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**A STUDY OF COMMUNICATION STRATEGIES
OF ISAN IN-MIGRANTS IN COFFEE PLANTATIONS
IN SOUTHERN THAILAND**

CHUUCHEEP BEADNOK

With compliments
of

บัณฑิตวิทยาลัย มหาวิทยาลัยมหิดล

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IN SOUTHERN THAILAND**



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A STUDY OF COMMUNICATION STRATEGIES OF ISAN IN-MIGRANTS IN COFFEE PLANTATIONS IN SOUTHERN THAILAND.

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ABSTRACT

The objective of this research is to study the communication strategies used by Isan in-migrants in a community of Chumphon province, especially in terms of the communication strategies used to develop their relationship with hosts and the barriers to communication.

The research results found that most of the migrants use the central dialect in their verbal communication. In terms of non-verbal communication migrants have adapted to the communal sharing, giving importance to their participation in activities of the community and authority ranking. Northeastern migrants try to participate in most of the activities of the community and help hosts in everything they are able to help in so that they can improve their economic and political standing in the community and to create an equality matching and market pricing. Regarding the learning of communication strategies it was found that migrants only learn the central dialect to use in their verbal communication with hosts. Migrants choose to have self-disclosure and social penetration to improve their non-verbal communication and also try to create a similarity with hosts by participating in activities to develop the community. On the other hand, migrants don't present avoidance and they don't follow their expectations. One of the barriers of communication is the migrants' anxiety due to them feeling shy and afraid of mistakes, which holds them back from learning the southern dialect to communicate with hosts. Also, they assume similarities instead of differences because they are not interested in the southern culture and they present high levels of ethnocentrism in which they tightly follow the culture and traditions of the northeast. Lastly, they have also created stereotypes because of the first bad impression they got from an unwelcoming feeling from the hosts.

From the research results it was found that migrants need an organization or association to represent them in the community for the communication and improvement of their understanding of their hosts. The government agencies and hosts should provide migrants with information and news regarding their and work and also the southern lifestyle.

KEY WORDS : INTERCULTURAL COMMUNICATION / IN-MIGRANT

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การศึกษาวิธีการสื่อสารของชาวอีสานย้ายถิ่นทำไร่กาแฟ อำเภอทุ่งตะโก จังหวัดชุมพร
(A STUDY OF COMMUNICATION STRATEGIES OF ISAN IN-MIGRANTS IN COFFEE
PLANTATIONS IN SOUTHERN THAILAND)

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บทคัดย่อ

การวิจัยครั้งนี้มีวัตถุประสงค์เพื่อศึกษาวิธีการสื่อสารของผู้ย้ายถิ่นชาวอีสานในชุมชนแห่งหนึ่งของจังหวัดชุมพร โดยเป็นการศึกษาวิธีการสื่อสาร การเรียนรู้ที่จะเลือกวิธีการสื่อสารเพื่อพัฒนาความสัมพันธ์ และปัญหาอุปสรรคในการสื่อสาร การเก็บข้อมูลเพื่อการวิจัยใช้วิธีเก็บข้อมูลภาคสนาม

ผลการวิจัยพบว่า วิธีการสื่อสารเชิงวัจนะ (Verbal) ผู้ย้ายถิ่นส่วนใหญ่ใช้ภาษาถิ่นกลางในการสื่อสาร การสื่อสารเชิงอวัจนะ (Nonverbal) ผู้ย้ายถิ่นเข้าไปเป็นส่วนหนึ่งในชุมชนโดยให้ความสำคัญกับการมีส่วนร่วมในกิจกรรมต่างๆของชุมชน การจัดวางตำแหน่งทางอำนาจผู้ย้ายถิ่นอยู่ในชุมชนโดยอาศัยความเป็นนักเลงเพื่อสร้างอำนาจทางเศรษฐกิจ และนำไปสู่อำนาจทางการเมืองในท้องถิ่น การสร้างความเสมอภาคผู้ย้ายถิ่นให้ความสำคัญกับการเข้าร่วมกิจกรรมประเพณีของชาติ การสร้างราคาตลาดผู้ย้ายถิ่นใช้วิธีให้ความช่วยเหลือชาวใต้ในเรื่องที่ตนเองมีความสามารถและร่วมกิจกรรมการพัฒนาชุมชนอย่างสม่ำเสมอ เรื่องการเรียนรู้วิธีการสื่อสารพบว่า การสื่อสารเชิงวัจนะผู้ย้ายถิ่นเรียนรู้เพียงเพื่อใช้ภาษาถิ่นกลาง การสื่อสารเชิงอวัจนะ ผู้ย้ายถิ่นเลือกใช้วิธีการเป็นคนเปิดเผยมากที่สุดและเลือกใช้วิธีการสร้างความเหมือนเฉพาะในเรื่องของการร่วมกิจกรรมการพัฒนาชุมชน ส่วนวิธีการหลีกเลี่ยงและการทำตามความคาดหวัง ผู้ย้ายถิ่นไม่เรียนรู้ที่จะเลือกใช้ปัญหาอุปสรรคของการสื่อสารมีความกังวลใจเนื่องจากความอายและกลัวผิดจึงไม่เรียนรู้ภาษาถิ่นได้ การคิดว่ามีเหมือนในความแตกต่างซึ่งเกิดจากความไม่สนใจวัฒนธรรมท้องถิ่น การถือเอาตนเองเป็นศูนย์กลางโดยการยึดถือวัฒนธรรมอีสานอย่างเหนียวแน่น และการฝังใจกับภาพความคิดที่ตายตัวซึ่งเกิดจากการได้รับการต้อนรับอย่างไม่ประทับใจ

จากผลการวิจัยที่พบผู้ย้ายถิ่นควรมีองค์การที่เป็นตัวแทนของตนในชุมชน เพื่อการสื่อสารและทำความเข้าใจที่ติดต่อกันกับชาวใต้ โดยเจ้าของถิ่นและองค์กรของรัฐในท้องถิ่นควรให้โอกาสและสนับสนุนการเข้าร่วมกิจกรรมการพัฒนาท้องถิ่น ตลอดจนการให้ข้อมูลข่าวสารที่จำเป็นในการดำเนินชีวิตในชุมชน

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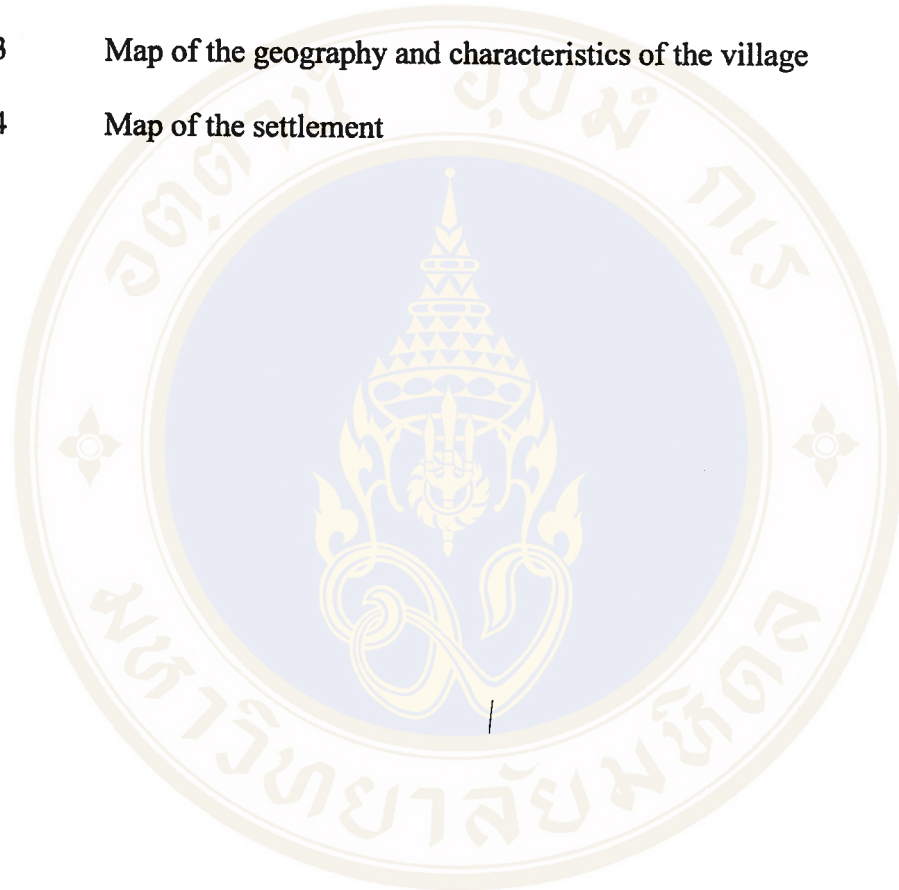
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CHAPTER I

INTRODUCTION

1. Background and importance of the problem

Human beings always try to lead their lives on the basis of responding to their natural needs. Those natural needs are divided into two basic needs of life, which are biological needs and social needs. That biological needs include the need for rest, food and sexual needs. Since humans are social animals, they have social needs such as the need for associating with other humans, social acceptance, love and appreciation from others. Individual needs always clash with social needs, therefore humans have to manage both types of needs in a balanced way to respond to their individual needs as much as possible while avoiding the creation of social problems due to lack of attention to their social needs.

The crisis of humans in the present is that they don't know how to live together in equilibrium because society changes very fast and humans cannot learn fast enough how to live together in peace and equilibrium with other humans and their environment (Praves Vasi, 1997: 39). The fact that humans cannot learn how to live together leads to problems such as conflicts, crime, community problems, etc. Since humans don't know how to live with nature, they also destroy the natural resources and create environmental problems.

Migration is an important demographic phenomenon that brings many changes to society both at the donor area and at the host area. Migration creates a dispersion of the population and development simultaneously. The dispersion of resources goes from a place with limited resources to another that has a lot more resources and these migrants are part of the resource for development in the host area.

Migration is a way of solving problems in response to the biological needs related to social needs. When people migrate to other places that have the resources to satisfy their biological needs they must find a way to adapt to the social needs that are created by this new place. The effects of migration include a process of adaptation due

to the change in lifestyle and living conditions. The study of migration generates an understanding of the lifestyles and adaptation of humans and it also helps understand the dispersion of technology and culture from one society to another and their exchange mechanisms in different areas (Santhad Soemsri, 1996: 159)

The population from the Northeast of Thailand or “Isan” is one of the groups that migrate to the other areas of Thailand in the North, South, Center and West to work. The main sources of work for Isan migrants are Bangkok and the Agricultural sector in the Central, Western and Southern areas of Thailand. They mainly work in rubber fields, sugar cane crops, mines, and trade ports. In the South of Thailand there is migrant population all the way from Langsuan and PaTo districts in Chumphon province to Ranong province (Saowapa Ponsiripong & Pornthip Usuparat, 1992: 12-13).

According to the evaluation of the Isan migrants workforce from the source of work and type of work in the South, it was found that in Chumphon and other provinces that connect to the sea where most people work fishing, Isan migrants are usually employed as laborers in the boats. The majority of the migrant laborers come from Si Sa ket, Surin and Roi Et provinces. In the past isan-migrants used to work in tin mines but now they have moved to work in Surat Thani, Phuket and other provinces that grow coffee, rubber and palm (Prida Praprutchob, et al., 1993: 20-21).

From the study of the dialect most widely spoken in the southern region besides the southern dialect it was found that the northeastern dialect is very widely spoken in the upper part of the southern region especially in Ranong, Chumphon and Surat Thani provinces (Suvilai Premsrirat, 2001: 48).

The above information regarding migration shows that most isan migrants move to the upper part of the southern region.

The change in size and distributon of the population causes a cultural change in society. The fast increase in the population stimulates migration and the modification of production methods due to the scarce resources. Migration in itself creates a change when migrants have to cope with a new environment and they have to be in contact with a new society and find new problems. The migration from rural to urban areas creates a big change and can also create problems because they cannot adapt easily (Pajongjit Athikomnantha, 1977: 22). For example the migration of

farmers from the northeast to Bangkok to work as trishaw drivers puts them in a situation where they have to face new problems that are very different from the situations they used to face in the rural area. The problems of adaptation to this new environment put them in distress (Athitaya Nualsri, 1985: 4).

In the social adaptation process of migrants they will be able to relate well to other people in the community at the level of relatives and friends only. On the other hand their relationship with groups of people and organizations outside the community and their ability to participate in problem solving won't be as good (Jaru Rojnatham, 1994: 81-85).

The research results from Thithamphon Trakulkitipaisan (1996: 167-169), who studied the adaptation process of migrants in Bangkok, found that migrant laborers that come from the central region are open to enter the new society while Isan migrants tend to associate to other northeasterners. This is an interesting finding that questions what methods do Isan migrants use to live in the new society without any adaptation because it is impossible for anyone to live without any type of association to other people or people from their same region only. In this way humans must try to satisfy their individual and social needs equally. Social needs are characterized by building relationships with other people by means of communication. In the southern region where Isan migrants move to, they might not avoid communication to build new relationships with hosts.

Once migrants have entered the new place the first thing they must face is communication with host. Communication is like the house door that migrants must enter first. The adaptation to the cultural differences relates directly with the failure or success of the migrants and it depends greatly on the communication competence of the migrants with host. Communication between people is the central part of the structural change for adaptation that will have the greatest effect on adaptation (Kim, 2001: 97). Therefore when Isan migrants move to the south where there are language and cultural differences, they have to use hand language and create signs to be able to communicate and understand with host. So communication is like the web that connects people to each other and makes groups connect into a community. Communication can be also compared to the blood veins that nurture the body of relationship among people.

Communication with host is an interesting point in creating understanding, and building relationships with people who have a different way of communicating verbally and non-verbally due to their different cultural background. It is interesting to know what strategies of communication do people with different dialects and sub-cultural use to create understanding and live together peacefully. It is also interesting to know whether the Isan migrants make an effort to improve the communication process to make it more effective and to develop their relationship with host. Other questions that arise are whether besides having a learning process to develop they also have development strategies and since Isan migrants don't have a learning process to develop their communication strategies what are the problems and barriers for this?

These questions besides being studied and clearly answered will also generate an understanding of the intercultural communication methods to build relationships with other people, relationships with the community and society. These questions will especially create an understanding of the relationships of people who don't adapt or have low levels of adaptation but are able to live integrated to their new society. These will be introduced to solve the clash problems in the community, society and the world which are formed by humans with many differences in cultural background and who have cannot evade communication because of the many communication systems available in the present.

The study done in order to receive the answers to the above questions must be the appropriate in order to find the most accurate answers. The study of social behavior, especially the study of communication requires a constant vigilance of the changes and movements of society in order to retrieve information regarding the society and its culture, their opinions, feelings, vision, values, and ideals. But the nature of social and cultural information is abstract, complex and dynamic (Supanni Chai-amphon & Sanit Samakkan, 1993: 11) and the communication process is dynamic, ever-changing and unending (Barker, 1981: 3).

Due to the limited time available for the research the study method used is a theoretical concept regarding the communication between people and intercultural communication in order to create an understanding of the intercultural communication strategies between migrants and hosts. This will create an understanding of the

migrant's communication behavior faster and in the correct direction to establish the question pattern for field data collection.

A field research will be conducted by observing the lifestyle, and interviewing the life history study of migrants who have many demographic differences, in order to obtain information regarding the communication strategies of migrants since before they migrated until the present and information about the relationship with the community of migrants.

2. Research objectives

The objective of this research is to study the communication strategies, development of communication strategies and barriers in developing communication strategies of Isan in-migrants who live in a community located in Amphoe Thung Tako, Chumphon province in the south region of Thailand.

3. Research questions

Even though the northeast and south regions of Thailand share the same Thai language and Thai cultural as a whole, these two regions have some differences in dialects and in subcultures. So the questions that arise are what are the differences in verbal and nonverbal communication strategies among people from the northeast and south of Thailand? Every time that Isan migrants move to the south region, do they learn to develop their communication strategies or not? If there is a development what strategies do Isan migrants use to develop their communication strategies? And if there isn't any development in their communication strategies, what is the reason for this?

4. Research boundary

According to the study of documents it was found that the number of Isan migrants in the south of Thailand compared to the number of local people in the Chumphon, Ranong and Surat Thani provinces is higher than in other provinces. Since these three provinces are next to each other the area set to be researched is in Ampoe Thung Tako, Chumphon province, which has boundaries with the three provinces. For the study of the communication between the Isan migrants, who mostly work in coffee

plantations, and the local people in that area the concept of 'Communicating with Strangers' by William B. Gudykunst and Young Yun Kim was used. Also the social psychology concept of behavioral communication from Alan Page Fiske was considered, which is a non-verbal communication strategies and the verbal communication strategies from Elaine Taron. These concepts were used in order to ensure accuracy in the establishment of the research thesis and to explain and analyze the phenomena found during the data collection from the field research.

In order to obtain the research data the main issues from the literature review are introduced following the theoretical concept mentioned before to establish the question patterns for the field research. The data collection process uses a qualitative approach composed by in-depth interviews, participant observation and discussion. Then the data is brought for analysis to respond to the established research questions.

5. Research limits

This research studies the communication and relationships of Isan migrants, especially Isan in-migrants who moved to Ampoe Thung Tako in Chumphon province to work in coffee plantations, which maybe isn't a complete representation of the Isan migrants as a whole. This is a study of the communication strategies of migrants with hosts and the development of those communication strategies specifically. Apart from that, this research studies only the side of the Isan migrants without studying the communication strategies and their development for the side of the local people.

6. Definitions

Migrant: person who is original from the Northeast region of Thailand, who uses the northeastern dialect in daily life and who moved to go work in the coffee plantations in a community in Ampoe Thung Tako, Chumphon province.

In-migrant: migrant who moved to a new area for not less than one year. It is a migrant who has achieved legal rights and property rights including property rights in order to work their profession.

Host: it is the people original place from the South region of Thailand, who live there in Ampoe Thung Tako, Chumphon province and the area nearby where migrants have the chance to communicate in daily life.

Communication: the process by which migrants use both verbal and non-verbal signs to express themselves and make hosts understand them.

Communication strategies: the several methods and techniques that migrants use to try to communicate with hosts and create an understanding. Those methods and techniques can be both verbal and non-verbal.

Relationship: the expression through the process of communication from the migrants to hosts in order to associate well and the reception by migrants of expression in order to have a good understanding with hosts.

Communication development: the process by which migrants bring their experiences in communicating with hosts, for the building of relationships, in order to use them for the establishment of new strategies that will make communication more effective and relationships better.

Verbal communication: is to use language skills; speaking or writing. The Isan in-migrants in the southern used them to communicate with hosts.

Nonverbal communication: is an individual behavior in the society; all behaviors, attributes, and objects of Isan in-migrants other than words that communicate messages and have shared social meaning. This includes any aspect of physical appearance, body movements, gestures, facial expressions, eye movements, touching behaviors, the voice, and how people use time and space to communication.

7. Benefits

The results from the research create an understanding of the communication strategies that Isan migrants use with hosts, that work and don't work and to know what communication development techniques do they have. The information obtained from these can be used to improve language learning methods from people who speak different languages to decrease communication barriers and to avoid using defective communication techniques that don't work.

Apart from this, it also creates an understanding of the characteristics of the relationship between isan migrants and southern local people in the community and how they manage that relationship in order to integrate to the community without

having problems. This understanding can be used to establish a pattern of relationship development with strangers. The harmony, cooperation, and unity among people from different cultures will improve the living conditions and will create a sense of community that will bring peace and reduce problems for the country and the world.



CHAPTER II

LITERATURE REVIEW

In doing the research concerning the study of communication strategies of Isan in-migrants in coffee plantations in Amphoe Thung Tako, Chumphon province the researcher has studied related literatures for setting up the frame of thinking so that the research will be carried out accurately with clear objective. Those related literatures were communication knowledge, intercultural communication concept, communication strategies, communication barriers, development of communication strategies and relationship, and researches relating to the migration and intercultural communication. The frame of thinking was used to point out questions for collecting, analyzing and writing this report. Details are as follows:

1. Meaning of communication

DeVeto (1986: 61) defined communication is the process or act of transmitting a message from a sender to a receiver, through a channel and with the interference of noise; the actual message or messages sent and received. The study of the processes involved in the sending and receiving of messages. And he believed that communication is identifying the other person's signals, learning how they are used, and understanding what they mean.

Gudykunst & Kim, (1992: 6-10) present the nature of communication by assumptions as follows:

Assumption 1: Communication is a symbolic activity.

Assumption 2: Communication is a process involving the encoding and decoding of messages.

Assumption 3: Communication is transactional.

Assumption 4: Communication takes place at varying levels of awareness.

Assumption 5: Communicators make predictions about the outcomes of their communication behavior.

Assumption 6: Intention is not a necessary condition for communication.

