meaning Good Morning), Shubho Shondha (meaning Good Evening), Salam Alaikum (a traditional and cultural Muslim way of saying Hello in English), and Khoda Hafez (also a Muslim cultural way of saying Goodbye and meaning May God Bless you all in English) verbally. Thailand people on the other hand, they use Wai. This greeting is done by joining both hands together, and moving the head slightly downwards. At first, I was unaware and confused about the greeting style but little by little I learn to do it and do Wai too. (M.B.A student, Second Year-Second Semester)

**Face and politeness:** Bangladeshi students need to understand the issue of face and politeness in Thai context. Politeness is not only practiced with teachers and adults in Thai society, it is practiced everywhere such as with your friends and social environment. So, Bangladeshi students must show a lot of politeness and courtesy with Thai friends especially when they work in groups in the classroom. Compliance and cooperation in working together and showing a higher amount of team spirit in classroom activities is a must. (M.B.A student, Second Year-Second Semester)

S6: **Hand Gesturing** or using your index finger while pointing to someone without calling a person’s name is prohibited in Thai social society. Hand pointing or hand gesturing is viewed as unethical, immoral and offensive. It is considered as negative in the Thai social and cultural environment. In Bangladesh culture, however, hand gesturing is done every time and seen as normal. (M.B.A student, Second Year First Semester)

S8: **Laughing and speaking loudly.** In public places in Thailand, speaking with a high volume is wrong, unethical, and immoral, and in these circumstances, speaking loud with too much noise is viewed by local Thai people and by Thai students as impolite and unpleasant, while Bangladeshi students are normally loud. For example, when I speak on the phone my relatives, guardians, or family members I speak loudly. Therefore, I have to adapt myself to Thai culture by speaking with a low volume so I will not be seen as rude-mannered person. (Msc in Computer Engineering student, Fourth Year Fourth Semester)
4. **Education regulations**

School uniform is compulsory in which students need to abide. This is one of the rules and regulations to all universities in Thailand. Thailand is one of a very few countries requiring the undergraduate students to wear the student uniform to attend class on daily basis. The university uniform has been seen to represent the ideas of politeness, honor, unity, and uniqueness of Thai culture. According to Bunyawanich, Jarvela, and Ghaffar (2018), the practice of wearing the uniform is anchored on Thainess. The core which is founded on kingship, religion, and nation creating a sense of shared identity among the Thai people. Recently, Thai universities change its rules by letting the students choose what types of dress code criteria to let students' freedom to choose which style they want.

S14: In school context, in Thailand wearing uniform should be followed and is a must. In Bangladesh universities students wear normal clothes to go to universities and not in uniforms but in Thailand, it is a different picture. Everybody have to wear uniforms as undergraduate student in Thai universities. At the beginning while doing so, it feels strange to wear uniform as undergraduate student but in the end I need to be used to that. I have to adapt and follow the rules and regulation so I will not be reprimanded. *(M.B.A student, First Year Second Semester)*

4.2 **What are the different linguistic factors that affect Bangladeshi students’ acculturation in Thailand?**

Based on the analyses, there were three different linguistic factors found which affect Bangladeshi students’ acculturation while studying in Thailand.

1. **Speed and clarity**

When it comes to language especially, the English difficulty in understanding and confusion are always the challenge Bangladeshi and Thai students encountered to understand each other. Firstly, some Thai students tend to have difficulty in understanding how Bangladeshi students speak because of these following reasons; Bangladeshi students speak fast and use
body language to communicate sometimes. While some Thais are not fluent in English and their pronunciation tends to be different than native speakers. As both Thai and Bangladeshi ways of speaking are influence by their L1, confusion therefore occurs and sometimes this creates miscommunication or silence to pass the topic.

