



Double Identity Representation of Chinese Shrines in Muang Phuket District

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ABSTRACT

“Double Identity Representation of Chinese Shrine in Phuket District” has the main objectives to study the adaptations of Chinese culture in the context of Thai society through Chinese shrine in Muang Phuket District and to comprehend the phenomena of double identity which represent through Chinese shrine in Muang Phuket District. The In-depth interviews and Participant Observation of the Qualitative research methods was used in this study. The Chinese shrines are part of maintaining and expressing the Chinese culture. This phenomenon is present by the double identities form. The Chinese Shrine is an expression of the Hybridity of culture and double identity through the forms of art, religious activities and figures of god. Chinese shrine is involved with various organizations; both public and private sector and have a role to Thai society through the public benefit activities and Social welfares. The double identity representation is the development of a good relationship between Thai ethnic and Chinese ethnic.

ชื่อวิทยานิพนธ์	การแสดงออกทางทิวทัศน์ผ่านศาลเจ้าจีนในเขตอำเภอเมือง จังหวัดภูเก็ต
ผู้เขียน	นายพญูวัชร ชนะสกุล
สาขาวิชา	จีนศึกษา
ปีการศึกษา	2559

บทคัดย่อ

"การแสดงออกเชิงทิวทัศน์ผ่านศาลเจ้าจีนในเขตอำเภอเมืองภูเก็ต" มีวัตถุประสงค์ในการศึกษาการปรับตัวของวัฒนธรรมจีนในบริบทของสังคมไทยผ่านศาลเจ้าจีนและเพื่อสร้างความเข้าใจในปรากฏการณ์การแสดงออกทางทิวทัศน์ผ่านศาลเจ้าจีนในอำเภอเมืองภูเก็ต โดยใช้วิธีการวิจัยเชิงคุณภาพในการศึกษาและเก็บข้อมูลผ่านการสัมภาษณ์เชิงลึกร่วมกับการสังเกตแบบมีส่วนร่วมจากการวิจัยพบว่าศาลเจ้าจีนเป็นส่วนหนึ่งในการรักษาและแสดงออกทางวัฒนธรรมจีน ศาลเจ้าจีนได้มีการปรับใช้และผสมผสานวัฒนธรรมความเชื่อของชาวไทย เข้ากับวัฒนธรรมดั้งเดิมของจีนและแสดงออกมาผ่านรูปแบบการแสดงออกรูปแบบของศิลปะ กิจกรรมทางศาสนา และรูปเคารพต่างๆ ทั้งนี้ศาลเจ้าจีนมีความร่วมมือกับองค์กรภาครัฐและภาคเอกชนของไทยเป็นอย่างดีผ่านกิจกรรมสาธารณะต่างๆ ปรากฏการณ์เหล่านี้จึงเป็นรูปแบบการแสดงออกของปรากฏการณ์เชิงทิวทัศน์ในศาลเจ้าจีนและวิถีชีวิตชาวไทยเชื้อสายจีน ซึ่งสามารถแสดงการพัฒนาและเชื่อมโยงความสัมพันธ์ระหว่างชาติพันธุ์ไทยและชาติพันธุ์จีนได้เป็นอย่างดี

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Content

	Page
Abstract	v
Abstract (Thai)	vi
Acknowledgements	vii
Content	viii
List of Tables	xi
List of Figures	xii
Chapter 1 Introduction	1
1.1 Statement of the Problem	1
1.2 Review Literature	2
1.3 Theoretical framework	7
1.4 Objective	11
1.5 Significance of Study	12
1.6 Scope of study	12
Chapter 2 Research Methodology	13
2.1 Data Collection	13
2.2 Population and sample	14
2.3 Finding and Theoretical Analysis	14
Chapter 3 History of the overseas Chinese in Phuket	15
3.1 Overseas Chinese in Thailand	15
3.2 Overseas Chinese to the South of Thailand and Phuket	21

Contents (cont.)

	Page
3.3 The Hokkien Chinese in Phuket	24
3.4 Cultural influences of Overseas Chinese in Phuket	26
3.5 Religious beliefs of the Chinese people and faith of Phuket Hokkien Chinese	28
3.5.1 Basic Beliefs of Chinese	28
3.5.2 Chinese Faith and Chinese shrines in Phuket	35
Chapter 4 Result	45
4.1 The Group of Chinese people	46
4.1.1 The group of conservative opinion	46
4.1.2 The group of Double identity opinion: the opinion in both Chinese and Thai	47
4.1.3 The group that perceive they were Thai completely	48
4.2 Chinese Identity through the Activities of Chinese Shrine	56
4.3 The Double identity, Integration and Changing	67
4.4 The Double identity representation of the Chinese shrine through the implementation in various opportunities of Thailand	70
4.5 The Double identity of Chinese-Thai people	74
4.6 The View of Chinese traditional Changed	77
4.6.1 The changing in the pattern of Evolution	80

Contents (cont.)

	Page
4.6.2 The changing in the pattern of Development	81
4.7 The View of Double Identity Phenomena	82
4.8 The Trend of Thai and Chinese Cultural Integration in the Future	83
4.9 Thai Ethnic and Chinese Relations through the Chinese Shrine	84
4.9.1 Cooperation between Chinese Ethnic and Thai Ethnic	84
4.9.2 Public Benefit activities and Social welfares activities of Chinese Shrine	88
4.10 Cultural Relations between Ethnic groups in Chinese Ethnic and Thai Ethnic on the Cultural Hybridity	91
Chapter 5 Concluding remarks	93
5.1 Conclusion	93
5.1.1 The adaptations of Chinese culture in the context of Thai society through Chinese shrine in Muang Phuket District	93
5.1.2 The phenomena of double identity which represent through Chinese shrine in Muang Phuket District	105
5.2 Discussion	106
5.3 Suggestion	109
References	110
Appendix	116
Vitae	119

List of tables

Tables	Page
The table 1 The Chinese shrines in Phuket district registered with the Ministry- of interior (data as of December 21, 2016)	37

List of Figures

Figures	Page
Figure 3.1 The altar of the Chinese Gods in Chinese- Thai people's families	36
Figure 3.2 The main building of Jui Tui Tao Bo Keng Shrine	40
Figure 3.3 The Chinese altar in Jui Tui Tao Bo Keng Shrine	40
Figure 3.4 The statue of Goddess Guan Yin (Pud Jor) in Pud Jor Shrine	42
Figure 3.5 Pud Jor Shrine (Guan Yin Shrine)	42
Figure 3.6 The statue of Ma Jor Pho (Goddess Mazu)	44
Figure 3.7 Sam San Tian Hou Keung shrine (Ma Jor Pho Shrine)	44
Figure 4.1 The remembrance ceremony of God Dian Fu Yuan Shuai in	57
Figure 4.2 The remembrance ceremony of God Guan Yu in Jui Tui Tao Bo Keng Shrine	57
Figure 4.3 The remembrance ceremony of Goddess Guan Yin in Pud Jor shrine	58
Figure 4.4 The shrine will prepare various kinds food for the participants in the remembrance ceremony of Goddess Guan Yin at Pud Jor shrine	59
Figure 4.5 The remembrance ceremony of Ma Jor Pho (Goddess Mazu) in Ma Jor Pho shrine (Sam San Tian Hou Gueng)	60
Figure 4.6 The Lantern Festival of Ma Jor Pho shrine (Sam San Tian Hou Gueng)	60
Figure 4.7 The Chinese decorative structure in Jui Tui Tao Bo Keng Shrine	64
Figure 4.8 The Chinese pattern carved on a wall around the Jui Tui Tao Bo Keng shrine and Pud Jor Shrine	65

List of Figures (cont.)