Assumption 7: Every communication message has a content dimension and a relationship dimension.

Assumption 8: Communicators impose structure on their interactions.

To summarize, the assumptions outlined above present a relatively clear picture of how they view communication. The above specification of their assumptions is sufficient to demonstrate what they mean by communication. To review, those aspects of their assumptions necessary for delimiting communication are as follows: 1) it is a symbolic activity; 2) it is a process; 3) it involves the encoding and decoding of messages; 4) it is transactional; 5) it takes place at varying levels of conscious awareness; and (6) intention is not necessary for it to take place.

Irwin (1996: 21) said that communication is now thought of as the sharing of meanings.

Morreale, Spitzberg & Barge (2001: 23) defined communication is a pervasive force in our everyday life as we relate and connect to a wide variety of people through face-to-face and mediated channels in a large number of social and work contexts.

It can be assumed that communication is a process of exchanging information happening continuously and all of its elements are interrelated.

2. Type of communication

Type of communication can be categorized based on several criteria such as number of communicators, languages, sight, differences between senders and receivers, and subject matters. This research is concerned with the communication category in 3 types since the researcher want to study individual communication strategy expressing by speaking and acting. It is also the communication between northeastern migrants and southern people with cultural differences. The 3 criteria of communication category have been used in this research that are number of communicators, languages, and differences between senders and receivers, of which details are as follows (Sukhothaimathirath University, 1998: 24-37)

2.1 Number of communicators

This category is based on number of people involved in communication situation. What size the number of communicators are; both senders and receivers. It can be divided into 5 types as follows:

2.1.1 Intrapersonal communication

Intrapersonal communication is a communication of single person who acts as both sender and receiver such as self-dialogue, self-singing, being delirious, and mental planning etc.

2.1.2 Interpersonal communication

Interpersonal communication is a communication of more than 2 persons to a small group communicating among them by face to face or without seeing each other such as telephoning.

2.1.3 Large group communication

Large group communication is a communication of gathering people such as debate and classroom. The sender and receiver have less chance in exchanging their information.

2.1.4 Organizational communication

Organizational communication is a communication among members of organization. It is a communication between supervisors and subordinated, and among employees.

2.1.5 Mass communication

Mass communication is a communication using technology as a communication channel so that communication can be made with a great number of people around the world.

2.2 Languages

It is a communication based on codes or symbols. It can be divided into 2 types that are as follows:

2.2.1 Verbal communication

It means communicator uses language in speaking and/or writing as symbols of communication.

2.2.2 Nonverbal communication.

It means communicator uses other codes or symbols. There are 6 nonverbal codes that are time, space, action, object, physical characteristics, and paralanguage.

2.3 Differences between senders and receivers

Differences between senders and receivers are based on race, culture and country. It can be divided into 3 type that is as follows:

2.3.1 Interracial communication

Interracial communication is a communication of people with different races such as Chinese, Jewish, Thai, Indian etc.

2.3.2 Cross-cultural or intercultural communication

Cross-cultural or intercultural communication is a communication of people with different cultures which can happen though they are living in the same country such as in the north, central, south and northeastern. Besides, it also appears with population of different countries as they have different cultures.

2.3.3 International communication

International communication is a communication of people with different countries, which is quite an official communication more than intercultural communication such as diplomatic communication, international conference etc.

3. Intercultural communication

The meaning of intercultural communication will be clearly defined after how different the intercultural is determined. Details are as follows:

3.1 Cultural differences

Each person has different viewpoint about cultural differences and many studies of concepts of cultural difference developments have been changed. Irwin (1996: 30-52) explained that cultural differences can be considered from differences of values, attitudes and beliefs, different ways of thinking, reasoning, laws and rules, differences in religious beliefs, and differences of languages.

Many studies of both a person and group had been made. The first study of a person and group communication with having rather high differences in cultures was carried out in the period of 1980-1990 such as communication between European

and Asian people etc. After that the study of a person and group communication with close cultural relationship was made such as communication between male and female, communication between members of family with different ages etc. The change of the meaning of intercultural communication is the same as cross-cultural communication. The cultural difference is rather high at the early period and later becomes less and less (Gudykunst, 1999: 239-240) which is the same as this research. The researcher regards cultural difference between northeastern people and rural people as intercultural communication or cross-cultural communication although they are under the same Thai culture. The cultural differences of both groups are Thai subcultures.

3.2 Meaning of intercultural communication

Devito (1986: 162) defined intercultural communication as communication between members of different cultures or subcultures. Also called “cross-cultural communication”.

Ricard (1993: 7) said that intercultural communication, the key to that constructive interaction, will refer to the ability of an individual or a group to achieve understanding through verbal and nonverbal exchange and interaction between cultures.

Irwin (1996: 22-24) explain that focuses upon one particular type of such intercultural communication. It is concerned about communicating across and beyond the social, political, historical and religious cultural boundaries that are associated with nations and with international communication. While this is the appropriate focus for approaching intercultural communication is recognized that can equally well be applied to communication between people representing other of cultural backgrounds. For example, different workplace cultures for managers and for shop floor employees, and different socialization cultures in childhood and adolescence for males and females lead to discussions and analyses of occupational intercultural communication and gender-based intercultural communication.

In the communication literature and in everyday usage the terms ‘cross-cultural communication’ and ‘intercultural communication’ are often used interchangeably. However, the following distinctions may usefully be made:

Cross-cultural communication can only be possible at a macro-level, for instance at summit meetings and other high level takes where diplomats, senior trade

officials or government leaders speak, and attempt to communicate, on behalf of all members of their culture.

Intercultural communication has been defined above as a symbolic, interpretive, transactional, contextual process in which people from different cultures share meanings. Intercultural communication occurs between one or a few members of one culture and one or a few members of another culture. Intercultural communication, participants from unique associations or relationships, interactions tend to be informal and those involved experience a high degree of interdependence. Intercultural communication involves interpersonal communication between people from different sociocultural systems and/or communication between members of different subsystems (e.g. ethnic or racial groups) within the same sociocultural system.

3.3 Intercultural communication theory

Gudykunst & Kim, (1992: 19-23) said that understand communication between people from different cultures. It is necessary to recognize that when people are confronted with cultural differences (and other from of group differences, such as racial, ethnic, or class differences), they tend to view people from the group that is different as strangers.

They use of the term stranger refers to those relationships where there is a relatively high degree of strangeness and a relatively low degree of familiarity. Since our interactions with people from other cultures tend to involve the highest degree of strangeness and the lowest degree of familiarity.

Whenever we communicate with strangers, we make predictions about the outcome of our communication behavior. Of course, we are not always aware of making these predictions. Our awareness of making predictions varies with the degree to which we are aware of alternative outcomes in a particular situation. If we are aware of alternative outcomes, we are more aware of making predictions about the effects of our behavior. When we communicate with strangers, we tend to be more aware of alternative outcomes than when we communicate with someone we know, or someone who is familiar.

Two major factors influence our predictive accuracy using cultural data. First, the more experiences at the cultural level we have, the better our predictive accuracy is. When we are confronting someone from our own culture, the experiences

to which we refer are in our culture. When we are communicating with strangers, on the other hand, our accuracy depends on our experiences with their culture. If we know little or nothing about the strangers' culture, our predictions will be less accurate than if we know a lot about their culture. Second, errors in predictions are made either because we are not aware of the strangers' cultural experiences or because we try to predict the behavior of strangers on the basis of cultural experiences different from the ones they have had—for example, when we make ethnocentric predictions on the basis of our own cultural experiences.

The second level of data used in making predictions is “sociological.” Sociological level predictions are based on strangers' memberships in or aspirations to particular social groups. Knowledge of an individual's membership groups, as well as the reference groups to which he or she aspires, permits numerous predictions about responses to various messages. Membership in social groups may be voluntary, or strangers may be classified as a member of a group because of certain characteristics they possess. Our predictions at the sociological level, for example, include those based on strangers' memberships in political or other social groups, the roles they fill, their gender, or their ethnicity. The major error in making predictions using sociological level data stems from the fact that strangers are members of many groups, and when we communicate with other people it is not always possible to be sure which group's norms and values are influencing their behavior.

The final level of data used in making predictions about the outcomes of our communication behavior is “psychological.” At the psychological level predictions are based on the specific people with whom we are communicating. At this level we are concerned with how these people are different from and similar to other members of their culture and the groups to which they belong. When predictions are based on psychological data.

3.3.1 Communication with strangers model

The model is diagrammed in Figure 1. In constructing the model, Gudykunst & Kim (1992: 31-37) attempted to find a workable compromise between complexity and simplicity. As it stands, the model contains all the major elements, yet is simple enough to be easily interpreted. The elements included in the model are encoding and decoding of messages, and cultural, sociocultural, psychocultural, and

environmental influences on the communication process. Each of these elements consists of several variables; for example, the cultural influences consist of values, norms, and communication rules.

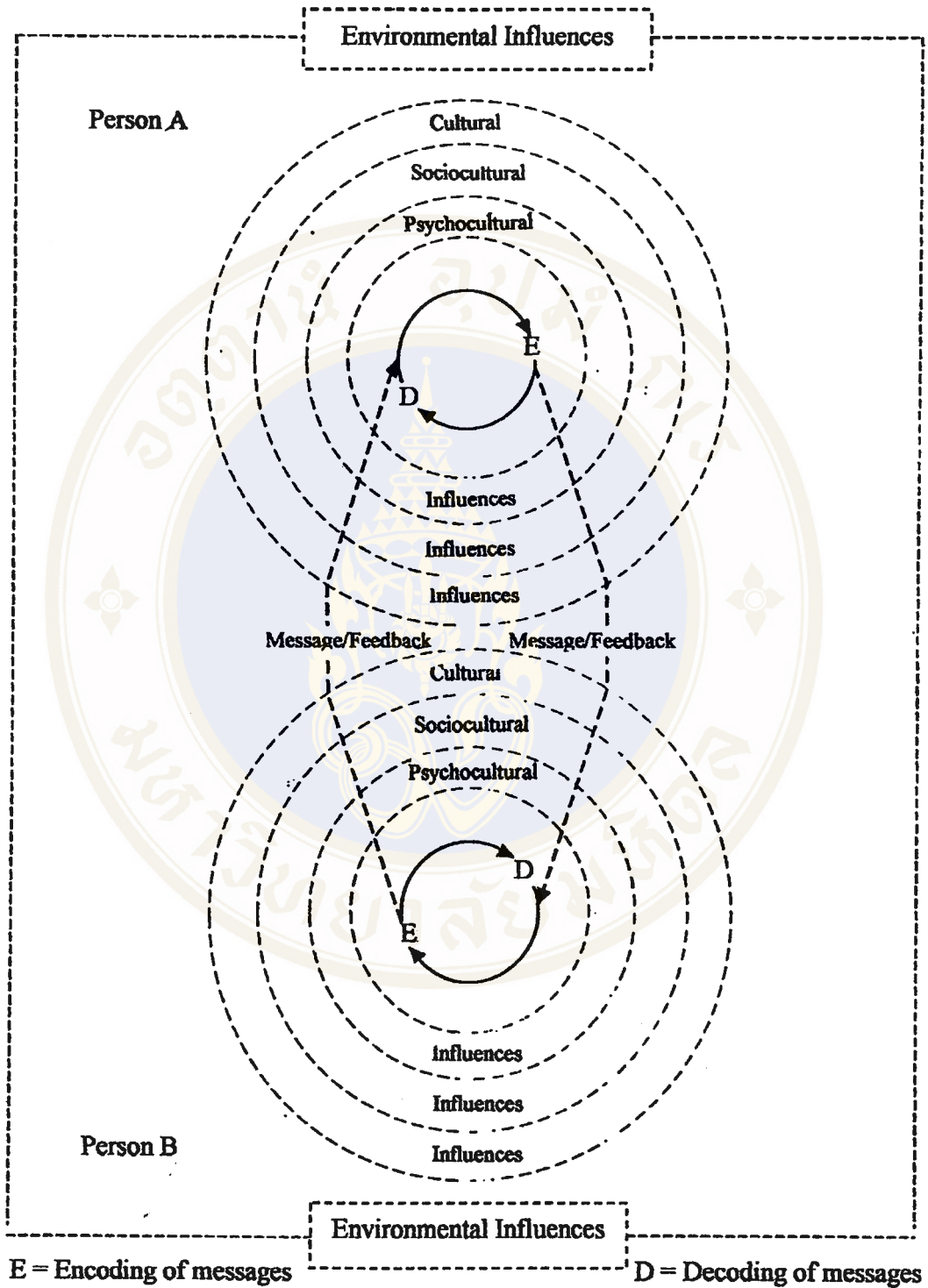
3.3.2 An overview of the model

Given their view of communication, we see encoding and decoding of communication messages to be an interactive process influenced by conceptual filters, which we categorize into cultural, sociocultural, psychocultural, and environmental factors. This is illustrated in Figure 1 by the way the center circle, which contains the interaction between encoding and decoding of messages, is surrounded by three other circles representing cultural, sociocultural, and psychocultural influences. The circles are drawn with dashed lines to indicate that the elements affect, and are affected by, the other elements. The two persons represented in the model are surrounded by a dashed box representing the environmental influences. This box is drawn with a dashed rather than a solid line because the immediate environment in which the communication takes place is not an isolated, or closed, system. Most communication between people takes place in a social environment that includes other people who also are engaging in communication.

The message/feedback between the two communicators is represented by the lines from one person's encoding to the other person's decoding and from the second person's encoding to the first person's decoding. Two message/feedback lines are shown to indicate that anytime we communicate we are simultaneously engaged in encoding and decoding of messages. In other words, communication is not statec; we do not encode a message and do nothing until we receive feedback. Rather, we are processing incoming stimuli (decoding) at the same time as we are encoding messages.

As indicated above, the cultural, sociocultural, and psychocultural influences serve as conceptual filters for our encoding and decoding of messages. By filters we mean mechanisms that delimit the number of alternatives from which we choose when we encode and decode messages. More specifically, the filters limit the predictions we make about how strangers might respond to our communication behavior. The nature of the predictions we make, in turn, influences the way we choose to encode our messages. Further, the filters delimit what stimuli we pay

Figure 1 An organizing model for studying communication with strangers.



Source: William B. Gudykunst & Young Yun Kim, 1992: 33

attention to and how we choose to interpret those stimuli when we decode incoming messages.

3.3.3 Cultural influences

These dimensions affect the values and the norms and rules that influence our communication behavior. Values are shared conceptions of the desired ends of social life and the means to reach these goals. They express a collective view of what is important and unimportant, good and bad. The norms and rules of a culture specify the acceptable and unacceptable behavior in our interactions with others. It is the norms and rules of a culture that allow its members to engage spontaneously in everyday social behavior without continually having to guess what other people are going to do. More formally, we can say norms and rules are sets of expected behaviors for particular situations.

The dimensions of cultural variability (e.g., individualism-collectivism), values, and communication norms and rules that predominate in our culture influence

how we encode messages and decode incoming stimuli when we communicate with strangers.

3.3.4 Sociocultural influences

The sociocultural influences are those involved in the social ordering process. The social ordering develops out of our interactions with others when the patterns of behavior become consistent overtime. Four major sociocultural factors influence our communication with strangers: our membership in social groups, our self-conceptions, our role expectations, and our definition of interpersonal relationships.

We are members of groups either because we are born into them or because we join them. Groups we are born into include, but are not limited to, racial and ethnic groups, families, age groups, and gender groups. Groups we join include service groups, occupational groups, religious groups, and ideological groups, to name only a few. The various groups of which we are members enforce sets of expected behaviors (norms and rules) and have shared values and, therefore, have an impact on how we communicate with strangers.

Our membership in social groups influences the way we see ourselves. Our self-concepts are composed of at least two components: social and personal identity. Our social identities are derived from our membership in our social groups. Our personal identities are based on our unique individual experiences. The degree to which we identify with our groups and feel comfortable about ourselves as individuals influences our communication with strangers.

3.3.5 Psychocultural influences

The variables included under the psychocultural influences are those involved in the personal ordering process. Personal ordering, you will recall, is the process giving tability to psychological processes. The variables influencing our communication with strangers include our stereotypes of and attitudes toward (e.g., ethnocentrism and prejudice) strangers' groups. Our stereotypes and attitudes create expectations of how strangers will behave. Our stereotypes and attitudes create epectations of how strangers will behave. Out expectations, in turn, influence the way in which we interpret incoming stimuli and the predictions we make about strangers' behavior. Being highly ethnocentric, for example, leads us to interpret strangers' behavior from our own cultural frame of reference and to expect strangers to behave the same way we do. This in variably leads to misinterpretations of the strangers' messages, as well as inaccurate predictions about their future behavior.

The influence of our expectations on our interpretation of strangers' behavior is mediated through the uncertainty and anxiety we are experiencing. If we are highly uncertain and/or anxious, we cannot accurately interpret strangers' behavior. Tio communicate effectively, our anxiety needs to be sufficiently low so that we can make accurate predictions of strangers' behavior.

3.3.6 Environmental influences

The environment in which we communicate influences our encoding and decoding of messages. The geographical location, climate, and architectural setting, as well as our perceptions of the environment, influence how we interpret incoming stimuli and the predictions we make about strangers' behavior. Since strangers may have different perceptions of and orientations toward the environment, they may interpret behavior differently in the same setting.

4. Communication strategies

Communication strategies among people of having different cultures are expressions of communication abilities existing in a person to select the way to communicate by using verbal and nonverbal codes or symbols. These applied communication strategies are attempts in communicating with different culture people enabling them to understand and have relationship with each other. In this research the researcher has studied concepts of Elaine Taron's verbal communication strategies and Alan Page Fiske's nonverbal communication strategies of people behavior of which details are as follows: -

4.1 Verbal communication strategies

Taron (1980: 65) said communication strategies were social strategies that were attempts of two parties in mutually getting understanding the unclear information. Taron proposed 3 verbal communication strategies as follows: -

4.1.1 Own language

It is a strategy that a person uses own language in communicating with people using different languages. Other people can understand by noticing the action. If the sender has some knowledge of different language, the code switching is used.

4.1.2 Other language

It is a strategy that the sender uses the same language as the others that may not be perfect mixing with the own language.

4.1.3 Avoidance or central language

The avoidance is to appeal for assistance or assign other persons to communicate by using central language.

4.2 Nonverbal Communication

Fiske (1991: 141-155) isolated four elementary structures that people use to guide their action and to make sense of and respond to the social action of other people. Fiske calls the four structures that guide the human cognitive process authority ranking, communal sharing, equality matching and market pricing. According to Fiske, the four structures of social interaction are similar to the social scripts that people use to guide their behavior.

Fiske maintains that because the four structures cut across all social domains, the models must be generated from something that gives the same order to all social process. That something, according to Fiske, is the human mind. The four structures are shared psychological models that people use to coordinate their actions with others.

What is unique about the four relational structures is that they go beyond the realm of traditional consistency and balance theories to incorporate the complex network of relationships beyond the dyadic level. The models organize the contingent links among social relationships. The basis of this perspective is that relationships are intricate networks governed by the four models, so that the action of any person in a social relationship has potential ramifications for all the relationships linked to the primary relationship.

A second feature of Fiske's theory is that, unlike other Western-based relational theories that exclude culture as a factor, the theory incorporates culture as a key dimension in determining the expression of the four elementary models. The rules of any given culture will determine how the models are played out. The basic structure of each model remains the same. What varies is that the cultural rules determine the domains in which they operate and that assign persons to positions in each kind of relationship.

The third distinguishing feature of Fiske's typology is that he incorporates economic, ethnographic, psychological, sociological, and anthropological evidence, as well as classical social theory, in support of his theory.

4.2.1 Communal sharing

The first describes is that of communal sharing. Relationships in communal sharing are characterized by people who perceive themselves in terms of the group to which they belong. Group membership is important and so are the boundaries that differentiate insiders from outsiders. People have a sense of belonging, and they identify with the collectivity of the group. The model is characterized by sharing according to group membership regardless of individual contributions. Fiske explains how communal sharing shapes groups: people may constitute a group because they have a sense of common substance (flesh and blood), a feeling of being the same

kind, of belonging whether to a family, town, college, club, team, gang, ethnic group, or nation.

In other words, individuals in interpersonal relationships that are organized based on communal sharing see themselves in terms of “we” instead of “I”.

4.2.2 Authority ranking

The authority ranking model involves hierarchy, in contrast to communal sharing, which is guided by group membership. In authority ranking, people perceive each other as different in terms of status. High-ranking people control more resources (power, money, time) than lower-ranking people and have more choices. Typically, subordinates accept their role as a subordinate as their proper place in life. Followers are loyal and obedient, and leaders provide them with protection and help.