S14: I speak English well and I know I speak fast. But I tried to speak slowly so my Thai friends and classmates will be able to understand me. The problem occurs when I speak to other students who could not speak English properly as I could not understand them and they cannot understand the way I speak. It can be frustrating sometimes but what to do. I am a foreigner here so I have to adapt to the situation. I know that my speaking fast with them can be difficult and complicated when socialization taking place but I have to observe and learn to accommodate my Thai friends. (M.B.A students, First Year Second Semester)

S18: When it comes to communication with local Thai people, speaking slowly and clearly in English, and using sign languages (i.e.; using Hand Motion to explain something clearly) is very important in any circumstances. As I used to this way of speaking, sometimes I am not aware that I am speaking quickly. I am accustomed to it because this is how we speak in Bangladesh. So, when I speak like this, that local Thai friends or shopkeepers are unable to understand what I am telling them, so, I speak slowly and clearly when speaking in English, and also use Sign languages to them. This makes the communication efficient and pleasant as my action helps them to catch the meaning. (M.B.A student, Second Year Second Semester)

2. **Tonal Comparison and phonological features**

Both Thai and Bangladeshi language are tonal languages but different in many ways. Thai language has five tones in speaking English language, whereas Bangladeshi language has four tones. These tones influence Thais and Bangladeshi English language. For example Thais have five tones while speaking English when it comes to the use of the phonological features being used are: (1) Middle tone, (2) Low tone, (3) Falling tone, (4) High tone, and (5) Rising tone, while Bangladeshis have four tones in their accent while speaking English. Although English is the second language of Bangladesh, these phonological features can still be distinguished the way they speak; (1) Middle tone, (2) Low tone, (3) High tone, and (4) Rising tone.

S15: I can hear lots of comparison in tones when speaking with Thai people. When Bangladesh people speak in English, there are a lot of breakdown in Semantic, Phonology, and Vocabulary use, so our accent or the tone of our English sounds different with other
speakers of English, especially Thais. For example, in English when I say, *Today, I have a lot of work to do, so I can’t come to the function tonight.* For Bangladeshi sometimes, it was like, *Today,* then after that word *Today,* a stress factor will come into effect, and then the pause for seconds, and carry on the next sentences in English quoting *I’m very busy with a lot of work,* and then stress factor in language use come into effect again, and then the remaining sentences are continued, so *I cannot come to the function tonight.* Therefore; this is how Bangladeshi people use their English speaking dialect and semantics while uttering and saying the English sentences mentioned and quoted above. *(B.B.A student, Second Year Second Semester)*

3. **Not knowing the language of the host country**

Learning the Thai language is very important to make the communication and socialization effective, thus the problem occurs in communication because of the Bangladeshi students’ inability to speak the local language.

**S5:** As an international university, I was thinking that all students speak English specifically in the English classroom but I was wrong, as there are students who have difficulty in speaking English but at least they understand if I use sign language when I talk to them. The big problem occurs if I am outside the university as the majority of the ordinary people could not speak English and I cannot speak Thai. So buying things especially if there is no price tag is difficult for me. I am actually trying to attend Thai language that the university offers as it is free and I believe it helps me tremendously if I know how to speak Thai language. Although I would say that the progress is quite slow, as Thai is a very difficult language to learn but it provides me basic vocabularies now. *(M.B.A student, Second Year, First Semester)*

Linguistic factors are also found to contribute to problems as there are differences on how Thai and Bangladeshi students speak or deliver the language in English. According to Bangladeshi students, they found that their difficulty on understanding Thai English language is because, the way they speak influence by the tone of their L1 (*Thai language*). This situation is the same as how Thais perceive the way Bangladeshi speak. The tones of the language found that it influence how Thai or Bangladeshi speak. Besides from that, Bangladeshi students also realized that because of the speed of their speaking this contributes to more complexities. Thus they realized that in order make conversation easy they have to adjust the speed based on local students’ understandability. Bangladeshi students’ also
realized that the use of sign language support efficient conversation especially if both parties have difficulty in communication. According to Huang (2007), Grundy (2000) and Mey, (2001); knowing the language is very important as it makes communication easy and less complicated. Also, knowing the language means clarity of the given message in a given situation (Levinson, 1983; Blutner, 2006). However, learning a language requires not only knowledge of linguistic competence but also knowledge of cultural competence (Culhane, 2004). As language and culture are bound together thus separating these two can be impossible (Kramsch, 1993; Brown, 1994).