Figures	Page
Figure 4.9 The Chinese story the wall around the Jui Tui Tao Bo Keng shrine and Pud Jor Shrine	65
Figure 4.10 The statue Chinese gods in Jui Tui Tao Bo Keng Shrine	66
Figure 4.11 The ritual activities in Vegetarian Festival at Jui Tui Tao Bo Keng-Shrine	66
Figure 4.12 The Ceremony to mourn the passing of His Majesty the King-Rama IX at Jui Tui Tao Bo Keng Shrine	72
Figure 4.13 The Candle Light Ceremony to mourn the passing of His Majesty the King Rama IX at Jui Tui Tao Bo Keng Shrine	72
Figure 4.14 Theravada Buddhist monks in the birthday ceremony of Goddess Guan Yin at Pud Jor Shrine	74
Figure 4.15 The public library in Ma Jor Pho Shrine	89
Figure 4.16 Pud Jor Shrine donate the Mobile Dental Vehicle to the Vachira hospital	90
Figure 5.1 The shrine will prepare food for Theravada Buddhism monk in the ceremony of Goddess Gun Yin at Pud Jor Shrine	99
Figure 5.2 The activities of Theravada Buddhism in the ceremony of Goddess Gun Yin at Pud Jor Shrine	99
Figure 5.3 The people participated in a ceremony of remembrance and charitable offerings for His Majesty the King Rama IX at Jui Tui-Tao Bo Keng Shrine	100

List of Figures (cont.)

Figures	Page
Figure 5.4 The offering for the monk in a ceremony of remembrance and charitable offerings for His majesty King Rama IX at Jui Tui-Tao Bo Keng Shrine	100
Figure 5.5 The ceremony of remembrance and charitable offerings for His majesty King Rama IX at Jui Tui Tao Bo Keng Shrine	101
Figure 5.6 The monk in Theravada Buddhism to prosperous Buddhist mantra	101
Figure 5.7 The Buddha image in the ceremony at Jui Tui Tao Bo Keng Shrine	102
Figure 5.8 The statue of Theravada Buddhism monk with the statue of Chinese Gods in Pud Jor Shrine	102

Chapter 1

Introduction

1.1 Statement of the Problem

Overseas Chinese immigrated to many provinces in Thailand moreover they also brought Chinese culture to Thailand. Since early Rattanakosin period, many Overseas Chinese settled down at Muang Phuket District and The tin mining business prosperous business at that time, then Overseas Chinese related to this business. In Phuket, Overseas Chinese mostly emigrated from Fujian and Guangdong province of China and Singapore and Penang, Malaysia to settle in Phuket. Then Chinese people adapted to social conditions and lifestyle of the local people. The similar culture of Thai and Chinese supported Overseas Chinese to live together with Thai people easily. Although, in the past, Chinese had been under a strict policy of Thai government, therefore especially they encountered the problem of the nationality, however finally Overseas Chinese responded according to Thai government policies. The Overseas Chinese adapted and blended themselves to the local culture in various forms. Meanwhile, the Overseas Chinese could maintain their identity.

This study focused on the double identity which represented through the Chinese shrines in Muang Phuket District. Wherever the Overseas Chinese immigrants to set up their communities, they always build their Chinese Shrine. The Chinese Shrine is regarded as a center of the Chinese community and also plays an important role in Thai society as a whole. For example, regardless whether they are Chinese or not, Chinese shrines open the course of Mandarin Chinese and Chinese culture for interested people or give the scholarships for Children etc. In addition, the Chinese shrine also be the social welfare organization, there are many public

activities. For instance the social and culture, as well as engaging with the public sectors in a part of community development. Moreover Chinese shrine organization involves in traditional activities of Thai society such as children's day, father's Day or Mother's Day etc., these are important roles on a relationship between Overseas Chinese and Thai. In Phuket, are many Chinese shrines, especially in Muang Phuket District, there are many famous shrines.

In addition, the Overseas Chinese have embraced Thai culture into their life, and however Overseas Chinese still present their cultural identity through the Chinese Shrines as well. In this point could be seen by evidence of mixing between Thai and Chinese culture in the part of belief system. Other examples to indicate mixing between Thai and Chinese culture are activities of Chinese shrines. This study aims to find and understand the phenomenon which occurs between the two cultures, arising from a strong relationship and complementary throughout both cultures that can be wielded as the double identity phenomenon through the Chinese shrine.

1.2 Review Literature

Somboon Suksamran (1987), studied about religious, beliefs and rituals of the Chinese community, he found that the religious belief system of Chinese people in Thailand are comminuted between the beliefs of Buddhism, an ancestor worship, Taoism, Confucianism, and the local gods. Although most Chinese in Thailand believe in traditional religious, Chinese people today have been socialized Thai culture then they took the concept of Thai's belief systems.

The Chinese follow the various traditions, thus it is gradually lost or reduced their original cultures, and more adapt their culture to Thai in present. This research, therefore, reflect to understand the basic religious beliefs of Chinese

people, It can coverage and explains the basic factors mixed two culture together perfectly.

Panya Thepsing (2000) studied Chinese identity by collecting data from Chinese, and Chinese temple and Chinese shrine in Hat Yai municipality from such findings have demonstrated a pattern of Chinese and Chinese temple shrine. In Hat Yai municipality including picture and symbols, by the results found that Chinese people in Hat Yai municipality maintain Chinese traditional beliefs of their ancestor. They believe in Taoist, Confucianism and Mahayana Buddhism. The research shows that most Chinese people in Hat Yai municipality continue to maintain a relationship with the traditional culture. An attempt was made to maintain the ancestral heritage and life in China are used in Thailand and also convey to next generation as well. From this research also shows that Chinese people immigrated to municipality, there is an abiding tradition of traditional culture of ancestors, and continues to demonstrate Chinese identity and still inherits to the descendants. These are basic information about the way of life of a Chinese phenomenon.