The power that superiors hold in authority ranking is not a domination by force or by threat of punishment; it is perceived by subordinates as a legitimate power that comes from the superior position of the other. The manner in which control is exercised varies according to culture. Language use is one way that indicates what type of authority may be operating in the Authority Ranking structure.

4.2.3 Equality matching

Equality matching is a model of social relations in which people are separate, but equal. This relationship is characterized by a desire for balance. Equality matching is set apart from communal sharing because members assume that benefits are given with the expectation of receiving a benefit in return. The receipt of a benefit incurs a debt or obligation to return a comparable benefit. Equality matching may be manifested in turn taking, reciprocity of same or like items, eye-for-an-eye revenge, or equal distribution. It may also take the form of equal reciprocity in which the actual items exchanged may be different but the categories are perceived as the same or very similar. It is irrelevant who gets or gives which portion as long as everything comes out even.

4.2.4 Market pricing

Unlike equality matching, the market pricing model entails exchange of unlike items or services that are traded in proportion to the market value or to the contribution made. This structure is based on a market system in which people evaluate commodities in ratio terms, which includes a cost-benefit analysis. In market

pricing, therefore, relationships are entered into as a contract. As Fiske explains, relationships are characterized by the idea that civil society in general and the state in particular is the product of a voluntary contract between autonomous individuals who bind themselves to a circumscribed compact to further their individual self-interest.

5. Barriers to intercultural communication

Jandt (1998: 39-74) said that intercultural communication barrier concept; when there is communication with people from a different culture, one should always bare in mind that culture and communication are closely related. The way people think and how they communicate is influenced by culture. The communication barriers suggested by Jandt are therefore focused on cultural factors such as anxiety, assuming similarities instead of differences, ethnocentrism, stereotypes, prejudice, racism, language and non-verbal signals. They can be described in detail as follows:

5.1 Anxiety

When you are anxious because of not knowing what you are expected to do, it is only nature to focus on that feeling and not be totally present in the communication transaction.

For example, you may have experienced anxiety on you very first day on a new college campus or in a new job. You may be so conscious of being new and out of place and focus so much of your attention on that feeling that you make common mistakes and appear awkward to others.

5.2 Assuming similarity instead of difference

When you assume similarity between culture you can be caught unaware of important difference . When you have no information about a new culture, it might make sense to assume there no difference, to behave as you would in your home culture. But each culture is difference and unique to some degree.

For example, has shown how culture differ as to whom it is appropriate to display emotion. If you assume that display of emotion is similar to your culture, you might see people in some circumstances as displaying emotions inappropriately.

5.3 Ethnocentrism

Ethnocentrism is negatively judging aspect of another culture by the standards of one's own culture. To be ethnocentric is to believe in the superiority of

one's own culture. Every thing in a culture is consistent to that culture and makes sense if you understood that culture.

A less extreme form of ethnocentrism can be labeled cultural nearsightedness, or taking one's own culture for granted and neglecting other culture.

Extreme ethnocentrism leads to a rejection of the richness and knowledge of other culture. It impedes communication and blocks the exchange of ideas and skill among people. Because it excludes other point of view, an ethnocentric orientation is restrictive and limiting.

5.4 Stereotypes

Stereotypes are harmful because they impede communication in at least three ways. They cause us to assume that a widely held belief is true when it may not be. For example, that the prevalent stereotype of Armenians as dishonest was proved false when a credit-reporting association gave them credit ratings as good as those given others

5.5 Prejudice

Prejudice refers to the irrational dislike, suspicion, or hatred of a particular group, race, religion, or sexual orientation. Persons within the group are viewed not in terms of their individual merit but according to the superficial characteristics that make them part of the group.

Psychologists have identified the highly prejudiced individual as an authoritarian personality, who tends to overgeneralize and thinks in bipolar terms; such persons are highly conventionalize and thinks in bipolar terms; such persons are highly conventional, moralistic, and uncritical of higher authority. Prejudiced people are unlikely to change their attitudes even when presented with new and conflicting information. Like stereotyping, anyone can be prejudiced and anyone can experience prejudice. Prejudice exists in cultures around the world.

5.6 Racism

It seems that people from various cultures differ from one another, but how did differences become the basis of prejudice? Racism is any policy, practice, belief, or attitude that attributes characteristics or status to individuals based upon their race. Racism involves not only prejudice but the exercise of power over individuals based

on their race. Racism can be either conscious or unconscious, intentional or unintentional.

5.7 Language

Translation a word or a sentiment from difference language must be difference meaning. Communication in other language can lead to many problems because of difference translation. Especially people in other culture.

5.8 Wrong translation of nonverbal

Nonverbal Communication can be narrowly used to refer to intentional use as in using a nonspoken symbol to communicate a specific message. From this perspective, nonverbal communication refers to a source's actions and attributes that are not purely verbal. For example, communication scholars define nonverbal communication as those actions and attributes of humans that have socially shared meaning, are intentionally sent or interpreted as intentional, are consciously sent or consciously received, and have the potential for feedback from the receiver.

The term can be more broadly defined to refer to elements of the environment that communicate by virtue of people's use of them. The color of the room in which you are interviewed for a job may in some way affect your performance and how you are perceived. Thus, from this perspective, room color may legitimately be labeled a nonverbal element of communication.

Nonverbal communication may be more suitable for some types of messages than others. Nonverbal symbols can communicate utilitarian messages as well as social messages.

6. Communication strategies and relation development

Communication strategies are selected and developed in order to increase skills and communication efficiency including interpersonal relationship. Virginia B. Ricard's concept of different cultural communication development was called as developing intercultural communication skills while William B. Fudyknust and Young Yun Kim called it as the development of interpersonal relationships with strangers. Both concepts regard their importance differently to verbal and nonverbal communication strategies development of which details are as follows:

6.1 The Development of Intercultural Communication Skills

Ricard (1993: 27-31) divided the developing intercultural communication skills into six skills as follows:

6.1.1 Valuing

Values have been defined as beliefs, perceptions, and practices of worth to the individual. Values have also been described earlier as the “door” to our human development because they are visible across cultures among all of the world’s people and they relate to almost every area of our daily living. Values are reflected in personal preference and influence the attitudes that develop. They are, therefore, diverse, although frequently shared by members of a particular culture or group. Important areas of consideration include family, religion, health, status relationships, and the use of time.

The impact of values and attitudes on the family was briefly addressed earlier in this chapter and highlighted the importance of viewing family roles and the assumption of authority or related practices. In most cultures, the family is considered the basic unit of society, and family structures are designed to support the particular needs of the group or culture. Values, roles and practices may vary, but most families maintain and pass on certain values, practices, traditions, and customs. The impact on families is greatest when factors like war, divorce, or catastrophic illness intervene or death separates is felt when restrictions are placed on one or more members of the family without regard for their needs or when adherence to particular behavioral codes or practices inhibits their human development.

The impact of cultural preferences and values may be seen in the religious practices of a culture, These practices vary across cultures and may be related to the majority of customs observed within some cultures or to only a few of the customs in others; religious practices may even control customs in some. Major religions include Christianity, Judaism, Islam, Hinduism, Bana’I, Buddhism, Taoism, Shinto, Sikhism, Jainism, Confucianism, and Zoroastrianism and the many tribal religions of the world.

Although the majority of religions include music (usually group singing and instrumental), some do not. Participation may be individual, in small or

large groups, formal or informal in structure, and focused on meditation and prayer or on study sessions.

The impact of preferences on health practices within cultures varies widely, from customs and practices focused on personal health to the treatment of illness or disease and concern for public areas. In most cultures the prevention of disease is a major concern. Practices and products, sanitation, and the care of self and others represent general concerns, as well.

The impact of values and preferences on the stratification of relationships within a particular group of culture varies widely but is felt in all cultures. Power and privilege or praise are visible marks of status and these manifestations may range from the awarding of an extra cow to personal selection as leader of a country. The conferring of status through a ritual focused on internal change may or may not be witnessed by others but may be found in the religious practices of most cultures.

The impact of values and preferences on the use of time within cultures may frequently pass unnoticed or unfelt, but it is worthy of consideration. The use of time, as with the other areas of impact (i.e., family, religion, health, and status relationships) varies across and within groups and cultures. As with the variations in the other categories, variations in the use of time may affect intercultural interaction and relationships.

6.1.2 Observing

The art of observing with particular emphasis on observation of the immediate environment. Patterns of observation are included with emphasis on similarities and differences across cultures. Other areas of consideration include sites, people and objects, textures, movements, positions, and relationships.

The ability to see total “pictures” and the relationship of parts of pictures to the whole may be one of the most commonly underdeveloped skills of learners. Because successful intercultural interaction is an ongoing learning process, the lack of this skill may inhibit the process. The world can be viewed as a “whole,” with countries, cultures, and people seen as “parts.” Countries can be viewed as wholes with people and cultures viewed as parts and a particular local area or its people or sites or customs might be seen as wholes with component parts. The problem is not

that this imaging is so difficult. The problem is that seeing wholes and parts is an ability taken for granted and overlooked in most approaches to skill development.

The ability to see both wholes and parts may be overlooked because daily practice is necessary if it is to be used to achieve more successful intercultural communication. In a rapidly changing world of busy people going about their daily business in a frenzy of activity, time is a deterrent. However, for some of us, taking time to observe and seeing wholes and parts may be the first step toward achieving success in intercultural relations.

6.1.3 Listening

Listening to the conversation of people was one of the ways suggested for building understanding. Developing the habit of listening may be difficult for people who are part of highly verbal cultures and who value verbal exchange in interaction, as well as for persons whose preferred learning style is verbal exchange. Listening may also be difficult for individuals who value brief or rapid verbal exchanges during interaction. When the levels of aural tolerance have been reached for these people, they may become uncomfortable with language as a preferred method of communication. They may prefer to do things quickly; they may prefer only brief periods of listening. In addition, while other people usually want to talk, patterns vary, and this variety may signal the need for flexibility on the part of the listener if effective interaction is to be achieved. Thus, to develop effective intercultural communication, you must be aware of your own listening style and you must be alert to the culturally influenced listening styles of others.

The ability to listen actively is especially important in intercultural settings because information must be clearly transmitted and received if understanding is to occur, even when an understanding of the language is not a barrier to communication.

6.1.4 Thinking

Thinking is a complex process and our special need is to discover how thinking as a process is related to cultural similarities and differences and how this relationship influences intercultural interaction.

During your skill development and the completion of activities in this book, you will use all of the thinking patterns briefly described below and you will

probably find one or more of the approaches related to your own cognitive style, the way you think best. Because thought cannot be separated from learning or its related approaches, or from the learner's particular needs and preferences, this chapter will address basic theoretical concepts underlying each of these areas. The ultimate goal of this chapter will be to help you understand the relationship of these concepts to thinking, your own skill development, and intercultural interaction. Information discussed in this chapter will be of special significance to individuals who serve as teachers, trainers, or facilitators for adults learning in an intercultural environment.

6.1.5 Speaking

Frequency and duration, these patterns vary among individuals and cultures and, in addition to individual styles and preferences, are readily observed.

How often a person speaks (frequency) and how long a person continues to speak (duration) may be influenced by many factors. During the development of your intercultural communication skills, you will need to be aware of these particular factors in order to interact effectively and to understand the behavior of others. It is important to know not only what is occurring but why.

Another observable that can be easily discovered is the relationship between formal and informal uses of language in the environment around us. Most cultures reserve particular kinds of communication patterns for their own use in private, at home settings and other patterns for use in public. The ease with which people exchange information and interact among family members and close friends is recognized by most of us, and the fact that behavior may change with others outside the familiar network is recognized widely.

Verbal interaction with the public may differ from that observed in private settings in a variety of areas: work and activity related experiences, or learning and professional areas, for example. Each of these areas, and others related to daily interaction, may have a "language" of its own. Words that pertain to a particular field, for example, may be known and understood by few people outside of the field or profession. Most professions create a language related to the profession that distinguishes the profession from others. Just as the private language of an individual or group is reserved for special use of the individual or group, the public language is reserved for the group, as well.

Culturally significant similarities and differences in speech and conversational patterns may be observed when two persons engage in conversation. These patterns may be observed when two persons engage in conversation. These patterns may be particularly apparent in exchanges between youth and adults, persons with different status designations, older and younger persons, or persons of different sexes.

Conversational patterns between youth and adults may be seen to vary from flexible and open to highly structured exchanges. Youth, for example, may exhibit formal courtesies in the presence of adults that would not be exhibited with other young people within the culture. Handshakes, curtsies, or other forms of respect may be signaled by the removal of a hat or other symbolic gestures of respect. Special salutations or farewells may be regularly observed as part of the daily practices within the culture.

In particular cultures, verbal exchanges between youth and adults may be frequent and informal with little or no distinction or difference in terms of the language expressed. In other cultures, observable differences are evident in the cultural patterns of exchanges between youth and adults and between youth and youth.

When listening skills are highly developed it is often possible to discover the values of a people through close attention to their language and the related language patterns. The observation of small group verbal interaction is especially helpful in the identification of particular patterns or values because more people can become verbally involved in the exchanges of a small group. The larger the group, the fewer the chances of individual contributions to the total group. In the larger group each individual's contribution usually becomes centered on exchanges with another individual or a few individuals within the total group. For this reason, adult educators emphasize small group discussion and interaction in the learning setting and this approach is preferred by most adults. More people have an opportunity to speak.

6.1.6 Gesturing

Of the six skill areas present, observation, speaking, and gesturing represent the areas that are most visible to others. We can value, listen, and think within ourselves but our eyes, speech, and body movements are recognized by others. These are the areas of ourselves open to others that illustrate our values and attitudes,

that present a “picture” to others through our performance. Gestures speak without words.

The nonverbal aspects of our living environments—the objects, sites, activities, and events present in our environment that reveal the values, not only of ourselves but of our culture. These nonverbal observables serve as resources for our skill development practice and represent the expressions of a people. In this chapter, we will look for the actions of people that speak without words so that the question of relationships will be complete and so that the question of relationships will be complete and so that you will be able to identify additional components for your framework for action. The relationship of people to gestures is close and revealing and is an area worthy of our attention; this is an observable trait within our own and other cultures.

Although all people “speak without words,” the language of the nonverbal is not the same as the verbal. That is, verbal language can be observed with defined, linear structures but nonverbal expression is more laterally oriented. Actions are personal and expressions and gestures are personal. The feelings that direct our expressions and gestures are, in turn, reflections of our values and are, as such, as individual as we are.

There are commonalities related to any study of gestures and expressions. We all have faces and bodies; we all register expressions and we all gesture. We know too that all people register happiness, sadness, or anger, or that they scowl or cry or smile. These expressions, however, may vary among the people of the world. How often have you misinterpreted an expression? Perhaps you have known people who appear sad, even when they are glad, or appear happy even when they are angry. Meanings based on our judgments can be ever so wrong where nonverbal observables are conclusions based on own cultures.

It is our meanings that differ. (That dual image again!) The language of nonverbal observables is as diverse as the cultures responsible for these meanings. For practical purposes, we should begin with a caution: Draw meanings from the culture regarding nonverbal expressions and gestures rather than from your cultural background or ours. There is a reason. Your expressions and gestures and ours are just as diverse as theirs. We only share common meanings within our own cultures. This

means we'll have to discover the meanings through the people. It also means that, depending on our roles and degrees of interaction, we may not discover some of the meanings or expressions and gestures.

6.2 The development of interpersonal relationships with strangers

Gudykunst & Kim, (1992: 190-204) said that how communication influences the development of interpersonal relationships with strangers, we must keep in mind that there are both similarities and differences in communication across cultures. In this section we examine our tendency to both approach and avoid interacting with strangers, how our expectations influence the relationships we form, how we reduce uncertainty and anxiety in communicating with strangers, as well as the role of selfdisclosure and similarity in relationship development. We conclude by presenting a summary of the relationship development process. To both approach and avoid interacting with strangers there are 5 methods. They are:

6.2.1 Approach-avoidance motivations

They are suggests that certain basic needs motivate us to interact with others. Needs are "fundamental states of being in humans which, if unsatisfied, generate feelings of deprivation" The needs that serve as motivating factors are:

6.2.1.1 Our need for a sense of security as a human being,

6.2.1.2 Our need for a sense of trust (this need involves issues of predictability; "I trust you will behave as I think you will");

6.2.1.3 Our need for a sense of group inclusion;

6.2.1.4 Our need to avoid diffuse anxiety;

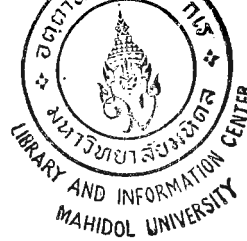
6.2.1.5 Our need for a sense of a common shared world;

6.2.1.6 Our need for symbolic or material gratification; and

6.2.1.7 Our need to sustain our self-conception.

These needs vary in the degree to which we are conscious of them. We are the least conscious of the first three, moderately conscious of the fourth, and the most conscious of the last three.

Each of the needs. Separately and in combination, influences how we want to present ourselves to others, the intentions we form, and the habits or scripts we follow. The needs also influence each other. Anxiety, for example, can result from



not meeting our needs for group inclusion, trust, security, and/or sustaining our self-concept.

6.2.2 Expectations

Since proximity is one of the major factors involved in interpersonal attraction, strangers may be attracted to us simply because we are nearer to them than members of their own culture. In interacting with us, strangers may have nothing to lose. The costs of pursuing a dissimilar relation are negligible relative to the rewards (for strangers). We may, however, have "something to lose" when interacting with strangers since the rewards may be negligible and the costs high. Specifically, if we interact with strangers, we may be looked down on by members of our culture. Regardless of any actual or potential sanctions, however, some of us inevitably are attracted to strangers and interact with them. Our degree of attraction depends, at least in part, on our expectations.

Expectations involve our anticipations and predictions about how others will communicate with us. Our expectations are derived from social norms, communication rules, and others' personal characteristics of which we are aware. Expectations also emerge from our intergroup attitudes and the stereotypes we hold. Intergroup attitudes and stereotypes are given more weight when we are communicating with people who are different and/or unknown than when we communicate with people who are similar and/or known.

6.2.3 Uncertainty and anxiety reduction

Once a decision is made to interact with strangers, the major concerns during the initial stages of interaction are the reduction of uncertainty and anxiety. Reducing uncertainty is necessary if we are to arrive at a basis for predicting strangers' responses to our communication behavior and accurately interpret strangers' behavior. Reducing anxiety is necessary to decrease our tendency to avoid interacting with strangers.

The reduction of uncertainty and anxiety and the development of personal relationships with strangers, however, require more than knowledge of linguistic codes. Knowledge of culturally appropriate rules for conducting the process of acquaintance formation is also necessary. Strangers, in all likelihood, have learned different rules for the process of acquaintance formation than we have. Lack of

knowledge of the other person's culture inhibits the development of interpersonal relationships. For example, argued that "knowledge about another person's culture—its language, dominant values, beliefs. And prevailing ideology—often permits predictions of the person's probable response to cultural information provides the only grounds for communicative predictions".

6.2.4 Similarity

Another area where our initial interactions with strangers may differ from those with people who are familiar is the area of similarity. The ease with which initial interactions take place depends, at least in part, on the degree of similarity (including cultural, racial, sexual, and attitudinal similarity) between the two participants. Traditionally, the degree of similarity between participants is examined in terms of the degree of perceived similarity, the degree to which people think they are similar to others.

If appears reasonable to argue that our initial interactions with strangers will move forward the development of more intimate relationships if we perceive some minimum level of similarity between ourselves and the strangers and are able to reduce some of the uncertainty present in our initial interactions. On the other hand, if we do not perceive sufficient similarity, the relationship probably will take a trajectory leading to a relationship that does not change in level of intimacy overtime; for example, we may remain acquaintances for the entire length of time we know each other.

6.2.5 Self-disclosure and social penetration

One of the major factors that contributes to the development of personal relationships with strangers is self-disclosure. Built on earlier models of personality developed by Lewin (1948) and Rokeach (1960), Altman and Taylor's (1973) social penetration theory gives central importance to the concept of self-disclosure. Altman and Taylor argue that interpersonal exchange gradually progresses from superficial, nonintimate areas to central, intimate areas of personalities of the partners in a relationship. Also, this process is hypothesized to involve increased amounts of interpersonal exchange (breadth of penetration), as well as increasingly intimate levels of exchange (depth of penetration).

The 5 methods show that non-verbal is important. The 4 ways are Approach; Avoidance, Expectations, Similarity and Self-disclosure and Social penetration are for non-verbal communication but Uncertainty and Anxiety reduction is verbal communication. Non-verbal communications are cultural learning and effect to people in difference culture. Instead of Ricard' ways that for verbal communication and individual learning. In this research researcher objectives are to study communication behaviors between inter-cultural communication that people us to have relationship with people in difference culture so that researcher use William B. Gudykunst and Young Yun Kim to explain the relationship and use Ricard opinion explain to be complete.