Summary

This chapter has reported the result found in the data. As found, there were several different social and linguistic factors that influence Bangladeshi students' acculturation.

The findings showed that the social and linguistic factors could have possibly affect Bangladeshi students' acculturation in their host country because of the linguistic and social differences. Although culturally, Bangladeshi and Thailand might have some differences, they have something in common, for example in terms of religion, Muslim, several mosques can be seen in the Bangkapi area where the Assumption University is located. Students unfamiliarity of different places, made it difficult for them to find the place. Judging what the data have shown, the difference is still found greater especially these students are new in this foreign country.
CHAPTER V
CONCLUSION

Introduction

This chapter discusses the conclusion of the study conducted. This will also presents the pedagogical implication of the study to ELT and recommend some useful suggestions that might be able to help students who want to study abroad to assimilate with the local culture better.

Summary of the study and research findings

• The study

This small scale study is about the different factors that affect acculturation of Bangladeshi students in Thailand. The focus is on factors that are seen as a barrier and problem which affect the acculturation, assimilation, and socialization of Bangladeshi students, who come to Thailand for higher studies. The participants were undergraduates and post graduate students in an international university in Thailand, Assumption University. As Bangladeshi culture and Thai culture have some similarities within various contexts, the focus in this study is mainly in social and linguistic context. These are the factors that are viewed crucial when students move to other countries to further their education.

This study used qualitative design. There were 18 students participated in this study. They are the mixture of undergraduate and post graduate students. Interviews were conducted to obtain the data used in this study. There were only two open-ended question used in this study, one is related to social factors and the second to linguistic factors in which the participants answer the interview freely.
• The research findings

The findings have shown that there are different social and linguistic factors found in the study that could affect Bangladeshi students’ acculturation. Within the social factors, Bangladeshi students participated in the study claimed that; the unfamiliarity to their new environment and the time, food, customs such as the use of the shoes in the house, Wai, face and politeness are found to be among the social factors. Within linguistic factors, the speed and clarity, tonal comparisons and phonological features and not knowing the language of the host country are among the factors that affect acculturation among Bangladeshi students.

Pedagogical implication

Pedagogically this small study has few implications not only in terms of studying abroad but also in ELT.

First, understanding acculturation is crucial especially if the students are from other countries. Culture in general is a very important aspect of society, as this is not only influencing a language but the way people think and judge others. Familiarity with the target language culture is one of essential components of language learning. However, language classroom alone is not sufficient to understand culture as a whole; therefore changes in educational environment such as what Bangladeshi students do is one of the modes in the development of linguistic and cultural competence (Culhane, 2004). Thus, for students who aspire to continue their education in other countries, they need to know who the people that they are associating with as this might help them to adapt and expose to the local language and culture of their host country (Spenader, 2008). As a result, adaptation can be easy. Also as adaptation is one of the acculturation strategies (Berry, 1980) when you are in a foreign country, acculturating to the culture of your host country can be easier (Sam and Berry, 2010).
Second, language learners' exposure to genuine social and cultural values can be useful not only in terms of assimilating with the target culture but to their university life. As it allows learners to be attuned to what is going on around them, like how to behave in a situation where you are not familiar with. For example when a Bangladeshi students’ visited their Thai friends home or trying to differentiate religions. These important values are significant in aiding foreign students understanding of the Thai classroom and how they regarded teachers as a whole on the basis of religion. Knowing this values can cautions foreign learners to be consciously aware of the role teachers’ play in influencing students learning behavior as well as the relationship is best understood in terms of how religion affects general social behavior and in turn influences classroom learning. Hopefully, this exposure will lead to Bangladeshi and other students attitude be favorable to their host country through intercultural contacts and be presented in positive ways. Also, having the opportunity to be exposed with the culture of the host country will not only help learners to understand society and their culture better but improve the language proficiency through interaction that can make their stay in Thailand efficient.