Somporn Dachkaewpakdee (1999) studies about the Establishment and Social role of Chinese Associations and Foundations, in Haadyai city municipality Haddyai district, Songkhla province. Somporn found that the integration of the Association of Chinese or Chinese Foundation in the early range are established for maintaining the interests of their group to the harmony of the Chinese people in groups who are in the same language or the same original hometown in China. Subsequently, the group of Chinese developed into the organization like Chinese shrine, the Chinese Association, and the Chinese Foundation for the many roles in community. For example, the first point, education, as the establishment of the school or build a school's building, scholarships to the student, to promote the Chinese teaching class. The second, religious activities, Cultural activities including Local traditional activities, were derived from a combination of factors for the conservation group to restore inheritance and cultural blending between Thai culture and Chinese culture. The third, Public health such as the establishment of hospitals or donate to public health organizations. The fourth, the social welfare such as help

victims of natural and so on. Somporn's article (1999) shows that the Chinese decided to maintain their identity and would be help the Chinese people who immigrants from the same town and then require assistance, this objective of the Chinese was develop to be the Chinese organization in this present. Most organizations are the benefit to public as social welfare or to develop the society. This purpose will be established an acceptable and good relationship between the Chinese and other ethnic groups,

Lan Changlong (2011) study about a settlement and cultural transition of Hokkiens in Bang Nam Phueng community, Prapradaeng District, Samutprakan province. Lan found that the reasons of Chinese immigration based on various factors. Also describes the factors of cultural modification and shows that the Chinese have to modify their cultures with Thai culture. For example the Hokkiens Chinese in Bang Nam Phueng invite Thai monk to pray in their ancestor's funeral. Lastly, the policy of government and today society are the main factors resulting in fusion and swallow next-generation descendants to become Thai people. From this study, it shows a main factor, for example the education, the politic and the law etc. These factors makes Hokkien Chinese in Bang Nam Phueng Community immigrated to Thailand and adapt their culture with Thai culture today. .

Hamilton Annette (2008) studied in *The Difference in Place: Two Chinese Rites in Southern Thailand*. A study concerns the annual ritual of Chinese people in the South of Thailand, by choosing the case study in two festivals in the South, Hamilton concluded that society and culture of Chinese people in southern Thailand. There are special characteristics and concentration of traditional culture. In the present, even though Thailand has a variety of beliefs, South Chinese descendants still maintain their Chinese culture. There are the Chinese practices in annual rituals, especially at Chinese shrines and Chinese temples. The annual ritual, these are what connects to the original of the ancestor's ritual and the complex relationships in the current context. These rituals demonstrate the identity and the cultural context to the public. They are considered as symbols of Chinese immigrant identification. These Chinese have been accepted some adjustments to their social

identity inhabited settlement. Subsequently, in 1990, China privacy identity came to be accepted and recognized more broadly in Thailand. It made Chinese culture and rituals of the South be supported and be accepted even more. The various beliefs of the Chinese people have become part of Thai society and mixed the belief or supernatural stories. These are different from the original concept of the original belief of Thai people. In summary, the ritual, beliefs and the way of life of the Chinese come to replace Thai culture until the fusion is part of the development of the modern era in the increasingly complex dimensions.

Ruenkaew Pattranupravat explains in “The transmission of the Cheesiness (through understanding the meaning and religious symbols) to the descendants of the Chinese in Thai society (2011)” there is characteristics of Synthelicism of Chinese immigrant in Thailand which compliance with other culture. If it determines that behavior is found not damaged, but the result is good with on one side, meanwhile, Chinese people still maintain faith in their traditional ritual in the same time. The basic beliefs of Chinese people are organized by a combination of Buddhism, ancestor worship, Taoism, Confucianism and the esteemed gods. Moreover, Ruenkaew also found that the current beliefs and rituals which the Chinese choose to practice unintended by linking with ideas about Chinese children gratitude and ancestors. However, the researcher believe that, even though the idea that the faith of residents of Chinese descent currently in Thailand is different from their ancestors who emigrated from China. But under the social context in Thailand where is a Buddhist society and culture form fundamental Theravada Buddhism making the tradition of two social belief fusions occurs. Because there are many dimensions of Thai culture that are similar to Chinese culture, such as the belief in Buddhism, giving priority to seniority relatives, the importance of the institution of the family etc. Expose the Chinese later, lack of learning, lack of awareness and understanding of the real meaning of a festival side, ritual symbols or assembly process raises some missing or different from the original

Research reports, community information of Phuket Community Foundation (2009) a study of various communities in Phuket, one part studied about

tradition, faith and culture of the communities in Phuket, Researchers found that Phuket people believed in natural gods before religious. Subsequently, The Buddhism in community was mixing between local faith and original Buddhism. Also the local people in communities believe in various deities and participate in rituals of the Chinese people, in combination with the many local beliefs. But at the same time Thai people still maintain Thai culture. The cultural mixing of these beliefs may be due to a marriage between Thai and Chinese.

The article "The Baba Nyonya or Peranakan Culture Resurgence: Disappearance?" of Lee Su Kim (2008) cultural varieties can be used in multiple formats and change including loan words and conduct of social beliefs. The influence in food and dress, which forms the cultural and current immigrants in Southeast Asia, usually occurs in different time and places. The Baba Nyonya or Peranakan is one example of a group of people originally from mixing of cultures. The name "Peranakan" occurs when Chinese people were arriving in the city and married with local people. The Peranakan culture is one of the unique cultures that came from Chinese culture and Malay culture and they are also mixed with other cultures as well.

Sivarin Lertpusit. (2006) researched Dual Society in Sipsong Panna: A Case Study with a Special Focus on the New Year Festival at Ban Thin Village, Chiang Rung, and People's Republic of China. The researcher found that Sipsong-Panna's society was change in each time interval, the thrust is primarily caused by external factors. Whether it is social, politics or the expression of different opinions, when a society born change too much by external flows. Tailue people will create internal factors up to maintain a balance between them and Chinese (Han) people in Sipsong-Panna. For example "reviving Buddhism and expressing the uniqueness during Lü New Year traditions, this expression is the subject of the Tailue people, who want to show that they can maintain their tradition and culture of the Tai. In addition to this phenomenon, the area of the expression will be limited. Both Tai children and adults are attracted to Traditional New Year or Poy Sang Kan festival.

From initial research, the researcher collected documents such as article, book and research papers, which related to the study, then researcher found that there are many documents involve the topic of preserve the identity and transformation of the cultural identity of the various ethnic groups. In particular, Overseas Chinese mixed different culture with their culture; they present the different cultures together through the various patterns. Demonstrate the adaptability of Chinese to across territory of cultural in new society where they inevitable participation. Many documents also show whether any ethnic groups include Chinese in the territory of new society will be adapted their culture with the local culture everywhere and most cases they also practice according to culture of the majority group in the society where they settled. However in case of Overseas Chinese, they still continue to maintain their tradition culture.

Therefore, in order to support to gain basic knowledge and additional basic understanding about the phenomenon of Overseas Chinese in terms of the way of life in Chinese community, believes and the relationship between Overseas Chinese groups and other groups, the reviews represent the concept of integration and cultural assimilation which became a cultural identity of Overseas Chinese.

1.3 Theoretical framework

1.3.1 The theory of anarchy and ethnicity concepts of Abner Cohen

The book “Two Dimensional Man” of Cohen Abner (1974), said about the theory of anarchy and ethnic that can be analyzed the Chinese in Phuket and Thai culture societies. At the same time, the Chinese have used some symbols to show that they maintain their Chinese identity. Cohen (1976) explained these symbols as forms of activities in life, which is the expression of the ideology, beliefs, norms, values in societies. These symbols can be Object, Act, Concepts or Linguistic Formations. These symbols cause emotions and stimulate the actions of humans,

displayed the action's identity and activity's identity, which covers events, traditions, food and dress. These symbols are often used in activities such as rituals, exchange gifts, a celebration of the legendary or lineage system. These symbols were used as the basis of national political awareness-species and maintain the interests of the group. The Symbolic Action, sometimes it continues until today, due to play a major role in each society. That can help to support something to achieve the objectives set at the historical civic integration examination abroad and culture. It can help to indicate Social Significance on the current situation. For the ethnic group with the use of an old tradition, but not due to the Cultural Conversation to inherit the tradition still occurs but the function has been changed.