7. Relevant researches

The researcher studies relevant researches by focusing on the behavior of migrants concerning the migration and migrants' adjustments in new society including the researches concerning communication of interpersonal with different cultures in order to understand the communication behavior of Thai society. The concept of the study of migration in the past can be categorized into 3 types that are (Santhad Soemsri, 1996: 177-184)

Type 1. Migrants' personal details such as age, sex, marital status, personal status e.g. education, income, career etc.

Type 2. Migration reasons and affects – it is to study what was the reason that caused them to leave their hometown and why such place was chosen. Besides, the affects on the old home and new home were also studied. This was because migration caused changes to both places especially the population structure and dispersion.

Type 3. Town growth affect – it particularly appeared to be towns in the developing country as there is some difference between the rural area and town.

In this research the researcher emphasizes to study changes caused by migration that made migrants to find strategies to communicate with people in new society. Therefore, the following researches concerning the migration and communication strategies of people with different cultures are importantly studied: -

Panee Samchareon (1984: 4) studied the adjustment of female migrants in Bangkok and found that they were still not be able to adjust themselves with new

culture because the majority had moved into Bangkok less than 2 years. The adjustment in the period of assimilation and integration were not found at all.

Usanee Puengpan (1986: 95-99) studied factors affecting the migrants' adjustments in Bangkok concerning careers, property holdings, and rights in house and land. It found in view of career, the former migrants were not able to adjust themselves better than the latter ones did. But the majority of migrants from town could adjust their careers better than migrants from the rural area. Regarding property holdings, the former migrants could adjust better than the latter ones including the migrants from town could do better than ones from the rural area. Regarding rights in house and land, the former migrants could do better than the latter ones can but the ones from town did not always adjust better than the ones from the rural area.

Chorladda Rojdumrongrit (1900: 114) studied the comparison of employees' adjustments in new industrial territory; Rayong province and found incomes of migrants affected the economic adjustment in fixing migrants' incomes and expenses including their debts. The migrated employees with high incomes could adjust better than the ones with low incomes.

Jaru Rojanadham (1994: 81-88) studied the adjustment of rural migrants moved in town in Bangbon community, Bangkhuntien, Bangkok and found regarding the economy they had self-sufficient status. In view of society, they could only be in acquaintance with relatives and friends. External relationships with other communities including coordination in community management were not good enough. On the account of problems and obstacles in adjustment it was found that they had problems of economic adjustment concerning working system, colleagues, old debts. Regarding social problems, they were sex relation, safety, and government services.

Tikumphon Trakulkittipaisan (1996: 167-169) studied the cultural adjustment of workers with their families in river transportation business; warehouse transportation; in Bangkok. It was a comparison study between workers with families migrated from central area and those from northeastern area. It found those migrants with families moved from different places and cultures have different cultural adjustments. The ones from central area had integration adjustment with new society while those from northeastern area tend to generate their own traditional society (isan society) in the new society. Besides, it found those with longer settlement in Bangkok

will have affects to loose their rural traditional cultural characteristic especially those from central area. In assumption, workers from central area could adjust themselves better than those from northeastern area.

Yuvadee Khumplen's study (1998: 161-163) of affects to female migrated employee's social role adjustment reported the factors influenced social role adjustments were as follows. Age; the older could adjust better than the younger. Education, the one with high education could adjust better than the one with low education. Income; the one with high income could adjust better than the one with low income. Living period; the one with longer living could adjust better than the latter one. Social support; the one with more social support could adjust better than one with less social support.

Daranee Tawilpipatkul (1998: 60-64) studied the association characters of rural migrants in Bangkok. It studied with which groups they associated and what they learned from them. The group characters were categorized in accordance with Howton's concept. The group characters of category 1 and 2 were informal such as friends and relatives. The category 3 was neutral and category 4 and 5 were formal and organizational. The research result found the group of relatives was important to living in city at the first period as it helped in providing accommodation but the way of living in city migrants learned it by themselves. In associating with groups of category 3 to 5 migrants took more than 10 years. Such period helped them succeed and gain more knowledge.

Apichart Chamrathirong and colleagues (Chamrathirong, A., et al., 1979: 1-23, 70-86) studied about the adjustment, assimilation and homogeneity of migrants in Bangkok by using the city living pattern as a principle in considering how person adjusted oneself. It found the migration and adjustments will easily happen if they get supports from the existing migrants such as relatives and friends. Besides, it also studied the utilization of infrastructure, the relation with rural people including factors of population related to the adjustment.

Yongyuan (2001: 115-126) studied the character or pattern of migrants' adjustment in Thailand based on the 3 stages of adjustment process that were adjustment, assimilation and integration including a study of factors affecting these 3 stages of adjustment process. The research result found migrants had job problems at

the stage of adjustment. The married migrants had income problems. The most important problem of migrants without relatives was accommodation. At the stage of assimilation, old migrants who lived in suburb and did agricultural works would satisfy with the new social status more than other groups. At the stage of integration, the married migrants satisfied with the new social status more than other groups.

Thongprayoon (1989: 92-98) studied about the ability of cultural communication and adjustment of temporarily migrated American people in Thailand and found the communication ability was an important factor in generating relationship with local people. The fluency of rural language was an indicator of the adjustment ability. Besides, the traditional performance adaptation also influenced the communication, adjustment and interpersonal relationship development.

Chalongrat Yingpaibool (1995: 78-90) studied about the information seeking for adjustment of foreign teachers of Sasin Business Administration Institution and found the information sources were from human media and mass media such as English newspaper. The first priority in seeking information was human media. The information sources could be both single channel and multi-channel depended on the situation, opportunity and information type including seeking degree. The message type includes the necessities of life, job, entertainment and specific information.

Suwannee Techavirajchon (1998: 89-90) studied the communication behavior, job satisfaction and working adjustment of Japanese people in Thailand. It found the communication behavior was positively related to working adjustment. It was the best indicator to explain how working adjustment of Japanese people in Thailand was.

Boontawong Charernpalitpol (2001: 113) studied the adjustment of economy, society and culture of the Mong tribes working in the government development project at Amphoe Pobpra, Tak province. It found the factor of internal community affected changes of economy, politic, society and culture was ecology such as location, natural resource, geographical status, land, water resource and weather condition. The factor of race such as learning and developing behaviors including wishing to raise the life quality, no custom prohibition in exchanging things with other communities or societies that led to changes in economy, politic, society and culture. The factor of race such as learning and developing behaviors including wishing to raise the life quality, no custom prohibition in exchanging things with other communities or

societies that led to changes in economy, politic, society and culture. The factor of characteristic such as preparing to get higher education, training so that they could communicate with rural people and have vision to accept new status faster than before.

8. Conceptual framework

The personal communication has some difference in culture. There are 3 factors influencing the personal communication strategies that are environment, social status and culture. These factors affect an expression of the personal communication behavior and each person will express the communication ability by choosing an effective communication strategies. In this research the researcher used language category as a research criteria. The communication strategies was divided into 2 types that were verbal and nonverbal. The researcher also studied how the migrants selected to use the communication strategies of each type and whether they used it to develop the relationship with rural people and how it was developed. If not, what was the reason why there was no development. The knowledge from relevant literature review has been brought as a guideline in doing this research.

Elaine Taron's verbal communication strategies and Alan Page Fiske's social behavior theory were used as guidelines in this research. Both types are in line with William B. Gudykunst and Young Yun Kim's concept of communication development leading to interpersonal relationship of people with different cultures and why the communication development of migrants does not succeed and what the problems are based on the concept of Fred E. Jandt. Details of the research based on the said theories are reported as follows:

8.1 Verbal communication strategies and development

Elaine Taron's concept of verbal communication strategies was relatively in line with the relationship development of William B. Gudykunst and Young Yun Kim. That was a person who used verbal communication would try to develop the communication strategies by reducing the unclearness as much as possible or having without it so that the communication is made effectively. Migrants' verbal communication strategy and development comprised of the followings:

8.1.1 Verbal communication strategies

Verbal communication strategies is to use language skills; speaking or writing. The Isan in-migrants in the south used them to communicate with hosts. There were 3 languages that were southern dialect, northeastern dialect, and central dialect.

8.1.2 Development: Uncertainty and anxiety reduction

The said 3 verbal communication strategies can be developed to be more effective, the communicator must develop it by using various techniques to reduce the uncertainty of the message arisen from using different languages. Such techniques will lead to a better relationship.

8.2 Nonverbal communication strategies and development

Nonverbal communication strategies is an individual behavior in the society based on Alan Page Fiske's 4 social behaviors that related to William B. Gudykunst and Young's 4 communication development strategies apart from the uncertainty reduction strategies. People using nonverbal communication strategies will have their own communication strategies and developments of the following 4 types:

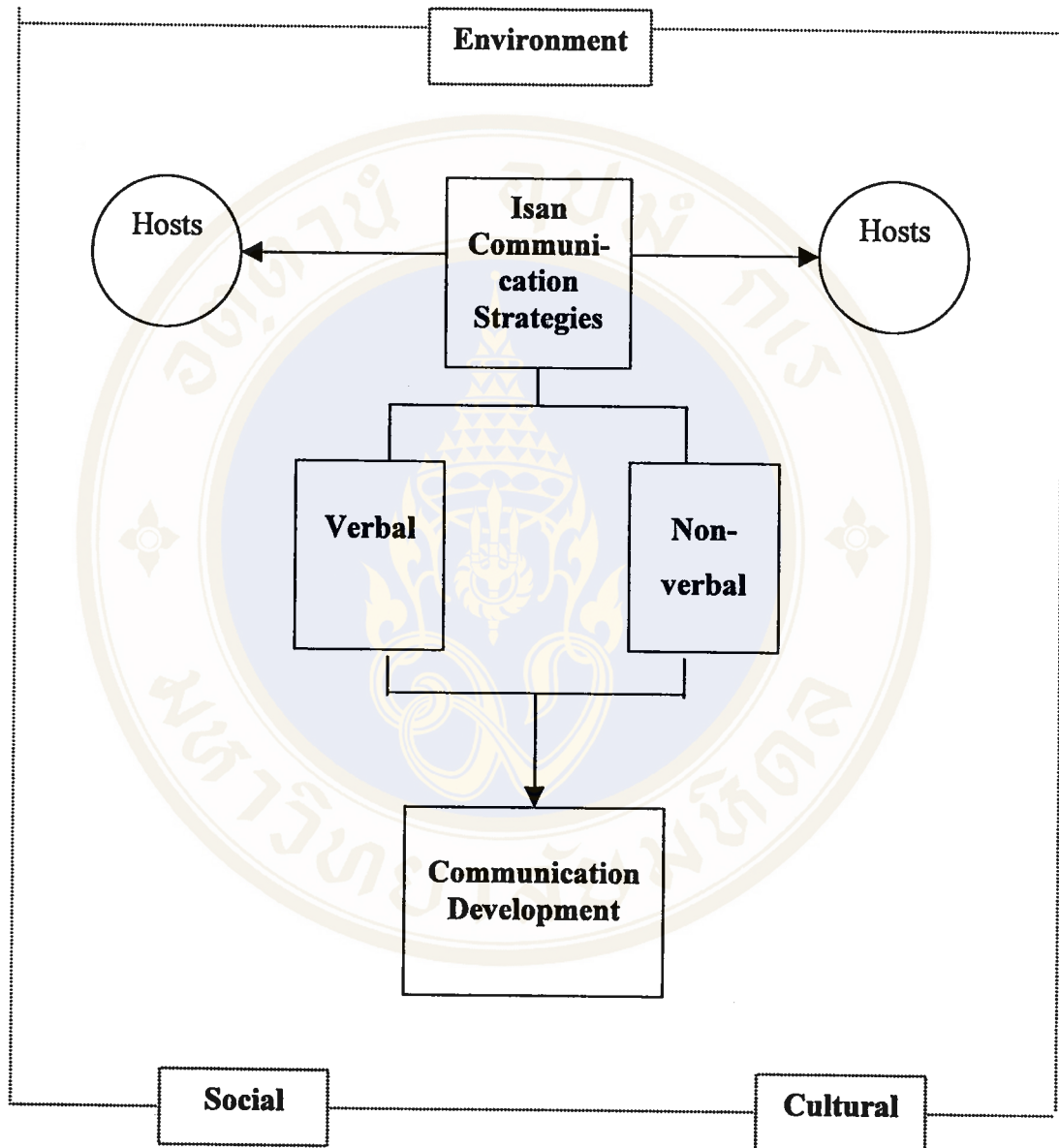
8.2.1 Communal sharing → Similarity

Communal sharing is an action of joining a group. Migrants can join the rural group or may limit their roles within the same race group. This is because migrants will have at least 2 social groups that are a same race group and a rural group. If migrants have developed their communication strategies in order to build their relationship with rural people, they have to build the similarity as rural people based on the attitude or behavior showing satisfaction with rural culture such as joining the shadow play etc.

8.2.2 Authority ranking → Avoidance

Authority ranking is a social competition of gaining power in the society. The one with high authority could control and seek benefits more than the one with low authority. When migrants first moved into this new society they can communicate with 2 directions that were an attempt of getting power for negotiation or an acceptance of role fixed by rural people in order to avoid the competition. Avoiding is a communication strategy that can develop good relationship as any action

Figure 2 Conceptual framework diagram



may incur the unsatisfaction to rural people.

8.2.3 Equality matching → Self-disclosure and social penetration

Equality matching is to build individual equalization for exchanging benefits from each other such as having part in traditional ceremony, social activities. Developing the communication strategies to generate good relationship migrants must join rural groups with self-disclosure performance.

8.2.4 Market pricing → Expectation

Market pricing is to build an individual authority using the economic principle of which result may happen positively or negatively to personal relationship. Sometimes market pricing of a person may incur unsatisfaction if the action happens to be aggressive or have more authority over other people. If market pricing happens to be as expected by other people, the good relationship will remain.

Table 1 The way to study of communication strategies and relationship development.

Communication Type	Communication Strategies	Development
Verbal Communication	Taron 1.Southern dialect 2.Northeastern dialect 3.Central dialect	Kunst&Kim -Uncertainty and Anxiety reduction
Non-verbal Communication	Fiske 1.Communal sharing 2.Authority ranking 3.Equality matching 4.Market pricing	Kunst&Kim 1.Similarity 2.Avoidance 3.Self-disclosure and Social penetration 4.Expectation

The relationship development may not happen if the communication faces problems/barriers. The unclear meaning of communication raises controversy of individual relationship. Those problems/barriers are anxiety, assuming similarity instead of difference, enthusiasm, stereotype, prejudice, racism, language and wrong translation of nonverbal.



CHAPTER III

RESEARCH METHODOLOGY

The research methodology was established by field research using a qualitative approach in the collection of data. Also it was used a study of the life history and the changes in communication patterns of Isan migrants. They were also studied in order to understand the behavior of migrants in the present by using three important techniques that include: 1) Participant observation, 2) In-depth interview and 3) Discussion.

1. Area researched

The area to be researched was specifically selected by studying the information on documents and primary research surveys in the area in order to choose the area that matches with the research problem. The conditions of this area are that it must be located in the south region and should have Isan in-migrants who are known to be working in coffee plantations in large numbers. From the study of these documents and surveys it was found that in Chumphon province there are many Isan in-migrants working in coffee plantations, therefore the area chosen to conduct this research is located in a community of Isan in-migrants in Ampoe Thung Tako in Chumphon province.

After studying the information regarding this community it was found that the migrants members came from several provinces in the northeast and they started to migrate to this area since the year 1985. The number of migrants has been increasing until now when the ration of migrants to hosts is of 4:6. Moreover, the migrant population consists of new migrants and up to people who have been there for as long as 17 years.

2. Population characteristics

The characteristics of the population researched were established by using the theoretical sampling method, which establishes a wide range of characteristics according to the theory conceptual framework that was studied. For example donor area and period of migration. The population and its characteristics were established as follows:

2.1 In-migrants from the northeast who have rights over the land and place where they live

2.2 In-migrants who are legally competent

2.3 Different demographic characteristics such as age and gender

2.4 Differences in the period of time being migrants

The established population characteristics criteria mentioned above were used to do an in-depth study of data. The population under those criteria was found by interviewing and conversing with people in the area where research was conducted. The interview was conducted with the government leader of the community and the natural leader who is one of the key informants. The information studied includes number of migrants, donor area, present place of residence. The study includes surveys and mapping the area where the community lives. Then the most interesting people are specifically chosen to conduct the research and obtain all the necessary information. After the above steps are finished the information from 17 migrants is studied in-depth.

3. Research process

The research was conducted with the field research method by dividing the research process into three stages: 1) Pre-research stage, 2) Research stage and 3) Data analysis and research report writing stage.

3.1 Pré-research stage

During this stage everything is prepared for entering the community to be researched. The elements prepared are the general interview forms for the community, the general interview forms of the migrant population in the community, question pattern for the in-depth interviews, contacting with the people in the area and coordinating unofficial research. People already known were contacted first to introduce themselves and to present them the goals of this research. These people are

the leaders of the community who have given permission for the collection of data in the community. Then the researcher looked for a place to stay and started to introduce himself to the locals in order to build a connection with them. Then choose the population to conduct the in-depth data collection and find people to join the research project that includes research assistant and leader in the community.

The details of data collection were pointed out and explained to the research assistant and the leader in order to make the field research more effective and efficient. The pre-research stage was sub-divided into three periods as follows:

3.1.1 Selection of area to conduct research and introduction to the community

The area was surveyed, to conduct a field research, by using information from documents in order to choose the area with the population that follows the characteristics criteria established. The community selected is located in Ampoe Thung Tako, Chumphon province. Then people who know the community introduced the researcher to the people there and to the leader and helped him find a place to stay. Then he started to interact with the locals to build a relationship with them. This took place during the last week of December 2001.

3.1.2 Preparation of instruments for research

After entering the community, the next step was to prepare the instruments to be used in the research process. These included general interview forms to collect general data and preparing the question pattern for the interviews. This was done in January 2002.

3.1.3 General data survey about the population and the community

In order to collect general data from the community the interview forms were used and it took the first week of February 2002 to collect. Then the data collected was evaluated and used to plan the field research process and select the people who will participate in the in-depth interviews. Also the question pattern were adjusted to the real situation of the population.

3.2 Research stage

During this stage a qualitative approach is used to collect data along with other instruments. The immersion and participation in activities of the community helps in the collection of in-depth data. The research stage has the following steps:

3.2.1 Survey of the beginning information of the community in order to know about their lifestyle, background, occupation, education level, etc. For this the survey form, observation and interview methods were determined. Then the pattern is established for determining the factors in in-depth data collection from now on.

3.2.2 Collection of data using the pattern obtained from the study of related literature and evaluation of primary data. The data collected is about the communication of migrants with host. The study of this was done as biographies and autobiographies emphasizing on the time when they migrated until present. The complete data was obtained by following the established data collection technique.

3.2.3 Data was evaluated to check its reliability and validity by interviewing close-friends and relatives of the people studied. Also by interviewing the hosts and asking questions repeatedly to ensure the validity of the data and to collect extra information in the incomplete areas.

3.3 Data analysis and report writing stage

In this stage the data collected in the field research was adjusted and written to present it. There were the following steps.

3.3.1 Data analysis: the data is divided into categories, set in sections, analyzed and concluded the research results from the information obtained.

3.3.2 Writing the Research report: Conclude the research results and present them. The data analysis, division and evaluation results are presented and the topics or headings are laid out in order to compose the research report and the conclusion of the research results in order to answer the research question and objectives.

4. Data collection method

The method used in this stage was a qualitative approach in which three main techniques were used. Other techniques were also used to collect the complete data according to the situation. The three main techniques are:

4.1 In-depth interviewing

This in depth interview method was used to collect data from the people in the sample group and the people related to them. The data collected was generic and specific according to the research objectives. The question pattern and the main points

of the interview were prepared in advance according to the theory and the research objectives as well as the objectives of each data collection session. The data was recorded in written and on tape recorder. The first step to choose the people to be interviewed was to obtain the details about the population registered in the village, which was facilitated by the community leader's assistant who is himself a northeastern migrant and is in charge of the population registration. After the northeastern migrants were identified from this information, more general information about the families was collected on a meeting held on February 6, 2002. The data collected was used to ask the community leader assistant and the interviewees some important questions about the location of their houses and then they were visited to have informal conversations with them. After that, all the data that was collected was evaluated in order to choose the people who have different characteristics to the rest of the people specially in terms of communication to be interviewed in depth later on. This procedure took one month to complete in February 2002 and the group of people chosen is formed by 17 people.

“Bu” is 73 years old and has a northeastern wife named “Home”. They have 5 children but only 2 of them migrated with them from Amphoe Buntharik, Ubon Ratchathani province 16 years ago.