Lastly, though this small study is focusing on the social and linguistic factors affecting students’ acculturation, the implication to ELT is that fostering cultural awareness in the classroom helps uphold multicultural attitude among learners. As cultural awareness increases our conscious understanding of the role culture plays in language learning and communication, this understanding can be developed as a set of skills by the language learner, which can then be utilized in both gaining knowledge of specific cultures and in communicating across cultures. Such skills can help students to be sensitive of the role culture and context play in interpretation of meaning so students will be able to employ these skills in intercultural communication. This means to be able to look outside the classroom to wider socio-cultural, political, and historical
influences, so learners can explore their own culture and the ways that might influence their behavior, beliefs, and communicative practices in the foreign countries.

Limitation of the study

This study has certain limitations. As this is a thematic paper only, thus the researcher needs to make sure that his research is within his reach. Meaning he needs to deal his study in certain dimension. In this study, the focus was in a small number (18) of Bangladeshi students only. Also, although acculturation involves different factors, the researcher only deals with the social factors and linguistic factors but not in a wider sense. As social factor in this study only deal with Bangladeshi students’ social integration with friends (students) such as visiting their homes, talking to them, associating with locals but in terms of buying food; this also involves food or places of worships and the time factors, which means, there are part of the social factors that are not touched because of time limit.

In addition, linguistic factors only deals with the speed of delivering words, the tone from L1 that might influence English but not the phonetic sounds of Thai and Bangladeshi languages that might influence English language. In other word, is limited to many aspects which affect acculturation. Such limitations can be a basis of further research in the future for students who want to study language and culture or intercultural communication.

Therefore, this study should not be interpreted as a representation of whole Bangladeshi students’ factors who are studying in Thailand nor their point of view as the findings of the study is only based on 18 Bangladeshi students’ experienced.

Recommendation for ELT

The researcher would like to suggest some recommendations for ELT and further study.
For ELT students who want to further their study abroad. It is suggested that in order to make their stay in other countries better, they need to make sure that before going, they study the language and culture of the society. Knowing a particular society’s culture and norms might help students to avoid certain issues that can cause misinterpretation or misunderstanding. Learning basic ways of greetings of the target culture for example is the best start. Secondly, it is suggested that the student should learn the language before going to the country that they are intended to go. Having a basic knowledge of a language makes your stay in the other country easy, as it gives you some idea on how to communicate with the target culture easily, thus you can be acculturated or integrated with the locals properly.

For teaching and learning, it is suggested to integrate intercultural awareness in the language teaching especially for teachers in primary education so it helps students to be more competent in terms of culture knowledge and interactions. Language teaching should focus on “the ability to interact with people from another country and culture in a foreign language” to build relationships, communicates effectively and be able to consider other cultures’ viewpoint and needs. In doing so, students will be able to mediate interactions with one another regardless of people different backgrounds to continue developing communicative skills (Byram, 1997 p. 71).

For further study: in order to understand the importance of acculturation specifically for students who further their education in other country. A large amount of data from diverse sample is needed. Also, to be able to understand acculturation better, it is recommended to study the social, cultural and linguistic differences of the participants in multifaceted method, so that the outcome can be viewed as well-profound.
Conclusion

This small scale study illustrates that there are indeed different factors that influence Bangladeshi students’ acculturation in Thailand as their host country. Through the findings and discussions, it was found that lack of cultural and linguistic knowledge influence Bangladeshi students’ social interaction with Thai students and sometimes even other foreign students. Being foreign in a host country also found as difficult for Bangladeshi students as their knowledge in terms of different places is limited. Because of these factors, Bangladeshi students stay tends to be uneasy. Thus, in order to help acculturation easy, some pedagogical implications were discussed and recommendations that might help students who are planning to continue their education abroad were suggested to make acculturation to the new host country comfortable and efficient.
References


APPENDIX I

Biography

My name is Fahad Hussain Bhuiyan. I was born in Dhaka, Bangladesh on August 28th, 1980. I have B.B.A (Bachelor in Business Administration) from UAP and my Masters Degree in English Language Teaching (MA ELT) is from Assumption University, Thailand.

Previously, I worked at SAI Trading Limited from July 15th, 2006 to August 20th, 2009, Dhaka, Bangladesh and taught at Wills International School, Kindergarten to Grade 5 students for years.