1.3.2 The Role of Religion and Religious Symbols of Clifford Geertz

On "the Interpretation of culture" (1973) Geertz said about the role of religion and religious symbols, there are 3 main points of the theory.

1) Religion as a symbolic system: the symbol can be an image, object, activity, action, relationships, or anything that suggest their meaning to someone. These symbols also have meaning that can provide answers to basic life, habits, idealist, and value of life

2) The religious roles of moods, productivity and motivation by emotional is how responsive and show our feelings towards other things. Motivation will be generated within the mind and not represent affect ambitions in what human wants. Both of them are parallel to create the basics and the way of life. In addition, religious symbols are also told human about a way to manage feelings and emotions and represent the true aim of some actions through ideals or values.

3) Religion can make the emotion and motivation; it is an effective in their specific functions, most importantly in everyday rituals that reflecting the lives and the various points of view clearly. Ritual and symbolic impact society to define the life's direction, from this perception, the religion is no contradiction. Therefore, religious symbols and rituals are the foundation of human conscience.

The researcher will use this theory to analyze the symbols that appear in various forms, whether as images, objects, or events, which appear in the Chinese shrine and relationship of thinking, the emotion and the way of life of the Chinese in Phuket that show the double identity of Chinese in Phuket.

1.3.3 The theory of ritual's symbols of Victor Turner

Turner explains about ritual in the book "The forest of symbols: Aspects of Ndembu Ritual" (1967) he said that the Ritual is the event or events those are expressed through gesture, words and objects are used to demonstrate the influence and the aim of ceremony and ritual symbols are also used in various occasions that can be linked to power to affect change in society. That means all of ritual symbols have some other meanings.

The properties of ritual symbols can be classified into three properties. There are

- 1) Condensation: Many things and actions are represented in a single formation.
- 2) Unification: their very generality enables them to bracket together the most diverse ideas and phenomena
- 3) Polarization or Polarization of meaning: The symbols process two clearly distinguishable poles of meaning, to principles of social organization, to kinds of corporate grouping, and to the norms and values inherent in structural relationships.

This research will be used as the Polarization analysis of various phenomena. There are ideological Pole and Sensory Pole

- 1) Ideological Pole: one finds an arrangement of norms and values that guide and control persons as members of social groups and categories.
- 2) Sensory Pole: are concentrated those significations that may be expected to arouse desires and feelings.

From the theory, researcher will analyze the symbols that appear in the shrine. Whether it is the common symbols or rituals that represent the value or thinking of Chinese in Phuket and to demonstrate the Group's identity and change as well.

1.3.4 The theory of Diaspora and Hybridity of John Hutnyk

John said in the book "Diaspora and Hybridity" (2005) that, the characteristics of Hybridity are blended together and mixed with a new culture and then formed a new culture. This is called the cultural group were lost to other culture, but maintain their identity. Hybridity occurs in all levels by the crossing their original cultural into new cultures, many unqualified cultural forms or classes. From this theory, it can analyze the immigration of Overseas Chinese groups from their culture to a new culture, and maintain Chinese mind.

1.3.5 The Concept of Ethnic Groups of Fredrik Barth

On "Ethnic groups and boundaries: The social organization of culture difference" (1969), Barth said that Ethnic and ethnic uniformity, both are in behavior and patterns of social organization. They still exist even it is in the multicultural area. Various ethnic groups will try to show which way their ethnic identity does not depend on cultural diversity. In addition to this, within the same ethnic group have to maintain and share the benefits together.

In the study of the double identity representation of Chinese shrine in Muang Phuket district, the researcher relies on the theoretical framework to analyze and define the concepts applied research. Sustaining cultural identity of minority different lifestyle, different approach to political arena and form traditions vary in each group of Overseas Chinese. All of them ties to religious. Religion can be the catalyst, the unity one common share of people in the society. Consistent with Clifford Geertz's theory is consistent with the definition provided to religion that is a System of Symbols, based on power of the surrounding environment that can persuasive cause faith, belief, emotions and feelings through the experience of each person's moods. Both theories also suggests that religion is something that attracts

and captures people who believed in the same faith, and lean into the same society and create a unique identity of own group in order to create acceptance among society and create harmony in the community, which in principle. In the theory of Victor Tunnar mentioned interestingly that the ritual same as a social performances in order to sustain the social conditions in each of the rituals have in comparison to a symbol that reflects the attempt to interact with the social environment and also to sustain the social status of their group includes expression ability within ideological and life.

The ritual has influenced the social context; symbolism in the ritual can be interpreted. The ethnic concepts and anarchy of Cohen noted to preserve ethnic, there will be more concentration. When that situation occurs and need to create social conscience, they want to protect the interests of the ethnic groups themselves and also the definition of a symbol. These symbols were used as the basis of creating awareness of social, ethnic and political groups, officially of a particular ethnic group to maintain the interests of the group. In summary, it can be seen that these concepts are related to the analysis the double identity phenomenon of Chinese shrine and bring the entrepreneurs to complete the analysis, interpreted the phenomenon appears.

1.4 Objectives

1.4.1 To study the adaptations of Chinese culture in the context of Thai society through Chinese shrine in Mueang Phuket District

1.4.2 To study the phenomena of double identity which represent through Chinese shrine in Mueang Phuket District

1.5 Significance of Study

1.5.1 To be a database in the study of Double Identity Representation of Chinese shrine in Muang District, Phuket

1.5.2 To comprehend and create the knowledge of the phenomena of double identity representation in the dimension of Chinese religions which involve to Chinese shrine in Muang Phuket District

1.6 Scope of study

This study about Chinese shrines in Muang Phuket District the researcher paid attention to Jui Tui Tao Bo Keng shrine, Pud-Jor (Guan Yin) shrine and Samsan-Tianhou Gueng (Ma Jor Pho) shrine. These three Chinese shrines locate at the area of Thai and Chinese community for a long time.

Chapter 2

Research Methodology

This study is qualitative research that describes the fact by the documents, interviews and observations by relying on data links with the main ideas and relevant theory.

2.1 Data Collection

2.1.1 The information collected as evidence from research studies related documents, including the coordination of relevant.

2.1.2 In-depth interviews used to search for answers and understanding in the form of a double identity phenomenon in Chinese shrine.

2.1.3 The Participant Observation by participating in the various activities held at such events in various occasions of the shrine, etc.

2.2 Population and sample

This research study Double Identity Representation of Chinese Shrine in Muang Phuket District. The researcher used qualitative research methods by depth interviewing the key Informants such as;

- 1) Head of Ju Tui Tao Bo Keng Shrine
- 2) Head of Pud-Jor (Guan Yin) Shrine
- 3) Head of Sam San Tian Hou Gueng (Ma-Jor-Pho) shrine
- 4) The selected of 8 people from Chinese-Thai families

2.3 Finding and Theoretical Analysis

2.3.1 The data from the information, related documents and interview will be analyzed by using content analysis and were analyzed by using the theoretical framework for the study of rough.