“Tongma” is an old man aged 55 years. His northeastern wife is “Somsri”. They have 3 children and migrated from Amphoe Sikhorphum, Surin province 5 years ago.

“Pokrong” is a 53 years old man. His northeastern wife is “Sorn” with 5 children. Only 2 of them migrated with them from Amphoe Buntharik, Ubon Ratchathani province 5 years ago.

“Poon” is a 48 years old man with a northeastern wife named “Tongsuoy” and 3 children. They migrated from Amphoe Soeng Sang, Nakhon Ratchasima province 15 years ago.

“Uern” is an old widow aged 67 years living with her daughter who married with host. She migrated from Amphoe Sikhorphum, Surin province. She cannot remember for how many years she migrated. She said after married and had a daughter she first moved to many amphoes in Surat Thani province and finally moved

into this village 6 years ago. Upon considering general information her migration would be more than 30 years.

“Yod” is an old woman aged 61 years. Her northeastern husband is “Laew”. They migrated with 5 children from Amphoe Si Muang Mai, Ubon Ratchathani province 12 years ago. All of her children married with northeastern people.

“Sai” is an old woman aged 60 years. Her northeastern husband is “Toon” with 4 children; 3 of them are married. They migrated from Amphoe Na Dun, Maha Sarakham province 17 years ago. Her family is one of the 2 families of northeastern migrants in this village.

“Sumrit” is a widow aged 58 years. She migrated from Amphoe Phon, Khon Kaen province 8 years ago. She has 2 children.

“Chai” is 37 years old married with host woman named “Chansri”. They have 2 children. He migrated from Amphoe Na Dun, Maha Sarakham province 17 years ago.

“Siripong” is 35 years old living with a northeastern wife named ‘Buasri’ and 2 children. They migrated from Amphoe Na Dun, Maha Sarakham province 9 years ago.

“Utiti” is 33 years old married with host woman named “Wandee” and have 2 children. He migrated from Amphoe Mancha Khiri, Khon Kaen province 10 years ago.

“Surasak” is a bachelor aged 29 years migrated from Amphoe Soeng Sang, Nakhon Ratchasima province 14 years ago with his father and 2 brothers. His father is dead and now he is living with his brothers and sisters-in-law together with 2 children.

“Samrong” is 29 years old married with host woman named “Suwannee” and have 2 children. He migrated from Amphoe Pathum Rat, Roi Et province 16 years ago.

“Tong-orn” is 37 years old and migrated from Amphoe Phutthaisong, Buri Ram province 7 years ago. Now she is living with her northeastern husband and a son.

“Lhar” is 35 years old married with a northeastern man named “Anan” and migrated from Amphoe Khong, Nakhon Ratchasima province 8 years ago. They have 2 children.

“Mali” is 33 years old with her husband named “Pichat” and 2 children migrated from Amphoe Chumphon Buri, Surin province 6 years ago. Her husband used to live here before married her.

“Bunsong” is 30 years old with a northeastern husband named “Paiwan” and 2 children migrated from Amphoe Soeng Sang, Nakhon Ratchasima province 9 years ago.

The group of seventeen people was interviewed in-depth between the months of March and April 2002. During this period other data was also collected using the other methods according to the situation. Once the data collected overlapped, other people were chosen for further in-depth interviews.

4.2 Participatory observation

The participatory observation technique was used in order to collect data about the behavior of the people in the sample group. The observation structure used was based on the objectives and all information was recorded in written.

The observation technique was used during every data collection session and the findings were recorded and analyzed in order to answer the research question. The participatory observation technique was used when the migrants participated in any of the community activities including sports competitions that were held every Wednesday, Thursday, and Friday of March until Songkran day in April; monthly village meetings every sixth of the month; and fishing every other day. In the observation and participatory observation data was collected from informal interviews as well.

4.3 Discussion

The discussion method was used to collect and revise data regarding values, feelings, and opinions of the population in the area where data was collected. The data was recorded both in written and tape format. The information about the northeastern migrants was used to set the focus groups formed by 6-8 people each. People who migrated from the same province form two of the groups and one of those groups is from Ubon Ratchathani and the other one is from Maha Sarakham. There are other two groups formed by people who migrated from different provinces, one group of females and the other one of males. The focus groups were held by appointment and

they were recorded on tape and in written. The data collected was then analyzed to answer the research question.

5. Data collection tools

The tools used in the collection of data are:

5.1 Tape recorder

5.2 Photographic camera

5.3 Journal and filing folder

5.4 Computer for recording and analyzing data and writing the research report

5.5 The researcher who is the most important tool for data collection in this research project.

6. Data collection period

The time spent on the field research (Data Collection) was three months between February and April 2002. The data was collected according to main points established from the study of related literature in order to match it with objectives and respond to research questions. The researcher stayed in the area with the migrants living in one of their houses during the data collection phase. Sometimes he would join community activities to practice participant observation and some other time the researcher would interview villagers or conduct discussion.

7. Data analysis

Content analysis was used in order to explain the phenomenon and to identify the relationship between the data and the theory. Typological analysis and comparison was used by dividing the data into sections according to its' properties. The data was then interpreted to build an idea from the information that explains the reason and relates to the data collected. This analysis was dependent on theoretical sensitivity that resulted from the literature review and document study and from the knowledge and the experience of the researcher. Moreover the researcher also depended on knowledgeable people in the region, regional scholars, research professionals and the thesis advisor. He offered his knowledge and advice for the analysis of the data collected during field research in order to answer the research question and to conclude the findings and write the research report.

CHAPTER IV

RESULTS

The presentation of this research result concerns the communication strategies of Isan in-migrants in coffee plantations in southern Thailand is divided into 3 parts consisting of the following:-

1.General conditions of researched community are to show characters of location including geographical features, historical development, settlement, population, social and cultural status including careers and details of coffee plantations. They provide contextual details of community behaviors related to environment, society and culture influencing the community communication.

2.Communication strategies of working group between Isan in-migrants and hosts. The 4 activities have been proposed; these are electricity application, fishing, district sports and monthly meeting. The information will help explain all events showing in Part 3.

3.Interpersonal communication strategies has been presented to answer the research questions indicated in chapter 1 consisting of communication strategies, learning to develop their communication strategies and barriers to communication .

All these 3 parts are the research result achieved as planned, of which details are as follow:

1. General conditions of community

1.1 Location and physical characteristics






From Bangkok leading southwards by Phetkasaem Road; the main road to the south; about 2 kilometers before arriving Amphoe Tung Ta Ko, Chumphon province is a junction. Turning right westwards for about 5 kilometers is three-ways intersection; turning left southwards for about 3 kilometers is the entrance of village. There is a main asphalt road cutting through the village on the eastern side from north to south. Its distance is about 3 kilometers. All other roads are made of laterite.

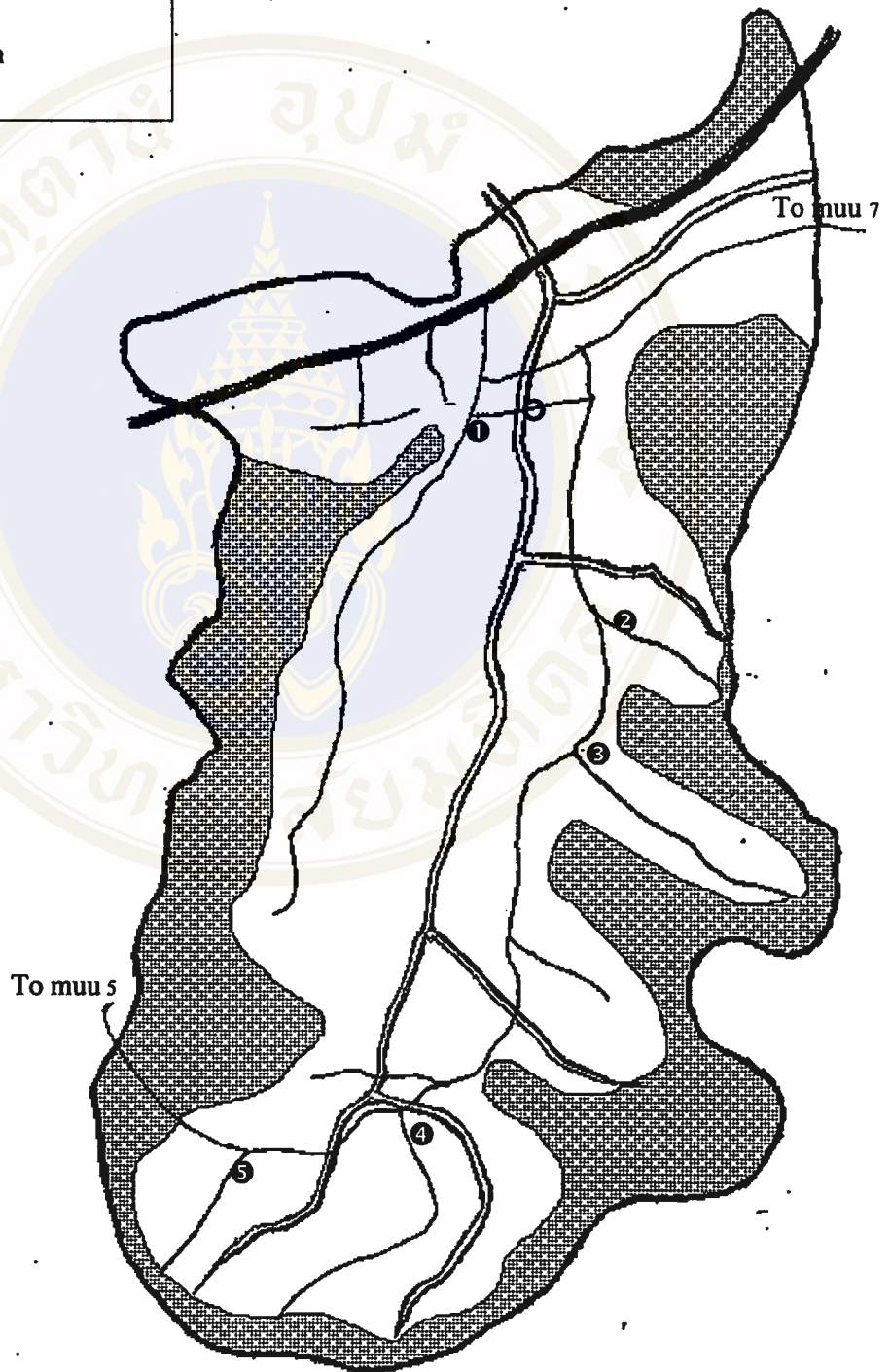
Most of the land in village is a declining hillock. There is a small piece of plain land on the eastern side of the village being on both sides of asphalt road. Hills lying on 3 sides; north, west and south surround the village. These hillsides are a part of Plaidinsor mountain range, which is a big mountain range located in the line of Tanowski mountain range lying from north to south and is an original water source in Amphoe Thung Tako. The main water source for this village is Huay Yai gully; the name of the village. Huay Yai gully originated from the western side of the mountain range flowing eastwards through the village. Most houses locate on both sides of the gully as villagers live on with the water source from this gully for consumption and agriculture. Upon asking people, the answer was that this gully never gets dry although during the researcher comes to collect information in March to April that is the hottest period of the year. This year is “the most dry year”, villagers pump up the water from this gully for using in their farms especially the durian, which is blossoming but is lacking of rain. The water in the gully still maintains as it is. The land on the eastern side of Huay Yai gully is a plain land and is gradually sloping up to the original water source on the western side.

On both sides along Huay Yai gully are two main laterite roads parallel from east to west. The area in-between the gully and the roads slightly slope where fruit plants are grown e.g. durian, mangosteen etc. and however there is some coffee plant mixed in it. The next areas from the laterite roads up to the upper hill, on both sides of the north and the south of the village are all coffee farms because the areas are very steep.

If we enter the village from Krod mountain northwards we will find a laterite intersection road on the right. Turning right into the village, it located an information center hall on the right where meetings and village’s activities are held. Further from the information center hall, it is a three-ways intersection. Going forward, it is Lane No. 1 that is an awful route as it cut through 2-3 steep hillsides. Some parts of the roadside on the left sloping down towards the Huay Yai gully are very steep, as there is a chance of rolling down into the gully. There are few houses in this lane. On the upper part of the lane there are 6-7 houses of hosts. Further down

Figure 3 Map of the geography and characteristics of the village

SYMBOLS	
	Huay Yai canal
	Asphalt road
	Main road
	Dam
	Mountain



from here, there is no house and next to the end, there are 4 houses of isan in-migrants. The last house belongs to “Ung”; a middle-age bachelor; who ever ordained as a novice but not yet became a priest. This is the place where the researcher stays during conducting the area research.

Moving back to the three-ways intersection, turning left across the gully instead of entering Lane No. 1, where is another three-ways intersection routing to Moo 7 Huay Sai village. All houses in the territory of Moo 8 Huay Yai village belong to hosts. On the left hand side of the three-ways intersection is the headman’s house. Turning right is the main route entering the village parallel southwards to the gully. Further on is an overflowing dam and here there is a path connecting to Lane No. 1. Most of the hosts live in Lane No.1 and 3 while most of Isan in-migrants live in Lane No 2, 4 and 5. The wayside areas of Lane No. 4 and 5 are very steep where are used for growing coffee plants with a few of parkia. Some durian is grown on the side of Huay Yai gully. Almost the whole area of the hill from Huay Yai gully is used for housing and growing crops. There is some area on the top of the hill at the end of Lane No. 1 and on southern side of the village still remains a forest as it was. There is no school and temple in this village.

1.2 History of community

People first settled down in this village in 1961 and ruled by the authority of Moo 11, Tambon Tako, Amphoe Savee, Chumphon province. After Tambol Tako was constituted to Amphoe Thung Tako, Huay Yai village was separated to attach with Chongmaikaew district ruled by the authority of Moo 5. There were a lot of people moved in, it was then separated and was constituted as a new village on September 1, 1999 with new authority of Moo 8. It was named “Huay Yai” village because the big Huay Yai gully flowed through the center of the village from the foot of Plaidinsor mountain range and at the end formed Tako canal.

In the past this area was a forest where some hosts came in to get rattan and log. When the area became opened because many big trees were cut down, there was some people moved in and lived here from east to west. The number of people was increasing in line with an increase in the number of trees being cut down.

Previously some area was used for growing rice. But most of them were abandoned like a deserted forest with a lot of small trees mixed up with grass. Newcomer bought this land at a cheap price. The deal was made by verbal. Up to now most of the land still has no legal right certificate.

In 1985 coffee was widely well known. People said the land in Chumphon province was very productive and its good selling price motivated people to buy land here though the land was very steep and without legal possessive right. The high selling price of coffee motivated people to come here. People were from northeast, north, central and south. The varieties of people backgrounds result a concept of adjustment so that they can live together happily.

There was a very famous bandit named “Siakaew”; who committed crimes of robbing, killing and raping. He used this area for hiding himself in “Tewa Den”, about 5 kilometers further from Huay Yai village which was a territory Huaisai village. Presently he has been in jail for about 5-6 years but his tale is still well known.

1.3 Population and settlement

1.3.1 Population

At present there is a total number of 153 families; total population of 622 persons; consisting of 324 male and 298 female. The 89 families are rural people. The 80% of 89 families are original rural people and the balance of 20% are southern migrants from other districts of neighbouring provinces: Chumphon, Surat Thani, Ranong and Prachuap Khiri Khan. The 62 families are isan in-migrants who first moved into this area since 1985. Besides, there are 2 families migrated into this area from other provinces: 1 from Nakhon Sawan and another from Chiang Rai.

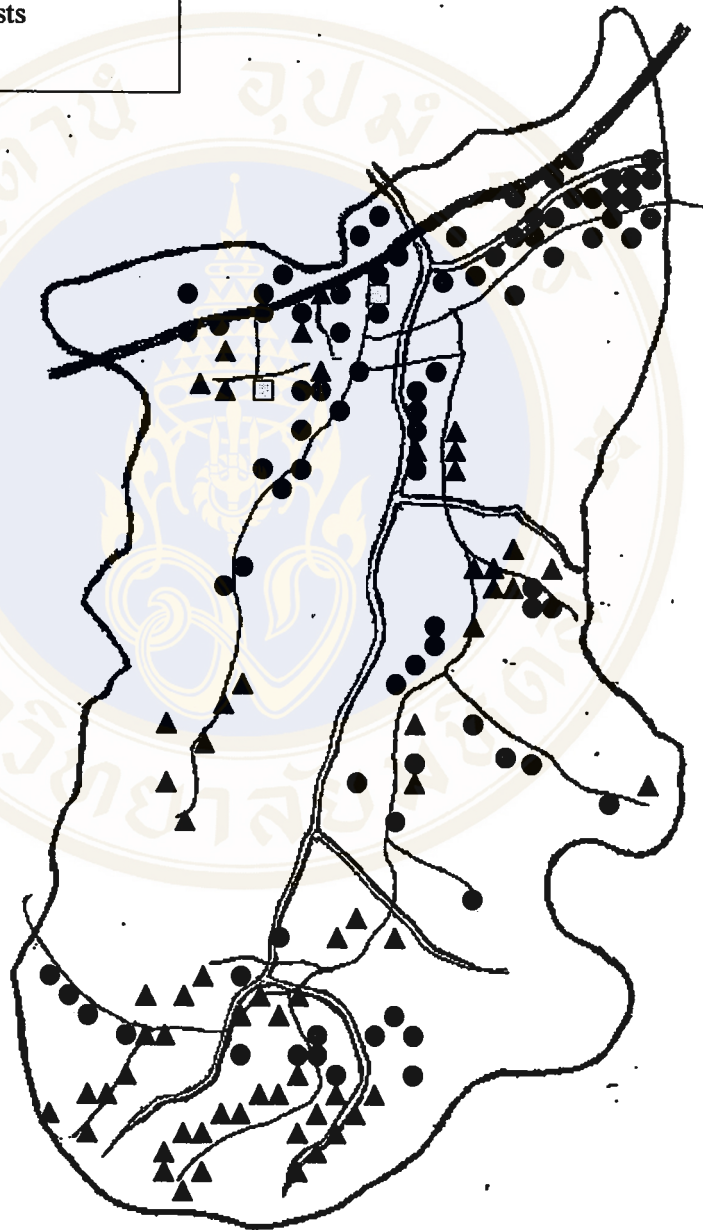
1.3.2 Settlement

Historically, since 1961 people migrated in and lived in the plain area on the east side of the village. The first migrated group of family was from Tung Ta Ko village and Amphoe Lungsuan. When coffee farming became very popular because the climate and topography was suitable including the price of coffee was good that attracted many people to invest here. Community gradually expanded since 1985 from west along Huay Yai stream towards Plaidinsor mountain range (a natural

Figure 4 Map of the settlement.

SYMBOLS

- Houses from other place
- ▲ Houses of isan in-migrant
- Houses of hosts



barrier between Amphoe Sawee and Amphoe Thung Tako). Therefore, newcomers from northeast, south and other places had to settle down further on west side of the village and built their houses on the plain land over the bank of Huay Yai stream. The land for sale is from Huay Yai gully up to the top of the hill.

1.4 Social and cultural status

Huay Yai is a new village constituted few years ago. Consequently, every thing here is new; area, people and being ruled by a new group of authorities which here is their first duty. Therefore, there is some thing that is not so perfect as other villages based on social and cultural status. Details are as follows:-

1.4.1 Community administration

1.4.1.1 Village's headman and assistants

An election for the village's headman was held after the separation in 1999 which the elected person is the present headman who is a rural person by birth. He automatically became a headman, as there was no competitor. Villagers and local officials recognized him because many new government projects that had been brought into trial implementation here got a good coordination from him.

The headman selected 2 assistants that consist of one each of Isan in-migrants and host. There are another 2 assistants came from an election. They were both rural people.

1.4.1.2 Village committee

The village committee manages all activities that mostly are meetings and works assigned by central government. They work sacrificially without any remuneration and welfare like headman and assistants. The village committee consists of a headman with 4 assistants by position and 10 people by election; 5 people each from hosts and Isan in-migrants. A new election has been scheduled on November, 2001 after the first committee managed for 2 years. The reason of new election being held was because several members of the committee often did not either participate in meetings or join in activities. The result appeared that 9 people out of 10 elected people are from Isan in-migrants and only one from host.

1.4.1.3 Members of Tambol Administration Organization

Each village has 2 members of Tambol Administration Organization by election. For Huay Yai village holds the election in 2001 that there were 4 candidates. The mark of each candidate was not much different that was about 5-8 points. They were one each of Isan in-migrant and host. The other 2 who were not elected were one each of Isan in-migrant and Chiang Rai in-migrant.

1.4.1.4 Committee of aid center

The duty of this committee is to help inferior people to get better quality of life so that they can properly live in the society. They are also by election, which the present committee of this village consists of Isan in-migrants and hosts in equal.