2.3.2 Review the information by using Triangulation

1) Data Triangulation; checking with the resources, including the time and place of the party.

2) Checking the Theory Triangulation

3) Methodological Triangulation; using different data collection methods for the really in formations by using observation with the questioning together.

2.3.3 The data were analyzed thoroughly again and publish.

Chapter 3

History of the Overseas Chinese in Phuket

3.1 Overseas Chinese in Thailand

The Overseas Chinese are the Chinese people who emigrated from China to other territories around the world several times. The initial Chinese people had traveled out of the country to find their new jobs, trading and created prosperous relations between China and other countries. At that time, some of them didn't have the permanent residency in the foreign country. Duan Lee Sheng (1990: 121-122) said that during the 15th century, in Ming Dynasty (1368-1644), there was the foreign policy to develop diplomatic relations with the countries in the south of China. The emperor of the Ming Dynasty had sent Zheng-he (郑和) to make the relation with various countries. That was the opening of the great period of the Mercantile Marine in China; therefore, there were many Chinese preferred to set the sails to trade with the foreign countries. In this period, the people could travel for trading by themselves. Especially, the southern Chinese people who are closed to the sea, and they could set the sails for trading easily, as this reason southern Chinese people were interested use the sail to trade overseas. All of these factors are the first wave of Chinese emigration in the Chinese history.

However, the waves of Overseas Chinese emigration had occurred continuously throughout the above period. Some period has been prohibited to travel outside the country, but Chinese people always broke this rule. In Qing Dynasty (1644-1912) there was a large emigrated wave of Chinese people to go to the oversea, which is considered as a major cause of the fragmentation of the Chinese group to inhabit the countries around the world. In Asia, Southeast Asia is

the region that Chinese people would like to emigrate. Thailand had been a country that the Overseas Chinese immigrant settled in a large number. In the late of Qing Dynasty, there were many issues affecting the wider public. Aspiring Suthiwong (2004) and Phuwadol (2004) said about the above mentioned that an important factor that affects Chinese immigrants have moved to other countries around the world, it has several major of key factors, all of the factors are the issues that occurred within China. First, there were the problems of natural disasters, which were recorded during that period, the natural disaster occurred constantly, particularly from storm and flood in the South of China like Fujian and Guangdong province. The next important factor was about the political problems. The problems were the political struggle, to usurp power in the late Qing Dynasty since the 18th century – 19th-century. In China, it was the occurrence many rebellion, including White Lotus Rebellion, Tai-ping Rebellion. These problems had resulted in the extreme conditions of poverty, as well as lack of oppression from the authorities. During this period, the number of population was increasing very quickly. It made the available resources became insufficient, and it also became to aggravate the country's economic problems. These issues damaged problem to the people all the country.

Especially, Fujian and Guangdong province in the southern part of China, They had been occurred all problems such as natural disasters, impact of political and economic issues at the same time. In addition, Northern Chinese people emigrated to the south to find for their residents and jobs. The new problem was begun, a large number of Northern Chinese people made the quantities of labor in Fujian province and Guangdong province surplus. It means that there were not any working supports for Northern emigrated people and there were not enough jobs for local people. These issues had begun the main factors that caused Fujian and Guangdong people emigrants to other regions, especially in Southeast Asia. Hence, this was a time that a large number of Chinese people immigrated to other countries and to be called as the Overseas Chinese in Southeast Asia and made the number of Chinese people in Southeast Asia had been increasing significantly. The goal of them was to find the new jobs, although to be the labor in other countries were illegal. And this is why so many Chinese immigrants came to South East Asia, because the

ancestors of the Fujian and Guangdong people have great relationship with overseas Chinese communities in Southeast Asia for a long time beforehand. This was the main cause that many Chinese decided to emigrate from China to the countries in the Southern part of China. Subsequently, China had opened the opportunity to sell out Chinese people to be the foreign workers. So, Chinese people were sold as a big wave. The number of Chinese workers who immigrated to other country as laboring trading had been growing continuously in the average of not less than 3 millions people each year. These labor contracts were both legal and deceptive labors. When the contract expired or some of them could find more money, most of them returned to their hometown in China. At the same time other Chinese worker decided to sell labor or work in other occupation, continue to reside permanently in South-East Asia.

For the Overseas Chinese in Siam (the former name of Thailand), they has begun to immigrated to Siam in Sukhothai period, at that time, Sukhothai is the capital city of the Siam. Later, when Sukhothai was established as the capital of Siam, Siam has begun to establish the diplomatic relations with China. Phuwadol (2004) has indicated that there has been the settlement of the Chinese community that overseas Chinese community in Thailand. Especially, the port city and commercial center, in the area around the Gulf of Thailand before the establishment of the Sukhothai was the first capital in the middle of the 13th century. The state of Sukhothai and Ayutthaya had played a great role on the tributary to China. Anongkana (2002) explained that in the Sukhothai period, there was the diplomatic relation between the Kingdom of Sukhothai and Yuan Dynasty of China (AD 1271-1368). The relationship had begun when China sent a delegation to the Sukhothai period, which corresponds to the reign of King Ramkhamhaeng. After that King Ramkhamhaeng of Sukothai has sent a mission to China in the year of 1292 and was resulted very well from China. This situation had effected the relation between the Sukhothai with Chinese progressive at a later time. The result was the creation of diplomatic relations with each other in making the Sukhothai Kingdom is highly developed in a short time. The regional trade has expanded rapidly; the silk was an important source of Siam. The important thing that Sukhothai has been inherited

from the Chinese people in that era, and became the dominant product of Sukhothai is the production process of porcelain enamel or chinaware.

Later, in the Ayutthaya period, the settlement of the Chinese community in the country was obvious appeared, and it was the same period of Ming Dynasty of China. In accordance with Phuwadol (2004) who said that the Chinese came into the Gulf of Thailand. At the beginning of the 15th century, after the Ming Dynasty sent a fleet of Zheng-He and had to settle permanently of Chinese community in Thailand. By the expedition of Zheng-He captured the story about the about community and family of the Chinese settlers in Ayutthaya. In this period the Chinese people who came to the settlers at the various port cities along the coast in the Gulf of Thailand, such as Chanthaburi, Nakhon Sri Thammarat, Pattani or Photharam district in Ratchaburi province. These Chinese people can adjust their own roles, consistent with the social system of Thailand as well. Example, the monopoly of trade in the economy of Thailand, the Chinese therefore serves as an important element of this trading system permanently.

When entering to the Rattanakosin era, in this period immigration of Overseas Chinese was still consistent. The immigration of Overseas Chinese is not only limited to the Chinese from Fujian province and Guangdong province. There are many groups of Chinese from other places like Yunnan, Hainan or the group of Chinese come from other country in Southeast Asia, such as Malaysia and Singapore. Phuwadol (2004:64-65) has shown the reason for Chinese immigrants in the early Rattanakosin Kingdom, one of factor is because of the Government's policy towards the overseas Chinese Thailand expressed welcome to Chinese people, makes it clear that these immigrants become a part of the country population. They can occupy the land freely, as well as Thai citizen and overseas Chinese can also be married to a Thai woman. For this reason, most of Chinese immigrants would like to settle permanently in Thailand. The Overseas Chinese in Thailand has the freedom and more comfortable than Chinese immigrants continue to other country in the same period. Phuwadol (2004: 64-65) has shown the number of overseas Chinese who living in Thailand in the early Ratanakosin period (Beginning of the Decade 1820) that

there are no less than one hundred thousand people. By this total number, approximately 10,500 people living in Bangkok, about 20,000 people, careers, mining of Tin and gold mining in South of Thailand, the rest scattered to in the other occupations and seaport and trade in the country. Krairoek Nana (2016: 134-137) wrote the reasons for immigrants to early Rattanakosin. After the Siam was sign “The Bowring Treaty” with British. A large wave of Chinese immigrants, which we have seen once again the wherewithal to steaming. This is because several factors. As follows:

1. To avoid the political turmoil in China. There is a struggle for power and the corruption of the Chinese Qing Dynasty nobility. Again, China recently has lost in the opium war and rebellion based across the country. Republicanism is canceled at the Works Contract in Beijing treaty that Chinese people are not allowed to leave the country.
2. The Government of Siam has turned the country and would to trade with the private sector worldwide, instead of the State's monopoly, and also shortage of entrepreneurs will be the middle man between producers and consumers which, by as much as a Western merchant. The Chinese people come to helping to fill the gap easily.
3. Siam popular rice-based and believe in Buddhism as well as Chinese. Some Chinese people have ancestors that were in Siam before. The weather in Siam is not very different from southern China. Thus contributing cause to the decision to come. (Krairoek. 2016: 134-137)

From these factors, consistent with the statement of Phuwadol (2004: 65-66), mentioned causes of immigration into Siam after Siam begin trade opening. "After making the Bowring Treaty of 1855 making Siamese trade freely. There is no monopoly of the public sector which make the Chinese people have the economic opportunities in Thailand have increased more and more, and hence the

Government of Siam has the policy been benefit Chinese people more than other immigrant groups, thus making the quantity of Chinese immigrants into the country increased rapidly.

In conclusion, the Chinese who came to Thailand in this range, they were divided by the spoken language in 5 groups, consisting of Hokkien, Cantonese, Hakka, Chaozhou (Teochew) and Hainan, these Chinese immigrants to Thailand with different factors. The reasons were political policies as well as open trade is not the monopoly of the government of Thailand to further attract overseas Chinese settlers more and continues to increase even more. Chinese immigrants came to the various occupations, there are labors and business occupation and to be trade as middlemen or working for Siam's government such as taxation and governor which is the big responsibility. The expansion of the Chinese economy is starting to affect the reputation of Siam at that time. Meanwhile, Siam also want the Chinese people to carry out the expansion of the country economy grew well. This can be seen from the policy in the early Rattanakosin period. The policy is open to Chinese immigrants willingly and gives freedom which is nearly equal to the natives as well. In the part of the business and trade of the Chinese people, they were contributing to economic progress very fast, and at the same time, it would be the Chinese dominated every aspect of the business during that time, and the Chinese succeeded in the business, some of them had succeeded to be the head of the local business. Moreover, there were the coordination with the local Siam people in term of business, and the coordination was very good with the relationship. This is the peaceful society between Oversea Chinese and Siam people.

3.2 Overseas Chinese in the South of Thailand and Phuket.

The south of Thailand is an area where large number of overseas Chinese live. These people also have to haggle with the economic development and the foundation. The Chinese immigrated to the south since Ayutthaya period for long time, Chinese immigrant settlers in southern for merchant and also with the Chinese has been always appointed by the government to overseas the official finding of the South. The quantity of the Chinese who have immigrated to southern was increase every year. In Rattanakosin period the quantity of Overseas Chinese in the south had been a large increasing. Phuwadol (2004, 66) and Suthiwong (2004, 57) have access to that information. "In Rattanakosin period, since the reign of King Rama III to King Rama VI, China was experiencing problems caused by foreigners so severe. It effected the large emigration of Chinese people in the middle of the 19th century, Overseas Chinese settlers in southern Thailand by boats and went to the border of Singapore, Penang and the cities of Malaysia. Most of them more likely to settle in the Bangkok for sure, because the cost is cheaper and more easily implemented, in that time the immigration checkpoint at the south has not been installed already. Until the end of the century, the Chinese immigrant in the south was free and without recording monitor from the government". This factor may be the main reasons for the amount of overseas Chinese in the South increased faster than other regions of the country. The most Chinese immigrants from the southern China are Hainan, Fujian and Guangdong. Suthiwong (2004:79) has shown the generosity factors in decision to evacuate residents of southern China, came to southern Thailand. As follows:

- 1) The south of Thailand has a lot of routes for trading.
- 2) There are numerous of natural resources such as wild resources, ores and tin mining. It is the geographically full with crops.
- 3) There was the shortage of labor in Thailand, especially in the south.
- 4) There were a lot of issues in China.

5) There were the foreign intervention, sovereignty and trade in China and Southeast Asia.

6) The Chinese who immigrated to Thailand firstly invited their family and relatives follow them to immigrate to Thailand.

7) It was because the similar condition for Chinese immigrants, so they didn't need a large of adaptation. (Suthiwong. 2004:79)

In summary, many of Chinese people settled in the South, and they especially came from the southern part of China, because the weather and life were much similar. The Chinese people have come to live in both sides of the southern of Thailand. There are significant differences in terms of language and culture group as Suthiwong (2004, 51), said that. "The Chinese people in the South, both sides of the peninsula are different; on the East Coast (with the exception of Songkhla) is often the Chinese from Hainan or Hainan Island, Guangdong and Chaozhou, the west section mostly Hokkien and Hakka Chinese from Fujian and Guangdong province. In Songkhla is Hokkien Chinese. In south west, the main economic activities are not used as trademarks, but argosy mining and trade of raw materials to the Western colonies in Malaya, which is the territory that Hokkien Chinese came to operates the economic first and then make the Chinese Hokkien immigrants into the West side of southern more than the East . " Consistent with the data of Skinner (1957:110-112) that "throughout the 19th century, then the tin mining in the southern Siam was a monopoly in the Chinese's hand, with the Chinese people have the knowledge and experience of this very high" It make the Chinese have several privileges. Skinner (1957: 99) said "As the Chinese in Siam during the 19th century, the different position of the masses, especially Thailand. China is the only Asian foreigners have exempt from labor and other binding criteria on government.

Chinese has the freedom to travel and settle anywhere in the kingdom". When a mining operation in the South West has flourished greatly, making Chinese immigrants has increased exponentially. Phuket Province is an important province, the volume of Chinese immigrants settled in large numbers. Chinese

immigrants began arriving in Phuket because of the rich resources, especially for tin mining. The mining industry began booming. Most Chinese came to tin mining operations, in which a career about all mine workers and mine owners. The main group of Overseas Chinese in Phuket was Hokkien people. Specifically, who emigrated from the second country like Singapore, Penang or Malaysia by boat to the Phuket islands and some people go to the nearby provinces, such as Trang, Phang Nga and Ranong, some of them immigrated to Malaysia and the southern border province of Thailand (Kwanjit, 1999: 7). As the Chaiyut (2002) explained "Chinese immigrated to southern Thailand since the reign of King Rama III. Most of them were working as the tin mining workers, especially in Phuket. The Chinese took over the tin mining more than the native Thai people at that time." He also added that Chinese immigrants came to Phuket in the early days is relatively poor. It came into force on various mining. In addition, Phuket Province is a unique and diverse culture is very much a mix of cultures over time. Since the Chinese have settled in Phuket. Various cultures have been integrated together to become a major cultural automatic.