1.4.2 Community Organization

1.4.2.1 Rural and suburb funds

Rural and suburb funds are established by present government's policy with an objective of strengthening a process of self-dependent of people in village and city in learning, creating and developing initiatives and solving problems, including in encouraging potential of both economy and society. The amount of each fund for each community is Baht one million. Moreover, it is to encourage and develop people in village and city to reach their capabilities of managing the fund themselves.

The objective of the fund is as a source of cash flow for developing careers, increasing new jobs and incomes, reducing unnecessary expenses, an emergency aid and need. They aim to encourage and develop people in village and city to have capabilities in managing the fund themselves, to strengthen a process of self-dependent in learning, to develop them to have initiatives in solving problems, to promote self-sufficient economy, to stimulate the nation fundamental economy, to strengthen potential for both economy and society, and to strengthen protections for nation's future economy and society.

Huay Yai village's fund was established on June 6th, 2001 and received the transferred amount on November 6th in the same year with 101 members. The first loan was made in November for 21 members and another one in December for 19 members with a total amount of Baht 649,811.80. At present the

saving amount and member fund was Baht 30,00.00. The balance amount was Baht 350,188.25.

Most of the committee members are hosts of whose number is proportionally a little more than Isan in-migrants. Government is encouraging them to take more activities so that they can be self-dependent.

1.4.2.2 School

There is no school in Huay Yai village as it is a new village. Children need to walk to Wangpla primary school located about 2 kilometer farther on the east of the village. This inevitably causes difficulty for children living on the west of the village because of bad route and no bus. Some parents drive them to school. The school of secondary education locates in town, which is more difficult to travel. Most children travel by motorcycle or stay with their relatives in town.

1.4.2.3 Temple

There is no temple in Huay Yai village. On the religious days they invite priests from the nearest temple to present religious rites at the information center hall. The same way is also applied for other religious ceremonies such as funeral. However, most people prefer going to the nearest temple. Definitely, there is no daily offering; “takbaat” (putting foods into the bowl of a priest in the morning). Recently villagers attempt to construct a temple without success even though a piece of land in Lane No. 2 and an amount of Baht 30,000 were donated for this purpose.

1.5 Careers and coffee plantations

People’s careers consist of 4 families as traders, 119 families as farmers, 2 families as civil servants and 26 families as employees. The total agricultural area is 5,340 rai of which 3,280 rai used for farming and 1,548 used for mixed crops.

Geographically, this landscape is ideal for coffee and becomes an important coffee farm. Though coffee was grown in Thailand for many years ago, it had just become an important economic product since about 20 years ago because it can substitute the import. Since then, a number of coffee farmers increased. The most popular species of the genus are “Arabica” and “Robusta”.

Coffee is a medium-sized shrub with an average height of about 3-5 meters at maturity, a straight trunk of 6-10 inches in diameter. The planting method is usually

done by removing the outer covering of the ripen seed and being soften in water for a night and then wash it and lastly put it in prepared nursery. This is normally done in December to February. When it grows up to 2 inches, it will be bled in plastic bag and lastly plant it in the land with good care.

Before the rainy season comes, farmer will clear the land. After that they will plant the bleedings in a range of 3 x 3 meter. Sometimes, they directly put them into the prepared holes. The coffee will give production in 3 years and long for 10-15 years.

Coffee farming is a full cycle of working life in the farm with less free time. During March and April they will clean the farms. During this period they may have some free time. But in May to June; the beginning of rainy season; they will take care of their farms and then put the fertilizer at the foot of coffee trees. During the rainy season they will cut out the unnecessary branches. In November they can start collecting and then mill them for sales. A cycle of coffee growing exactly completes within a year.

The data achieved from the coffee farmers in Huay Yai village appeared that the price of coffee began high in 1985-1987. The price was at Baht 100-120 per kilogram. The Isan in-migrants who came to temporarily work here felt very excited. Hence, they started to settle down and own a coffee farm. There were so many people moving in that it has been called a state of "broken forest" because many abandoned lands were bought for coffee growing. There were many traders came to buy coffee directly at the farms. The coffee mills got so many orders that they could not meet the demand. Consequently, the coffee price began declining and then went up in 1995-1997. The price was at Baht 70-100 per kilogram. Farmers, then, had better status as being told that:

"I first came here in 1995 when the price of a full sack of coffee was at Baht 7,000-8,000. I enjoyed very much selling the coffee with my boss as he treated me very well. A sum of thousand was a little money to him, he counted only 10 thousands up."

An uncle; who is telling us the story; said he moved into this village in 1995 and worked in the coffee farm. At that time the price of a full sack of coffee was

at Baht 7,000-8,000. He enjoyed very much selling the coffee at the market with the owner. The owner treated workers with the money remained from 10 thousands.

Now the coffee farm is not as good as the previous days particularly for the new comers as they need to book for a selling quota with a guarantee price during October 2001. They have to queue up in front of the booking house at night before it starts booking in the morning. Plays have been arranged for whole night. The quota can be received in the next evening. The harvesting period is in December-January. Then the coffee produce will be brought to the coffee mills. The first delivery was rejected because the quality was not in accordance with the buyer's specification; the contamination was too high. In this case, an expense of Baht 1 per kilogram for selecting work incurs. The first sale was not successful though the quality improvement had been done 2-3 times. The problem still existed. Finally, the first lot was sold to a trader at the market price of about Baht 25-27 per kilogram. Some farmers felt discouraged and tended to grow another sort of crop and some planned to sell the land and return to their homeland.

2. Communication in community

The communication of Isan in-migrants upon joining a variety of activities is a communication of individual with a small and big group of people. Individual will act his or her behavior in many different characters. The research result is obtained from an observation of four activities of the migrants. These activities are electricity application, fishing, sports and meetings. Details are as follows:-

2.1 Electricity application

Before 2001 the electricity supply was only 60% of the whole village. It covered in the eastern area of Lane No. 2 and 3 and in some area of Lane No. 1. There was no electricity supply at all at the end of Lane No. 1 and the whole area of Lane No. 4 and 5. At the beginning of 2001, the electricity installation was done except the electricity meter for each house. People of Lane No. 1 got the electricity for use last February while other lane still have to wait though they had already bought electricity appliances.

“Wherever I go, people always ask me when we will get the electricity. I went to the organization so often that once an officer saw me he will immediately



said: not yet, because there is no budget for a purchase of electricity meter. The assistant accused me of cheating. Hence, I show him the account.”

“Nui” is Isan in-migrant, who has experience in electricity work, has been assigned by villagers to be responsible for this matter e.g. collecting moneys for a payment of electricity meter and coordinating with the Provincial Electricity Authority.

He could not stand with many complaints. He finally accepted to illegally proceed the electricity wiring connection to each house. Nearly all families got that service except those who were afraid of a legal action. At present the installation is completed except 3 houses located in the small lane.

“I don’t know with whom I have to contact. They said we are not in the list. I don’t know if they will solve my problem.”

These 3 houses asked for their rights by putting a signboard in front of the lane near the main road so that the electricity officer who passed by could see it and took the case into authority’s consideration. The signboard read that:-

“Please supply us the electricity, only 3 houses need it”

At present the signboard can read partially because of road maintenance. A signboard was a way of communication the Isan in-migrants used to tell the government organization about their needs and rights.

2.2 Fishing

Although the northeastern part of Thailand is a plateau with less water resource and less productive, people in the area extremely prefer fishing at wherever they live because fishing is an activity of both seeking foods and relaxing apart from the plantation amid the sunlight from morning till evening. The isan in-migrants in this village also do fishing whenever they are free from the farming work. They do fishing in canal and sea by fishnet.

“Mr. Dum invites me to go fishing in his farm. He told me that since the farm had been built there was no one ever come fishing here. There may be a lot of fish”

The headman’s assistant who was a Isan in-migrant invited his neighbour to go fishing. The neighbour was a host named “Dum”. Dum has a palm farm in another village close to the Gulf of Thailand. The ditch had been made for 3

years where there may be some fish. The 10 Isan in-migrants, male and female, went with Dum. On the way Dum spoke south dialect while the assistant spoke central dialect and some words of south dialect. Hence, other people did not speak with Dum at all except the assistant. Dum was friendly to everybody.

“There is no smell of fish at all. So there should not be some fish. The water is very clear and the area is messy. How come there is some fish.”

There should not be some fish in the ditch as water in it looked so clear without any fish smell. Besides, nobody took care of it because it was too far from the owner's house. The place is very messy with grass that causes difficulty for fishing. Finally they all decided to cancel fishing. Dum did not end his intention. He took them to see his cousin in order to find places for fishing. His cousin took them to his friend's place that was a palm farm too. Though the place looked messy, it was better than the old place. They got only a half-kilogram mullet. On that day the ten people ate that only one fish and some additional dishes from Dum's cousin. Dum had already gone back.

“In the past the southern people do not eat freshwater fish. The Isan in-migrants enjoy fishing and eating fish. There is plenty of fish. Previously they went fishing in canal but now they can get it at Wangpla village where mullets are big and at that time some weighed about 10 kilogram. The biggest one weighed about 2 kilogram. Now the southern people start eating freshwater fish but most of them catch fishes for sales to the Isan in-migrants. The southern people prefer a large fish.”

The Isan in-migrant commented that the reason why there was a lot of fish because the hosts prefer eating seawater fish to freshwater fish. Only few hosts eat freshwater fish. They catch them for sales. Usually we got a lot of fish but not today that caused them feel hungry. The fishing team agreed to go to the sea for finding sea mussel on the concrete barrier. Upon arriving they found many people finding sea mussel. Then they all decided to buy some fish at the jetty for dinner. They wanted to buy 10 kilogram of fish. They shopped around and then assigned a person to negotiate with the seller with central dialect. He asked his friends that

“Let take them without head-cut”.

They agreed by nodding their heads. On the way back they talked enjoyably the event. Whenever they need to communicate with stranger, the isan in-

migrants will always select an acceptable man to represent them in any negotiation. But when being in a group they will criticize those people with all respects. Lastly, on that day they had nothing to eat because the communication failed.

2.3 District sports

The Tambol Administration Organization of Chongmaikaew district held annual football game during March to April, a free period after finished coffee beans picking. The matches consisted of seniority team, adult team and teenage team. For this year it allowed to send more than 3 teams for each village with a fee of Baht 500 each. Huay Yai village sent 4 teams comprising one each of seniority team and teenage team, and 2 adult teams (team "A" and team "B"). Team "A" got a support including Baht 500 fee from the Tambol Administration Organization. The reason of having team "B" was because team "A" was all hosts after the selecting test. Team "B" comprised Isan and southern migrants. A Baht 500 fee was shared among the players. Acquaintance shops in town provided sport dresses.

Team "A" with full support and professional standard playing could not pass the first round; the result was one draw and one loss. Team "B" without any support playing with spirit and individual skill regrettably could not pass the first round although they lost the first match, draw on the second match but won on the third and fourth match. They were not qualified because of the score of one goal lesser than the qualified team. The qualified team won the last match with the score of 9 to nil over the loser who definitely would not go for the second round although they won this match.

When team "A" played the Isan in-migrants quietly watched the match. When team "B" played the hosts quietly watched the match except the southern migrants who cheered them loudly.

2.4 Monthly meeting

The meeting date was on the 6th of the month at 9 o'clock at information center hall. The headman and Isan in-migrant assistants cleaned the hall before the meeting time. Later on other assistants and villagers joined them.

The hosts gathered at a resting area opposite the hall and at shops nearby. They usually sat in the front and right-side rows of the meeting hall while on the other

hand the Isan in-migrants sat in the back and left-side rows. Before the meeting time the Isan in-migrants gathered outside the hall on the left.

The headman informed with southern dialect all details that he got from his meeting with authority in town.

“He is saying too fast that I could not understand what he is talking about. Actually he should use the central dialect.” female Isan in-migrants commented.

“Don’t be so serious, just do not miss the meeting for two successive times, otherwise your membership of the fund will invalid.”

It was an agreement that the one who was absence for two successive times of the meeting will loose the beneficial rights. Hence, the Isan in-migrants had to attend the meetings even though they did not understand the language. The attendants were about 80-100 people amounting to 50-70% of the total families. It assumed that attending the meeting was to maintain the member rights, a clear picture of group separation between hosts and Isan in-migrants, and the meeting being a communication among the hosts as southern dialect being used.

3. Intercultural communication

Intercultural communication is a person performance to deliver message by both verbal and nonverbal communication. The purpose of this research is to answer the question of how the Isan in-migrants deliver message by both verbal and nonverbal communication strategies. The last question is how they develop the communication strategies in order to improve the interpersonal relationship. Information of interpersonal communication achieved by an in-depth interviews and observations with 17 Isan in-migrants. They were in differences of sex; male and female; age; adult and old man; and donor areas. The said information together with unofficial interview had been brought into analysis and presented respectively as follows: -

Uncle Bu is an old man aged 73 years and migrated from Amphoe Buntharik, Ubon Ratchathani province 16 years ago. His character is quiet and not talkative. People respect him. He is one of the Isan in-migrated pioneers moved in this village. He bought many pieces of land because of cheap costs during that time. His coffee business was very good, as the price of coffee was rather high. His family had an economy security.

“I grew rice for many years but saw no chance of becoming a rich man. I, therefore, decided to sell my piece of land and moved into this village because I was told that here was rainy and productive.”

Uncle Bu said it did not take so much time that his family became rich.

“I have enough now. I bought a car for my children. I am very happy here. However, I still miss that old place because I lived there for quite a long time and some of my friends are still living there. I usually visit them once or twice a year. My children take me there.”

Regarding the communication with hosts, he said he hardly understands the language but never miss to attend any activity. He usually is a listener. Anything he wants to know, he will ask it from his Isan friends.

Uncle Bu commented that

“It is not necessary to learn southern dialect as we can help each other.”

Uncle Tongma is 55 years old migrated from Amphoe Sikhoraphum, Surin province 5 years ago. The reason was because all his children had their own families and saw no chance of getting rich. The first time he came here as a worker of coffee picking. He saw that the price of coffee was very good. He, then, persuaded his friend to buy a piece of land here. He said he would like to take risk, as he might be a rich man when became old. If he was successful he will stay here. If not, he will move back and stay with his children. His character is a learner. He always carried with him a book named “Phra Phimon Dhamma”; a book about the northeastern traditions; he read it when he was homesick. He also had a very good knowledge of the southern traditions such as friendliness, optimism, and acceptance. He added, “he does not like the southern traditional plays. However he pleasantly watches them.”

Uncle Tongma prefers eating rice grown in the northeastern area and does not like the taste of the southern foods.

“I join every party but I do not like the taste of the food. Hence, I often eat at home.”

He cannot speak the southern dialect but can understand what people are saying. He has been trying to learn the dialect for 5 years but can only speak simple sentences.”

Pokkrong is a man of 53 years old who migrated from Amphoe Buntharik, Ubon Ratchathani. He used to work at Uncle Bu's coffee farm. He bought a 20 rai of land from Uncle Bu and then migrated with his family 5 years ago. During that time the price of coffee was not good that caused his status was not better than before. However, there was a lot of works here, which he never refused to do it. When he took a job of cutting trees, he was arrested by forestry officer that caused him to borrow a sum of Baht 40,000 from his relative for a bail and case expense. Regarding the communication he said that:

“He usually greets people with his smile but can hardly understand the dialect. He speaks central language and has no southern close friends.”

He has a host daughter-in-law who lives in another village and not so often he visits them.

“I do not much get involved with them. Let them live by their own.”

With his strong intention to save money, he seldom joins social activities. When he has nothing to do in his coffee farm, he will work as an employee. When he has a free time he will visit Uncle Bu.

Poon is a 48 years old man who migrated from Amphoe Soeng Sang, Nakhon Ratchasima province 15 years ago. He has a complete set of necessary equipment for several kinds of works as he lived here for a long time and now he can stand on his feet. He usually associated with Isan in-migrants and always helps new comers. He cannot speak but can understand the southern dialect. He does not get much involved with hosts except joining the traditional ceremony. If it is a Isan activity he will concern it very much.

Yod is a 61 years old woman who migrated with her husband and children from Amphoe Si Muang Mai, Ubon Ratchathani province 12 years ago. They usually stay at home and commented that here is better than the old place. She does not know much about the society even what species of coffee she is growing in the farm.

“The seed will be selected from the big trees.”

All of her children married with the Isan women. She managed the birth deliveries herself. On asking why she did not let some child marry with hosts. Yod answered that:

“Because the money given to a southern bribe's parent is too high.”

Yod cannot speak the southern dialect but can understand. When she goes out she communicate with the northeastern dialect.

Uern is a 67 years old Isan woman who is not like others at the same age because she is the only one who can fluently speak the southern dialect. While interviewing with the northeastern dialect she often mixed with the southern dialect. She migrated from Surin province and can speak the Cambodian language too. Her rural friend gave her a 5 rai of land to be her neighbourer. With a character of friendliness and good humour she can go along with people especially teenagers who often visit her. There is madder in front of her house that people who pass by often take its leave for chewing. In case of a great amount you can buy it from her.

Sai is a 60 years old woman and migrated from Amphoe Na Dun, Maha Sarakam province 17 years ago. Her family was the first one settled down in this area and was living on as employees because the coffee plants in her farm have not matured yet. Sai said that:-

“The first wage rate was Baht 60 a day and later on was reduced to Baht 40 a day. I was afraid of being blamed on whatever I planned to do; opening a shop or building a mill. ”

The hardship of being threatening made her plan to move back many times. Finally, she decided to build a coffee mill because the capacity of the existing local coffee mill was full. At present her family is secure and recognized by villagers. Her eldest son married with host and is a member of District Administrative Organization. She cannot speak the southern dialect by giving a reason that:-

“I speak the northeastern dialect and don’t care if they can understand me or not. Sometimes I speak the central dialect. I don’t want to learn it, as I feel shy. Sometimes I mix my central dialect with northeastern dialect.”

Nowadays she has many hosts friends. At the beginning her friends spoke the southern dialect to her but now they and I speak the same central dialect.

Samrit is a 58 years old woman who migrated from Amphoe Phon, Khon Khaen province. She was a widow before. After having a new husband, they moved into this village with 2 children 8 years ago. Her husband died recently. She usually stays at home looking after her family and doing some works in the coffee farm. She cannot speak and understand the southern dialect. Her sons are bachelors.

Chai is the headman's Isan assistant and can fluently speak the southern dialect. He is very smart and can go along with both hosts and isan in-migrants. He migrated from Maha Sarakham province in 1985. He was one of the pioneers moved into this area and a question he heard from the hosts that is still in his head is that:-

“Can you live here as most people here are cruel.”

That question was challenging him to have strong intention in settling down in this area with well being. At that time he was about 20 years old. Being a young man and having a lot of time helped him spend less time in learning the southern dialect. He married with a host. Now he has 2 children; a daughter aged 14 years and a son aged 10 years. He knew her about 2 years before getting married. From observing his behavior with many trips together, the finding was that he was very friendly and can handle a small work of house maintenance. He can communicate with people by both verbal and nonverbal.

Siripong is a 35 years old man who migrated from Maha Sarakham province in 1993. He can speak the southern dialect. He spent about 3-4 years in learning it. His wife is Isan in-migrant. He thinks that one will not have difficulty if he or she gets a work in every where he or she lives and then other problems will not be obstacles to his or her particularly a problem of learning language that is not so important. Whenever he has nothing to do in his coffee farm, he will go fishing. The fishing equipment has been readily prepared in front of his house. He is also happy with practicing boxing as he used to be a boxer. He could not pass the test for the Olympic Game. At present he teaches boxing for his 8 years son. His 5 years daughter always sticks with her mother. Being a pessimistic man helps him to perceive matters faster than others.

Another young man who can speak fluently the southern dialect is Utit of 33 years old who migrated from Khon Kaen province 10 years ago. He first stayed at Tung Ta Ko temple where he lived and worked as a construction worker. His father and mother died many years ago. He has a brother and a sister. He ordained a priest by the abbot of this temple. He was acquainted with an uncle living next to the temple. The uncle proposed to help him to marry with host. He said:

“I accepted that proposal immediately though I had never seen her before.”

The marriage was arranged by a simple ceremony. At present they have 2 daughters of 7 and 5 years old. In 2 years he could speak southern dialect and have deep relation with hosts. He commented that agricultural career is insecure and is always being taken advantage of in all respects. His productivity such as coffee, durian, etc. is sold directly to consumers. He also began a bulk purchase business for main markets and retailers in the northeastern area. He gained a lot of knowledge and experience that was beneficial to his business and living.

Samrong is a young man aged 29 years from Roi Ed married with host and has 2 sons aged 5 and 1 year. He can speak southern dialect very well. He said,

“I am a stubborn guy.”

One must not be shy in learning a language and must speak out a sentence without worrying if it is right or wrong.

“I like meeting people. I took out non-formal education school twice and have not yet completed the secondary class. I am going to begin it again. I plan to marry a teacher there so that I can complete my education.”

With having a wide vision, being pessimistic and debonair, he could easily get along with people and finally got a teacher wife as wished.

“Being able or unable to speak the southern dialect depends on individual. Certainly one will not be successful if he or she keeps on being shy.”

Asking him about chance and satisfaction concerning the northeastern area, he said:

“It was 2 years now, he has never gone back there. I believe I could not live there any more because wherever you look at is yellowish. It is very cold in winter and is very hot in summer.”

He satisfies to live in this village and society that makes him love this land very much while he regards the northeastern land is terrible because of its weather and landscape. Normally he seldom stays at home; he likes to visit his father-in-law and father in the nearby village. Or else he rests at his friend's house. He likes to talk about life experiences.

Tong-orn is a 37 years old woman migrated from Amphoe Phutthaisong, Buri Ram province 7 years ago. Her husband's friend persuaded them to move into this village as he used to work here and saw a chance of being richer than ever. She said

however, this way was better than wasting some money for working abroad because it concerned less risk and expense. Moreover, her one child and she would not miss her husband.

“I feel scared and dare not go out alone. Usually I stay at home or visit my Isan friend when my husband is not in.”

She always goes out with her husband and never goes out with her Isan male friend. The usual places are the nearest sea beach and her friend's house in another village. She does not know about local affairs except her husband's career. With being accurate, she has been selected to be a committee of the village's savings group. She is not good at southern dialect. So she speaks central dialect in communication with hosts.

Lahr is a 35 years old woman migrated from Amphoe Khong, Nakhon Ratchasima province with her husband and 2 children 8 years ago. She is a secretary of the village's savings group. Her children now grow enough to help themselves. So she can fully work for the village's activities. Nevertheless, she still has no close hosts friend. In communicating with hosts she speaks central language.

Mali is 33 years old woman migrated from Amphoe Chumphon Buri, Surin province. Her husband moved into this village with their parent before went back and married with her. He brought her here 6 years ago. She returned to her homeland because she would like her parent help her to look after of her children. There she gave birth for 2 children. Hence, she does not perceive about those local affairs. She said:

“I just smile when people talk to me.”

Mali does not understand and speak southern dialect at all. She feels that she is a stranger all the time. Her husband used to take her to see a traditional show; so-called “talung”; a shadow show. She said when people laughed she laughed too.

Bunsong is a 30 years old woman migrated from Amphoe Soeng Sang, Nakhon Ratchasima province 9 years age. She has 2 children. She is a fast working woman. She is responsible for both housework and family business. Very often she attends the village meeting instead of her husband. This helps her to perceive quite a lot about the local affairs. She understands southern dialect but speaks central dialect.

4. Communication strategies

On considering those mentioned Isan in-migrants' communication behaviors by dividing them into 2 types of verbal and nonverbal communications, detail of each type is achieved as follows:

4.1 Verbal communication strategies

Verbal communication is to communicate by speaking, listening, writing and reading. There are 3 methods that are northeastern dialect, southern dialect and central dialect or translator. From the field information collecting, migrants used different strategies as follows:

4.1.1 Northeastern dialect

It found uncle Bu was the only one person who used northeastern dialect. He reasoned that:

“we can help each other though we cannot speak the southern dialect.”

The reason was that he satisfied with his present living status. Presently he is 73 years old. He could not understand the southern dialect though he has been living her for 16 years.

4.1.2 Southern dialect

There were only 5 people that could speak fluently the southern dialect that were Chai, Siripong, Utit, Samrong and Uern. There were 3 men married with hosts and only one married with Isan in-migrant. Uern was an old woman who had been living her for quite a long time.

4.1.3 Central dialect or translator

Apart from one person communicating with the northeastern dialect and 5 people communicating with the southern dialect, the remainder communicated with central dialect.

Referring to the fishing activity the verbal communication strategies was made by using translator in communication though they were there and could speak central dialect.

The verbal communication strategies of using translator was used when the hosts did not use central dialect in communication.

An another communication strategies was reading and listening. Because the price of coffee declined people tended to grow other kinds of crops that were durian, parkia, rambutan, etc. To grow these new crops migrants learned them from the southern people by reading and listening. The knowledge could be gained from studying the plants book and radio or television. Besides, they could get them from the chemical companies.

Writing was an another communication strategies as happened in the case of electricity demand by posing the signboard.

The average age of migrants using the southern dialect in communication was between 29 to 37 years.

4.2 Nonverbal communication strategies

Nonverbal communication is the behavior of people in the society in communicating with others. There are 4 strategies that are communal sharing, authority ranking, equality matching, and market pricing. These strategies may affect the relationship to be more positive or negative. Details are as follows: -

4.2.1 Communal sharing

Communal sharing is a role of group joining. There were 2 main groups migrants could join in that were firstly the southern community that was to adjust to merge with hosts and secondly the same race community that created a personal characteristic called "self-characteristic". The first way created a good relation development with hosts while the last way maintained or ruined the relationship.

To become members of the southern community, migrants could do by joining the community activities such as to help in arranging the place for monthly meeting and to attend village development activities. Although it seemed that such actions were done to seek for benefits like having chance of community loan, information perception, having close relation with woman or right saving, it made them have roles in the community in stead of being isolated and only working for money.

"If you want to make friend with anybody, you must take action immediately. It will not happen if you want to wait until they are free. Everyone is busy. For example, to help picking palm.

An another example was the eating the 'Kathom' leave. Almost all men in this village ate 20-30 leaves a day. They carried it with them like having a pack of cigarette and they took 2-3 leaves each time. Some man took it so much that his teeth became green. This method would show that you were also one of their friends.

Communal sharing is also a nonverbal communication of a person who has no ability to communicate with the southern dialect that is a verbal communication. For instance, Surasak's failure of his verbal communication strategies caused him not to try to learn the southern dialect. Surasak tried to get communal sharing by joining all the village activities. It could be assumed that the communal sharing was the nonverbal communication strategies that was mainly used by isan in-migrants.

Apart from communal sharing migrants also built the racial community like setting up another football team because they were not selected to join the first team. There were still many abstract cases especially the cultural behavior that was the characteristic of the Isan in-migrants.

"I do not allow my children to marry with host because the engagement money was too high and am afraid that my glutinous rice pot will be overturned."

Glutinous rice was a symbol of the Isan in-migrants. They were afraid that their glutinous rice would be replace by the white rice pot if their children married with hosts woman. That meant their symbol were destroyed: -

"I just watch the southern traditional plays but I do not like them."

Migrants joined the traditional play as to show that they were members of the community though they did not enjoy it.

"They laugh, I laugh too."

"Talung; a shadow play about 'Manohra' is often on show and I saw it once. I think the Isan play is better than this."

Joining the play was only a social activity that was without mental sensation as migrants still felt impressive with northeastern plays.

“Watching ‘Mholum’; the northeastern-style show is more enjoyable. The southern people also do ‘Fonnaran’; dancing on stage.”

‘Fonnaran’ was an action of audience showing that they were very much enjoying the show. There was once an ordination ceremony of Samrong’s brother. The hosts hired a ‘Mholum’ band though he needed to pay at the higher rate because of the long distance travel. The southern people did enjoy the show so much that they went up to dance on stage. Some migrants proudly said about that event.

The image of migrants’ communal sharing was only an external action, their mental sensation still maintained as the Isan in-migrants. They tried to create their self-characteristic from joining the community activities.

4.2.2 Authority ranking

Authority ranking was to build the relation in order that migrants were superior to supervise people although they were barred and regarded as the second class of the society. However they learned to build such relation so that they were superior to the hosts until they were accepted and able to survive in the society.

“There was only 4-5 houses of Isan in-migrants when I moved in. There was news that I would be hurt and robbed. Luckily it was stopped by a powerful man.”

At the earlier migrants were disturbed by the rural ruffians but later on it was stopped by an Isan hooligan. From the survey it was found such man was a northeastern out-law man who was hiding himself here.

The first group of the Isan in-migrants needed an hooligan or gun to look after them otherwise they would be robbed.

“Before you were not allowed to turn on a radio loudly. But now it was o.k.”

“At the earlier I dared not do anything and felt like to sell my land and returned home. But not I feel better.”

In the past migrants were not allow to open any shop. Anything you wanted you needed to buy it from the host’s shops. Coffee milling was also done by the host’s miller till their capacity was full and then a new coffee milling was opened by migrant.

“When I first came here I was called a poor man. Now I am better off. I used to take them to visit my homeland. Once they saw my house was big they then recognized me.”

The secure economic power brought in the recognition and political power. Migrants created their political power by joining the election of Members of Tambol Organization, which was regarded as the rural highest authorized position. Besides, They joined the various committees as representatives for the Isan in-migrants. This was another concept of building up the rural authority.

4.2.3 Equality matching

Equality matching is one strategy of being communal sharing as it is an exchange of benefit for equality such as taking part in social activities as being said:

“I never miss any activity as I will have chance in knowing rural tradition.”

While the researcher was taking with a group discussion early in the morning a southern man came in to invite this group of people to join the Buddhist praying ceremony of his dead mother at the temple located in another Amphoe. The conversation was made with central dialect. The meeting time of getting into the bus was 5 p.m.

“My fishing plan in the afternoon is cancelled and I will join the ceremony.”

Joining the social activities is usual in Thai society. People normally help each other.

“I never miss any social activity but I never took food because I did not like it.”

Though joining such ceremony caused him to miss fishing and not to enjoy the food, he needed to go, as it was a social manner people have it to build human interrelationship.

4.2.4 Market pricing

Market pricing is a person's performance to show one's ability. The value of market price is positive that is different from gaining power. There are many cases can be noticed as follows:

“Nui” used his ability in helping people with electricity installation. “Chai” helped people with house maintenance. Besides, migrants sacrificially joined village development so that they would be recognized. The headman accepted that they were successful with these performances.

“This village will not be developed without the Isan in-migrants.”

The success in market pricing of migrants was achieved by having role in community development, sacrificing their time in joining developing activity proposed by state organization. The community leader and other recognized them.

“Almost all of the village committee are Isan in-migrants.”

The duty of village committee is to act as per the government developing policy. There is no remuneration or any authority. Hence, such position is not attractive.

“Being a village committee consumed so much time that I nearly have no time to deal with my farm in some month.”

Accepting the position and having role in village development of the Isan in-migrants made them being recognized by hosts and could lead them to other authorized positions. Being the village committee also clearly meant that they were parts of the community.

5. Learning for development communication strategies

Since migrants used several communication strategies they could create the relationship with hosts in a positive and negative way or at the stable degree. The achieved experience from the communication and relation could develop the relation in the expected direction. Learning to select the communication strategies for relation development, it was found from the field survey that there were many cases that made the relationship between Isan in-migrants and hosts in a positive way. For example the cases of a man who migrated from Khon Kaen province and married with host and a man who migrated from Roi Ed province and loved moving around. Both men could generate relationship with people quickly and continuously to the stage of integration that was in the same degree as hosts. These relations were generated from the continuity of learning the communication strategies. But in some case the relation had

been developed to a certain degree and then was revised and ranked it the suitable degree as required. It would not be developed to the higher degree.

From the field survey regarding migrants' communication strategies, the selection method of relation development and theory of relation development with stranger were considered and the following details were found: -

5.1 Relationship development by verbal communication strategies: Uncertainty and anxiety reduction

Uncertainty or anxiety mostly arises from the usage of different languages. The research result showed that the Isan in-migrants could fluently speak the southern dialect as they got a suitable strategies of speaking skill development. It could notice from the statement quoted that:

“I learn the southern dialect with children. I began with a simple word e.g. I asked them what was the word for motorcycle and then I would pronounce it. If my pronunciation was wrong I will ask them to repeat it again.”

Learning language with children made you not to feel shy but to enjoy it with new words. In fact children themselves felt proud with their helps. This was a way of linking relationship that brought about knowledge or speaking skill. It was also the relationship development arisen from nonverbal communication strategies.

There were only five migrants used the learning of the southern dialect as relationship development strategy. The 3 out of 5 men married the southern women.

“When the rural people speak out a word I follow it in my mind. I do it many times. When they ask me to speak out I feel shy to do so.”

Many migrants learned the southern dialect by mind speaking that could not help them to be successful.

The majority of Isan in-migrants developed their relationships with hosts by reducing uncertainty and anxiety in communication. That was to use only the central dialect.

5.2 Relationship development by nonverbal communication strategies

Isan in-migrants differently used nonverbal communication strategies to develop their relationships with hosts. Details are as follows:

5.2.1 Similarity

Similarity is a role of positively communicating with hosts by being a communal sharing. It helps to easily generate interrelationship. On the contrary communal sharing based on self-characteristic with high self-confidence caused interrelationship to slowly develop.

Migrants acted in the society with high self-characteristic. Taking part in community activities was just to maintain their rights and social behavior relationships without adapting themselves to be in similarity with hosts.

“People just mind their own business but care about helping each other.”

It found the northeastern blood still existed although they chose communal sharing as their communication strategies.

Migrants joined community activities just because of necessity and without any action. This caused relationship maintained at a certain degree without further development.

5.2.2 Avoidance

There was no avoidance being used to develop the relationship with hosts in this research. For example, earlier ‘Sai’ was threatened not to set up a coffee buying shop or a coffee mill because this might affect the rural people’s benefits. He did not care and was ready to fight and carried a gun for self-protection. Once he was well off in his living he then built up the political authority by asking his son to apply for a member of Tambol administration organization. Finally, his dream came true. Referring to the annual tambol game, normally there was only one team for each village. There was none of the migrants being chosen to join the team in this year. Hence, migrants decided to join the match by setting up a new team. There was a chance both teams would compete with each other that might incur a dispute. Luckily, it did not happen because they failed to pass the first round matches.

5.2.3 Self-disclosure and social penetration

Self-disclosure generates close relationship. The character of the Isan in-migrants were self-disclosure and social penetration but at a social behavior degree. It became high when they were in among themselves and less with other group of people.

5.2.4 Expectations

Expectation is a person's feeling of requiring other people to communicate with the behavior standard of each society. The new comer needed to perform as expected by each society e.g. giving presents for authorized people in the society. The hosts would feel happy if migrants did not come in to snatch their resources and careers but to replace the scarce labour. Referring to the Isan in-migrants it found during the first period of their moving in they worked with hosts. Then they returned their donor area to collect money by selling their properties. They came back and settled down to compete with hosts until coffee prices felt down because of the excess productivity. Besides, on the contrary hosts now worked in migrants' coffee farms. This stopped the relationship development or caused it to negatively change. Migrants used market pricing to build up their authorization base.

Communication strategies which migrants used to develop relationships with hosts were self-disclosure and social penetration, similarity, and avoidance except expectation. Besides, migrants used central dialect to reduce uncertainty and anxiety in verbal communication.

The way of learning arisen from the relationship categorization of the Isan in-migrants caused this community having group discrimination although their cooperation in community development were at high degree.

6. Communication barriers

Intercultural communication barriers are things that obstruct and constrain the access to people's meaning or message expressed by speaking or acting. Obstacles may lead to incur problems of interpersonal relationship or to obstruct the relationship development. Regarding to the communication between the Isan in-migrants and the hosts, there was no any racism prejudice because migrants had intention to settle down

here permanently. Additionally both the Isan in-migrants and the hosts were the same race.

Language and wrong translation of nonverbal were not also obstacles since both Isan in-migrants and hosts could use central dialect. Their cultures were not much in difference. There were only 4 obstacles that were anxiety, assuming similarity instead of difference, ethnocentrism, and stereotypes. Details are as follows:

6.1 Anxiety

Anxiety is a feeling of unsureness that affects the communication. Worrying or lacking of unsureness could cause verbal and nonverbal communication happen ineffectively and lead to the communication avoidance.

“I feel shy of myself to speak the southern dialect. Moreover I could not catch the words as they spoke very fast.”

The majority of Isan in-migrants felt shy of speaking southern dialect. This made them not try to learn it. Inconfidence also caused them not to meet people particularly the female migrants.

“The southern people look frightful. I dare not meet them.”

The difference of character and complexion made them look frightful. Besides, being strangers also caused them not to associate with hosts.

6.2 Assuming similarity instead of differences

Assuming similarity instead of differences can happen if people do not know about the culture of the communicator and assumes that the happening event has the same culture. This will cause them to ignore the important differences.

To overact without realizing the emotion of the people such as mimicking their voices, will cause them angry and may lead to a fight.

“I did not intend to make fun of them. I just wanted to become their friend. But they did not think in such way. So now I better keep quiet.”

Since then he never communicated with the southern dialect. However, he never missed any activity.

6.3 Ethnocentrism

Ethnocentrism is to use one's culture standard in judgement. The Isan in-migrants determined their culture is superior to the southern one such as 'Mholum' is

better than 'Talung' and believed that the southern also had the same comment. "I did eat the southern food but I did not like it."

Eating culture was another clear case of ethnocentrism. After joined the party they will take the northeastern meal at home.

6.4 Stereotypes

Stereotypes are to judge people in negative and positive way based on their belief. The Isan in-migrants always used the past experience with hosts to be an assumption for future forecast.

Surasak and his brother used to ask for help in growing durian from the hosts. They were told that the suitable free space for each durian tree should be 3 meter. Five years later they had to cut down some of them because they were standing too close.

"The southern people are not sincere especially those farmers. Whatever you want to know it is better to ask it from the shop."

Such experience made them not to believe the southern people anymore and consulted with the shops instead.

"They did not want to talk with us. Whenever I went to the market I just pointed the things I needed and asked for only the prices. That was all. Now I do not consult with the rural people. I will talk when it is necessary."

A group of migrants who went fishing without success but needed to buy some fish at the market. When they asked for the selling price, the seller did not answer. The only thing they could do was just to leave there without some fish. Certainly such matter would not happen only once.

"Next year our team will do better. We had less time before the match and we had no place for practicing. We will get good sponsor."

Isan in-migrants did not have an idea to join with the rural football team for next year match. They just planned to upgrade their team as they were refused.

The above 4 obstacles affect the Isan in-migrants in learning to choose the communication strategies and relationship development with hosts although there was only some migrants did not have such obstacles.

CHAPTER V

DISCUSSION

From the research results presented in Chapter 4 from the study of the communication strategies of Isan in-migrants in coffee plantations in southern Thailand, there are several important issues that need to be brought for discussion. Each issue will be discussed one by one and compared to the concepts, theories, and research results of other researchers.

1. Learning of communication strategies to develop the relationships of Isan in-migrants

The concept of developing relationships with strangers from Gudykunst & Kim (1992: 190-204) says that the selection of a communication strategies will have an effect on the development of relationships with strangers. It will reduce the uncertainty and anxiety and help discover a similarity and stimulate self-disclosure and social penetration followed by fulfilled expectations. Avoidance is an important issue in the communication behavior of Isan in-migrants and the building of their relationships.

Kunst and Kim say that avoidance is a method of building relationships with others in which the basic human needs are the stimulating force by not doing anything that would create discontent in other people.

However, the communication strategies of Isan in-migrants in terms of securing their authority ranks in that community. At the beginning the migrants fight with hosts to acquire power in the community, starting with the use of hooligan to build their economic authority and political power in the community. That authority creates a final acceptance by the local people who in many cases vote for them to represent their community in the government.

Therefore avoidance is not a strategy to develop good and long-lasting relationships, on the contrary the method of fighting and competing for authority will

create an acceptance and build a good relationship with the community. Sombat Jantarawong (1992: 117-120) discusses about the role of the Thai local godfathers in economics and politics saying that the word “Nak Leng” or ‘hooligan’ is a word that has been paired with Thai society for a long time. The word “Nak Leng” or ‘hooligan’ generated from the cultural perception that being “Nak Leng” is a characteristic or qualification of a man that makes other people respect and fear them. Besides the cultural reason, another factor for the rise of the “Nak Leng” is the gap in the government managerial strategies and power in society making them unofficial leaders of their community. Therefore the rise of these “Nak Leng” in any community is a common cultural phenomenon in Thailand. The consequences of these “Nak Leng” in the community is that they become the “Godfathers” of the local and they can get involved in the government as well.

In the Isan in-migrants society or host’s community the situation is the same. This society has a strong belief in the patronage system and the power to become a patron of the people will be gained by using the power of firearms or being a “Nak Leng”. The economic and governing authority is given in Thai society to those “Nak Leng” who can offer people protection; to wealthy people who can offer support and to governors who can show the benefits of their actions to society. The competition to get these authorities will lead them to obtain respect, obedience and a good relationship.