According to above sources, the Chinese community is mining on the island. Those areas had become a large Chinese community and Chinese culture as the uniqueness. When Overseas Chinese got married with local Siam people, they changed the community to live and the job to work. Skinner W. (1957: 110-111), said: "During the year of 1870, the policy of Phuket governor supports the evacuation of Chinese people, especially those who came from Penang, also financing of the fund and the mining of a Chinese immigrant. In 1870, Phuket had Overseas Chinese populations had reached to 28,000 people. In 1884, the number of Overseas Chinese in Phuket more than 40,000 people, most of them work in the tin mining". It is as the same as the information of Suthiwong (2004, 148-150) that Chinese immigrants in the early 20th century, they were more interested to immigrate to Malay Peninsula, the Malacca Straits, the territory of Java, Singapore and Penang of Malaysia. The Overseas Chinese immigrated into southern Siam, most of them were working in the tin mining. According to the proposals of the State "In the reign of King Rama V" it described that the southwest of Thailand, the tin mining ventures had a greater expansion which could make the labor demand highly increased. During the year of 1892,

more Chinese immigrants went to the southwest of Siam, especially a lot of Chinese people from Xiamen city immigrated to Phuket. It is as same as the source from Suthiwon (2004, 51) that the Oversea Chinese population in Phuket had reached to 32,408 people (data collected in the year of 1923) which were counted at the top number in the Siam.

3.3 The Hokkien Chinese in Phuket

The Hokkien Chinese is the majority of Oversea Chinese group in Phuket. The Hokkien Chinese was traveling to Thailand since the Ayutthaya period by baroque sailing from Quanzhou and Xiamen port city which were in Fujian province. As Kwanjit (1999) said that in the early era of the Fujian Chinese traveled from Fujian province with baroque sailing came to the Gulf of Thailand and central part of Thailand, some group came to the Southeast, such as Nakhon Sri Thammarat, Songkhla, Pattani, and then travel to Malacca and continued to the west coast of Thailand. From this point, it could be show that the beginning of the emigration era, a lot of the Hokkien Chinese immigrated to the east. It was remained exposed to the culture of Fujian in some areas of Songkhla and Pattani, the next period of the Hokkien Chinese immigrants in Thailand, usually came to the South West for work in the tin mining, at that time tin mining in Phuket was very thriving. As Kwanjit (1999:7) wrote that "In the Rattanakosin period, most of the Hokkien Chinese people who immigrated to Thailand mainly emigrated from the second country like Singapore and Penang Island. They came to Phuket by using a steamship, then seperated to the provinces of Ranong, Phang Nga and Trang. In the writing of Suchao (2015: 8) has shown that "In the late King Rama III period, most of Hokkien Chinese in Phuket was the Hokkien Chinese who came from the Straits Settlements and the British colonies such as Penang, Singapore and Malacca. They come to join the venture with the city's leader or permit mining to open a small mining business and worked in the mineral mining operation. The family members of these people will stay in Penang

and they will come to Phuket alone." Suchao (2015: 8-9) have shown the migration of Hokkien Chinese to Phuket as follows.

1) The path of the old Chinese in the year of 1850, the late of reign of King Rama III to the reign of King Rama IV., this group of Overseas Chinese arrived by ship or sailing boat from the port city of Zhangzhou and Quanzhou in Fujian province, China. Other from the port city of Hai Cheng and Tong-an, it is the port city that could go to Malacca and Penang before come to Phuket Island, some groups traveled from Fujian province to Phuket Province directly. When they arrived to Phuket, they entered to Phuket at the Phuket Bay, and traveled to Kathu district by using from Bangyai Canal to Ban Ket Ho (At that time Ban Ket Ho was the office of the Phuket Governor). Some of them came from Juan Jae city of Fujian province crossed Jiangxi province to Shichuan province and entered Myanmar before come to Phuket, they entered to Phuket at Patong city and walked to settle at Kathu district. Such as Luang Amnat Nararak (Dan Kuad)

2) The new of Oversea Chinese group started by the group of Hokkien Chinese in Phuket those were immigrated to Phuket in the late of King Rama IV and the beginning of the reign of King Rama V. This group of Hokkien people formerly traveled from China to Phuket without adequate mooring ashore anywhere. They came from Amoy (Xiamen City) in Fujian province to the South China Sea with modern steamship. The fare of travel could be calculated in Thai baht approximately 14-16 Baht. For those who did not have the money to pay, the agent would help them to pay first, and then they deducted the money from the working. Some of the Oversea Chinese who came with steamship cargo that traveled to Penang, Phuket, Myanmar and India by the Strait Steamship Company, the British India, Steam Navigation Company, the Eastern shipping Company LTD, and the-

-Penang Chinese cargo ship – deliver between Penang - Phuket is Koe Guana Company.”

3.4 Cultural influences of Overseas Chinese in Phuket

The Chinese who have immigrated to the territories brought their culture, belief and their identity to share with the target destination. Phuket is one of the great examples. When Chinese immigrated in the early era, they have been concentrated in a small community, and most of them were strict to preserve their local culture and tradition. And, it was influenced in Thai society, moreover; nowadays we could find that a lot of Chinese culture in Phuket are mixed with Thai culture, for example belief, language, tradition, dressing, food and local dialect to call like people, places or appliances etc. Kwanjit (1999) briefed that China is famous for her popular culture. When Chinese immigrated to foreign countries, they brought their respected worship in their life and their dialect along with them.

The tradition of Chinese people and Thai people has a lot of similarity. In the article that study about the influence of Chinese tradition in Thai society (论 中国 传统文化 对 泰国 社会 之 影响) of Juree (2011) said that every year the Chinese people in Thailand and Chinese Thai descent had preserved the Chinese tradition, for example, in the fifth day of the fifth month of the Chinese calendar is the Duanwu Festival or the Dragon Boat Festival (端午节). Today, Thai Chinese descent always join to this festival and eat Zongzi (a dessert of the Dragon Boat Festival) but each group of Chinese will have differ of flavor and details on how to do that varies. And, the most important tradition is Chinese New Year or Spring Festival in many places of Thailand will hold the great celebration, hold a lion dance and many shows. During the Spring Festival, most of Overseas Chinese in Thailand would like to return to their home for celebrate with their families. In the New Year's Eve there will be a ceremonial offerings gods and ancestors. At night, the families'

members will have dinner together for welcoming the New Year. While entering a New Year, they will go to visit relatives for blessing the New Year. They have to give the citrus fruits to people whom are respected. The Chinese New Year is also reflected in the keys for good friendship between the Chinese people and Thai people in all relationships in the society.