2. Communication barriers

According to the communication barrier concept of Fred E. Jandt, when there is communication with people from a different culture, one should always bare in mind that culture and communication are closely related. The way people think and how they communicate is influenced by culture. The communication barriers suggested by Jandt are therefore focused on cultural factors such as anxiety, assuming similarities instead of differences, ethnocentrism, stereotypes, prejudice, racism, language and non-verbal signals. The explanation of communication barriers by Jandt’s concept is not complete because it doesn’t cover the barriers related to environment and communication process.

The elements of the concept of communication with strangers by Gudykunst & Kim (1992: 3) help explain more in detail the communication barriers. The elements

of this concept include psychological, sociological, cultural and environmental factors and they explain the barriers in communication as follows:

Stubborn: This is the characteristic of a person who is not shy, someone who likes to go to many places rather than staying at home, an extroverted person who has a lot of chances to build relationships with people in many places

Optimism: this is the characteristic of a fun, happy person who sees the world on the enjoyable side and who makes friends very easily

These two characteristics are present specifically on the males and especially in young men because Thai culture teaches females to be very polite, stay at home and take care of domestic matter and not to act improperly. Especially young girls are more shy than older women who have had more life experience. Shyness is a big barrier for the learning of a language and for relating to other people, especially to people outside the female circle, which is a reason why women learn very little. Women only participating in official activities that are appropriate for them to attend. Most people believe that women have a gift for learning languages faster than men in the same way that children can learn languages faster than adults. However, this might be true for women when learning their first language but shyness is a barrier for young women to learn a second language.

The sociological need of migrants to communicate with hosts in order to identify and access authority and rights in the community in another reason for them to communicate with hosts as much as possible. Young male migrants have the opportunity to participate in social activities and to move to different places so they are able to choose an effective communication strategies. Meanwhile, female migrants have little chance to communicate in the society and therefore they have fewer opportunities to choose any communication strategies to communicate and develop relationships. However, it is noteworthy to observe that structured communication activities in the society such as different types of meetings are more accessed by women than men. Men participate in activities that are not so structures such as funerals, going to the market, sports, etc. Therefore by participating in less structured activities they can learn better than participating in activities that are very structured or official.

Ethnocentrism results on migrants not learning to develop a relationship with the local people. The strong attachment to their cultural tradition is an important barrier, the communication for Isan in-migrants, especially cultural traditions of show and food consumption make it difficult for Isan in-migrants to become a part of the local community.

The effects of the environment condition are also related to the lack of opportunities for female to learn communication strategies compared to men. The houses are scattered and each family in its own land and there are not temples that is a social institution where women and old people like to go and make merit. Therefore they don't have the opportunity to get outside their houses and interact with other people.

Even though migrants settle in houses near other migrants from the northeast, there are still some houses nearby which are inhabited by local people. Since the group of migrants didn't come at the same time, they settled their houses scattered and therefore they had more interactions with the local people who live near. Only two or three groups came at the same time and bought land in the same place so they are very close together and they don't have much contact with local people.

3. Development of effective verbal communication skills

The verbal communication strategies used by Isan in-migrants is formed by three methods that are the use of northeastern dialect, the use of the southern dialect, and the use of central dialect. The research results show that there are only a few people who have southern dialect skills. The majority of the people in the sample group use the central dialect to communicate with the Southern people. An important point in the development of the southern dialect skills by Isan in-migrants is their learning from children which help them learn to speak and listen to the southern dialect very fast compared to other people in the same group.

Learning the southern dialect from children helps the migrants to feel less embarrassed and pessimistic about learning the language. Also it helps prevent any disagreements between migrants and the local people who owe the native speakers. This method has a good effect on both migrants closer to their parents and they can also get information openly because children don't lie.

In the learning process of the southern dialect from children the focus is on listening and speaking and according to the research results it has been found to be more effective than trying to learn the dialect from other adults. When trying to learn the dialect from other adults, migrants get frustrated and quit learning and choose some other strategies to communicate with hosts. It is similar to the English learning process by Thai people, which has been proven to be ineffective in developing listening and speaking skills necessary for communication, and most Thai people are more skilled in reading and writing English than speaking even after several years of studying the language. Learning any foreign language should be focused on developing listening and speaking skills first and when establishing the English curriculum it should be focused on enhancing people's abilities in using the language for socio-cultural functions and cognitive linguistic functions.

In the present there are many approaches to learning and teaching languages for communication in Thailand. There are also many research studies being conducted and studies in technology both in the classroom and in the general society but problems haven't decreased. Thai Children are still unable to use foreign languages to communicate satisfactorily. From comparing the communicative approach and the learning process of the southern dialect by Isan in-migrants there is the following interesting relationship between the two.

The communicative approach for teaching languages is based on the belief that language is a communication tool and its goal is to develop student's ability to communicate in real situations by improving their skills in listening, speaking reading and writing. This approach focuses on using the student's language by depending on the principles of socio-linguistics, which works within a language context and cultural differences in the community preferably due to their environment. The communicative approach for teaching languages has the following characteristics (Ministry of Education, 1999: 13-14)

It matches the objectivity of why students learn a language, which is to be able to use it as opposed to learning only usage.

Focus on a general understanding rather than on analyzing details.

Focus on both the learning process and the structure of the language.

Gives the opportunity to use the language as much as possible.

Focuses on correctness and proper use of the language but without trying to correct every single mistake in order to avoid truncating the communication process of the student and make him self-conscious.

The communicative approach should focus on letting students learn the language and use it rather than just learning its usage. Also the student should be clearly aware of the objective of all the activities in order to develop their motivation to participate in them. On the other hand the teaching process should focus on the importance of the whole language and then divide it into parts focusing more on the processes than on the forms. It should also focus on learning by practicing and by not being harsh when students make mistakes because they are part of the learning process and they are not barriers for the communication process.

The teacher should give encouragement to the students and shouldn't halt or correct them in the middle of the activities. The important element in the teaching and learning of a language is the information gap between two people who therefore must use language to exchange information and this is also called needs for communication. Therefore the speakers must choose the correct words and expressions to suit their role and the other speaker's role with the situation.

The listening skills and speaking skills can be taught at the same time by using the language that is generally used in daily life starting from short messages and increasing as students have learnt more. The development of the listening and speaking skills should have the following pattern (Ministry of Education, 1999: 21-22).

Familiarization

Getting each other with an easy sentence can be a good start because once students are able to respond to an easy sentence they will feel motivated and confident to continue speaking

Create Enjoyment

By choosing the appropriate sentences to learn and activities that are interesting such as games, singing, and role plays

Create Precision

The Teacher should have good knowledge of the alphabet, grammar, pronunciation, accent, vocabulary and correct use of the English Language.

Create the Atmosphere

The teacher should create a good atmosphere from the beginning in order to stimulate students to learn, be active and have fun taking the initiative in their learning process

Create Confidence

The teacher should create confidence in the students from the first step by being credible, approachable and praising of the students for their good performance. They should be patient and helpful when students have problems. They should get to know each other in order to build confidence in the student to converse without feeling embarrassed and to take the initiative to learn more and more.

From the learning process by the communicative approach for teaching languages described above it was found that giving importance to listening and speaking skills should come first in order to make students able to communicate in real situations. Practicing until it comes out naturally and following the pattern of creating a familiar, enjoyable and confident atmosphere for the learning process will help students achieve the ability to communicate in real situations.

The process and pattern of development of these language skills are characterized by being natural and related to real life situations. These approaches and patterns are important for teachers and those who organize the study program. After comparing the learning method of northeastern migrants from children to the communicative approach that involves both students and teacher, it was found that children are much more spontaneous because they are not familiar with social norms yet and manners in conversation. Children don't see any difference between a stranger and other local people. Learning a language from children has the following relation to the language skill development pattern:

Creating familiarization

Talking to children starts by using simple sentences that build confidence without feeling embarrassment and with children there are no social barriers.

Creating enjoyment

Once they get to know each other they feel more comfortable to play games, sing songs and even do role-plays.

Creating correctness

Learning from children who are native speakers will ensure correctness more than learning from adults who aren't native speakers. Even though children don't have perfect knowledge of the alphabet or the language rules they are perfect instructors to learn general daily use of the language.

Creating atmosphere

Conversing with children makes for a good atmosphere. Children create a more spontaneous atmosphere for learning and there is more freedom and less limitations and orders.

Creating confidence

Students have higher confidence when they talk to children and they don't feel in disadvantage or inferior. Both children and students are sincere to each other and can relate very well.

The research results found that the characteristics of a person who can learn to communicate very well are being stubborn and optimistic, which means not feeling embarrassed and relating well to other people. On the opposite, a person who is shy and quiet cannot learn of communication strategies very well.

The organization of the learning and teaching programs for foreign languages in Thailand, mainly English, is done with Thai teachers and in very few cases there are native speaking teachers and they are adults. The problem of Thai people for not being able to communicate in a foreign language is due to their beliefs, values, society and culture. Thai people don't like to expose themselves, they feel embarrassed and don't dare to respond to adults because it is considered disrespectful and impolite.

The development pattern to create an effective learning process should have teachers building a more relaxed setting for learning that is familiar to students where they can enjoy and feel self-confident. However, this is not possible since not all students are self-confident and because of the strong influence of Thai culture in them. An effort is being made to improve the learning culture to make students more self-confident and able to relate to teachers and communicate without feeling embarrassed. But even if this can be achieved, the students who can improve will then be judged for not being respectful to their elders.

4. Non-verbal communication strategies to enhance the development of society.

The non-verbal communication strategies used by Isan in-migrants to develop their relationship with the local people are to cooperate the improvement of the society and being part of the community. According to the research results it was found that Isan in-migrants have a high level of perseverance in getting involved in community activities. Even if they are part of the community while preserving their individual northeastern identity, it still shows that they are committed to getting involved in community activities even if they lack the resources and support from the community. The high level of perseverance and commitment of Isan in-migrants should be taken as a force for the creation and cooperation among both sides of the community and including its government.

Matthews (1997: 5-12) gives importance to communication and relationships between people in a community as being the elements of a strong society. He thinks that public life needs an opportunity, an area where to take place and a good communication network. A community with a healthy public life must have a place where people can meet both officially and unofficially to talk about problems and solutions. The meetings of members of the community shouldn't be only considered a normal meeting but they should also be based on honesty and trustworthiness where migrants should also be allowed to participate.

According to the concept of David Matthews, migrants' communication strategies of meeting and being present in public shows their intention of becoming a "citizen" in the community and of getting involved and being responsible in community activities. This creates an opportunity for the development of the community and allowing migrants to participate and be responsible in the community activities is an intelligent decision for the community leaders. However, the participation of migrants in the community should be based on acceptance and understanding from all sides of the community. Working together by accepting and understanding each other will build a relationship that is based on honesty and trustworthiness.

Matthews (1997: 12) pointed out that people should first work together to build a cooperative structure. When people with different points of view come together on the same issue, it will help them close together and decrease the chances for any conflict, thus motivating the community to work together to achieve a common goal.



CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

The research study of the communication strategies used by Isan in-migrants working at coffee plantations in the Amphoe Thung Tako in Chumphon province had the objective of studying the communication strategies and the learning of a communication strategies to help them develop a relationship with hosts. It also studied the communication barriers faced by immigrants who have a different cultural background. The research studied what are the verbal and non-verbal communication strategies used by migrants; the communication strategy chosen by migrants to help them develop a relationship with the local people and if they didn't choose any strategy to communicate, what were the barriers for this.

The research was conducted by means of a field research in a village in Chumphon province using in-depth interviews, participatory observation, and discussion for a period of three months. The data was collected from a group of seventeen migrants living in the community. The results found that most of the people in the village researched work at coffee plantations, the area is mountainous and about 40 percent of the population are Isan in-migrants from different provinces in the northeast of Thailand. These in-migrants moved to this village since the year 1985 and there are migrants moving in and out permanently.

Most of the houses of northeastern migrants are settled among houses of the local southern people but there are some houses that are settled as a group of Isan in-migrants who moved there at the same time. In the present migrants are accepted in the society and participate more in the community activities. They participate in the different committees of the community and they are elected to work assisting the community leader in communicating and coordinating work with the rest of the migrants in the community. Regarding their job in coffee plantations, the current price of coffee is low so migrants are considering changing their crops to another type of product.

1. Communication strategies of Isan in-migrants

After observing the communication strategies used by migrants by separating the type of communication into two types: verbal and non-verbal, it was found that they have the following strategies for each type:

1.1 Verbal communication strategies

Isan in-migrants use several different verbal strategies as follows:

1.1.1 Use northeastern dialect

It was found that only the Isan in-migrants are able to speak the northeastern dialect and none of the local southern people is able to speak it whereas some of them are able to use the central dialect.

1.1.2 Use of southern dialect

There are five migrants who can listen and speak the southern dialect. Three of them are young men who have southern wives, one young man who has a northeastern wife and one old woman who migrated to this region a long time ago.

1.1.3 Use of central dialect

Other Isan in-migrants, besides the five people who can speak the southern dialect and those who speak only northeastern dialect, use the central dialect to communicate with hosts. Besides using the central dialect to speak, Isan in-migrants also use it to read and write to communicate with hosts.

1.2 Non-verbal communication strategy

Non-verbal communication is a behavior of people in the society. This communication strategies has four methods that include being part of the communal sharing, authority ranking, equality matching, and market pricing The research found that Isan in-migrants use the following non-verbal communication methods:

1.2.1 Communal sharing

Isan in-migrants enter as members of two groups in the community of the village. These two groups are the group of southern local people, which they must enter and become one with them and the other group is the one formed by fellow northeastern people, which creates a specific characteristic of this group and its individuality. Being part of the local southern people group means that they participate

in both the official and unofficial activities. In the group of fellow Isan they show what it means to be from the Northeast as a way to communicate to the community and to live with righteousness. The hidden role in the first group, besides only behaving as one of the members of the group is to develop a real friendship with the local people because they are still confused about the cultural background of the local community.

1.2.2 Authority ranking

Authority ranking consists on building a relationship to give oneself an edge to govern other people. Even though they are seen as a second level people in the community, Isan in-migrants learn to build a relationship to give them the power to be accepted by the local people and to survive in the community. When Isan in-migrants first arrive they are bullied by the local “Nak Leng” or “hooligan” so they have to depend on the power of the “Nak Leng” that they now to govern or acquire power. Later on they build economic power in order to be accepted by the local people and then they can be able to build political power as well. Isan in-migrants build political power by becoming members of the village’s administration organization and by becoming members of the community committees as representatives of the rest of isan in-migrants.

1.2.3 Equality matching

Equality matching is a way of becoming a part of the community in order to ensure that everyone receives the same benefits and that everyone helps one another. Helping with the social traditions is a way of communicating and getting involved in Thai society. Even if people don’t help others first, later they will receive the help from people in their society, as it is the norm. Humans use traditions in order to create closeness with other humans both from the same cultural background and across cultures.

1.2.4 Market pricing

The characteristic of market pricing is to show other people one’s own value. The rest of the people or society depend on the value of the market price as a positive value to generate authority in the community. This can be seen from the behavior of migrants who offer their help to solve daily life problems and who try to help improve the community sacrificing their own personal time. It is a way to try to participate in the activities that will develop the community and achieve an acceptance

from the local people so that these Isan in-migrants can increase their value in that society. Being part of the community committee is another way for Isan in-migrants to go up the ladder to other important positions in the community that will help their group be more clearly recognized in the community.

2. Learning of communication strategies to develop relationships

Since migrants use several different communication strategies to communicate to the local people, each person learns a method to communicate in order to meet their own expectations. From the research results it was found that Isan in-migrants use the following communication strategies in order to develop relationships:

2.1 Development of relationships by using verbal communication strategies: Uncertainty and anxiety reduction

Uncertainty and Anxiety usually arise from using different languages. The research results found that Isan in-migrants who can speak the southern dialect learnt it from children and by trying to speak once they hear the local people speak. There are only a few migrants who chose to develop relationships by learning the southern language. Out of all the Isan in-migrants in the community, only five people can speak the southern dialect, the rest choose to use the central dialect to communicate to hosts and therefore reducing their uncertainty and anxiety.

2.2 Development of relationships using non-verbal communication

Isan in-migrants use several non-verbal communication strategies as follows:

2.2.1 Similarity

Finding similarities will help building relationships easily. On the opposite side, trying to communicate in the community by being ethnocentric and strongly attached to one's beliefs only will make the development of relationships very difficult and slow. The research results found that Isan in-migrants offer themselves to help in the activities of the community as a way to attain their rights in the community, to build relationships with hosts and to follow the norms of society.

2.2.2 Avoidance

The development of relationships with hosts by avoiding them will create a feeling of dissatisfaction among the local people. From the research

results it was found that migrants don't try to avoid the hosts and instead they will try to build their authority in order to compete and fight for their acceptance among the community.

2.2.3 Self-disclosure and social penetration

Isan in-migrants are open people who like to socialize but they have levels of self-disclosure to suit the social norms. The levels of self-disclosure and socialization are higher when migrants are doing so within a group of fellow northeasterners. Migrants are satisfied by being invited to the social activities of the hosts because they feel honored and they won't miss any of these activities even if they have other tasks to do. Self-disclosure and socialization is the most used method to develop relationships with hosts by Isan in-migrants.

2.2.4 Expectations

If new comers want to develop better relationships with hosts, they must act as that society expects them to act. In the case of migrants, the local people don't try to compete for the same jobs that migrants come to perform because they understand it is their income source. But Isan in-migrants compete with hosts for authority in almost all areas. They like to create a high market value in order to build their authority to govern and compete with hosts.

Isan in-migrants only learn to use self-disclosure and social penetration to build relationships with hosts and they don't really learn or chose to use avoidance, similarity or following their expectations as a way to build relationships with hosts. Moreover, Isan in-migrants only choose to use the central dialect to reduce their anxiety and uncertainty.

3. Communication barriers

The four main barriers found include anxiety, assuming similarities instead of differences, ethnocentrism and stereotypes have the following characteristics:

3.1 Anxiety

Most Isan in-migrants present anxiety, lack of self-confidence and embarrassment to learn the southern dialect. Embarrassment doesn't let them practice speaking because they are afraid to make mistakes. Moreover, the lack of self-confidence is an obstacle for the meeting of Isan in-migrant women with hosts.

3.2 Assuming similarity instead of differences

Isan in-migrants encounter barriers for communication when they don't study the culture of the local people so that they can understand them better and they think that the local culture is going to have a great impact on their own culture.

3.3 Ethnocentrism

Isan in-migrants believe that their own culture is the one that suits them the best more than if they accept the southern culture specially in terms of performing and food consumption.

3.4 Stereotypes

Isan in-migrants who have had experiences with the southern people use those experiences to conclude and fit future experiences into stereotypes. Then they will limit any contact with hosts to only extremely necessary situations.

4. Recommendations

The following are the recommendations to use this research results to use them as a pattern for the development of migrants and regions as follows:

Most migrants have little awareness in learning to develop their relationship with the local people, which create disagreements in the community. At the community and regional level there should be a migrant representative to organize communication activities and coordinate information sharing between migrants and the local people. This will create cooperation among them. At a national level there should be a government organization responsible for the improvement of the quality of life of migrants specifically.

Migrants are people who have high levels of perseverance to participate in community and regional activities of the place where they have migrated. Giving them the opportunity and the space to demonstrate their abilities and to play a role in the community will bring direct benefits to both migrants and local people. Loneliness and the need for friends motivates migrants to participate and perform well in community activities and they are ready to sacrifice their time in order to offer their help for those activities.

From the research results it was found that learning a language or dialect from children is very effective method for migrants to build their relationship with the local

people. The agencies in charge of organizing the foreign language education programs should introduce this method in order to make the teaching and learning of languages more effective for Thai people and suitable to Thai culture. Since Thai people don't like to show off much, learning with the native speaker of the language who is from a similar age and who is probably of a higher status will make students afraid to make mistakes. Learning from children native speakers will help students learn to communicate faster and more effectively.

From the research results it was found that local people didn't tell the whole truth about the harvesting time for Durian to Isan in-migrants and therefore they didn't know exactly when to harvest and as a result they got a very small amount of fruit. Therefore there should be a center or agency that can offer help and information to migrants regarding the region where they are going to migrate in areas such as work, economy, politics, society and culture so that they can prepare themselves. Especially accurate information about work is crucial for migrants.

5. Recommendations for further research

According to the limitations of this research and the results found there are the following recommendations for further research:

There should be a research about the communication strategies used by local southern people with Isan in-migrants or local people with migrants in other regions. This is to evaluate the knowledge regarding intercultural communication on the side of hosts and the information collected can be analyzed and used as a pattern for the development of suitable cross-cultural relationships.

There should be a trial research to compare the effectiveness of the foreign language education programs using the methods of learning from adult native speakers and learning from children native speakers. This will point out the different effects of these methods and choose a beneficial pattern to organize language education programs for Thai people that are suitable for their culture and their personality.

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