This article present that the Overseas Chinese highly preserved their tradition. So when they immigrated to other territories, they maintained to share their culture in everywhere they had immigrated as same as the Overseas Chinese those immigrated to Southern Thailand. That the reason why the local tradition in the southern province of Thailand was influence by Chinese tradition, especially in Phuket which has a lot of Chinese tradition. Suthiwong (2004, 134) said that "An importance of Chinese tradition that steeped in the South like the Vegetarian Festival is also a Chinese Taoism influence, that revered nature gods and ancestors. Also a tradition to celebrate of the goddess Lim Kor Niew in Pattani, celebrating the sixtieth year anniversary, Qing Ming Festival, Chinese physiognomy, FengShui, Chinese shrine, Chinese ritual or a ritual about Chinese shrine and the Chinese wedding traditions. These things can only be found in a variety of areas in southern Thailand.

In Phuket, many activities or the traditional festival all the year related to Chinese traditional belief. Most of activities were influenced by Chinese Hokien culture. As Kwanjit (1999:20) mentioned that "Hokkien traditions and rituals associated with the worship of gods and show gratitude to ancestors all in the year. It is believed that the tradition strictly comply will make the family prosperously. Although the Chinese Hokkien live in many culture in society, but they can also hold its own culture consistently. Traditional patterns are applied to environmental change with the time. The Hokkien tradition was similar to the other Chinese groups, because they are the same Chinese people, "We could observe that traditional activity in Phuket all the year has many activities that came from Hokkien tradition, for example The God Worship festival, The Chinese New Year, Pho-Tor Festival and Vegetarian Festival etc."

Except the influence of traditions, beliefs, and then Overseas Chinese are also affecting the architectural style in South of Thailand. As Suthiwong (2004, 132) stated that "the diversity of architecture in the South from the culture which are Chinese shrine, tenement building in the Chinese architecture, Chinese brick walls and Chinese roofing chore. So the notable of architecture in the South is the building called Sino-Portuguese building. This type of architecture, which is common in Phuket, Phang Nga, Ranong, Trang, Krabi, Nakhon Si Thammarat, Pattani, Satun province." In this section, Phuket is very obvious in architecture as the buildings which are in Chinese culture. All management styles within a household, or even the characteristic architecture of Hokkien Chinese shrine, which is general seen in Phuket. It showed that Phuket is still a concentration of Chinese culture as well, and another is the obvious aspects of language. By using the language in Phuket, it contains a lot of vocabulary, there are words coming from the local Hokkien Chinese dialect. From the phenomena mentioned. It showed that overseas Chinese in the South, especially local society and culture in Phuket provinces was influenced by Chinese culture a lot.

3.5 Religious beliefs of the Chinese people and faith of Phuket Hokkien Chinese.

3.5.1 Basic Beliefs of Chinese.

The way of life of the human beliefs and concepts was developed from the esteemed worship in the past. Narit (2008:14) said that "In the past, primitive Chinese worship natural surroundings, such as the sun, moon, wind, fire, mountain and water, by all the gods is considered to invoke blessings to be happy and safe from harm." These faiths became cults, religious and beliefs in the later. For example in the past Chinese offerings of earth, sky, ocean began to define God for those things that are tangible to replace the assembly. The Chinese is one of the

minorities that comprises of diverse religious beliefs and concepts. The religious beliefs of these influence the lifestyle and behavior of people in Chinese society very seriously. In the religious beliefs of the Chinese, Overseas Chinese emigrated from counties in southern China bring their beliefs along with them to Thailand. Their religious beliefs have the characteristics of the combination of Buddhism, Taoism, and Confucianism for ancestral worship (Somboon, 1986). The ancestral worship, god hero worship or veneration deuce together. Lee (安修, 2002) explained that "Ancestral worship and the god hero of the Chinese people that came from 4,000 a year before, it was begun from the natural worship and animal worship, then it begun to the development of their ancestor worship and the heroes of the nation believed that their group will be protected from these soul."

Thai Junior Encyclopedia Volume 35, said: "After Buddhism entered China in the Han Dynasty. The original Buddhism was combined from Chinese Buddhism, Taoism and Confucianism which is the uniqueness of Chinese Buddhism. In Ming dynasty, the combination of these three religious and faith which are Buddhism, Taoism and Confucianism became into the new pattern of Chinese believes called San-Jiao (三教). In addition, Lee (安修, 2002) published that the Chinese Buddhism is the traditional beliefs of respectable nature, heaven, earth, as well as spirit and ancestor. Later, Taoism, Confucianism and Buddhism are combined together collectively called "San Jaime (三家)". This is the beginning of the belief that combined into the status of hard to be divided.

However, these beliefs are important in defining the best practice in daily life, the rules of society, culture, traditions and several of Chinese art. According to Suthep (1997) said that "For the cause of solidarity in the community, there are many and varied but the most important power to cause a cultural unique in a community is the belief system and religious rituals, which is the soul of the people in the community." In accordance with the articles of Yiming (佚名, 2009) that described the belief of the Chinese, the Chinese are respected person in the history who have the benefit for the nations or the person who protected Chinese from the danger. The Chinese will regarded these groups of people as gods. Yiming (佚名,

2009) was also added to Overseas Chinese in Thailand that they have adopted the doctrine of God in their carrying on with the immigration to Thailand. The Chinese disseminate their beliefs into the community where they live and spread throughout the country. Chinese was created a shrine for worshipping to the god according to their own beliefs held by many groups in their native language, for example The Sam Po Gong shrine (三保公廟), the Shrine of hundred and eight brethren god (昭應一百有八兄弟公) of the Hainan Chinese or a mythology story that took place outside of China like the Myth of the Goddess Lim Kor Niew or Leng Ju Kiang shrine (靈慈宮) in Pattani, and so on.

From these phenomena reflect the image of the Chinese belief that the emigration base coming out of the mainland. Overseas Chinese are still removing the core ideas and beliefs of their own. This phenomenon was present about the God worship of Overseas Chinese in Thailand and the legend of Overseas Chinese. It shows that the Chinese are bound to respect the moral principles and do good ideas of ancient philosophy, such as Confucianism's moral principles of gratitude as well. Gods and the sacred and religious beliefs of Chinese is the best anchor for the soul when the Overseas Chinese had early immigrated to Thailand, because at that time, it was the time to adapt in different society from the original society in China. Chinese God is the anchor of the soul and the center of unity of the Chinese community. It is the best special effect, one obvious among Overseas Chinese. Shrines and Chinese deities are the core foundation of the social structure of Overseas Chinese and a fundamental driving force for the integration to feel a sense of solidarity and co-existence with people who are adapting to their new society.

In addition, the current belief of some Chinese groups may have changed in many things. In the writings of Yiming (佚名, 2009) noted that "In many folk believes, there is the main religion of China has changed the motto of the era. When there is the growth and cognitive new development, more contexts of God or sacred things may change. Such as the worship of the goddess Guan Yu (Guan-Di) in the past, the Chinese worshiped to commemorate the virtues of integrity which is primarily important, but currently their worship as a god to bless a thriving business".

However, with the concentration of succession, the principle remains the same. Yiming (2009) mentioned another phenomenon that occurs among Overseas Chinese in Thailand. “Local beliefs and religious beliefs of the Chinese people have been rooted into the Thai society through Overseas Chinese and have fused the two cultures together seamlessly. When a joint development between the Thai community and the Chinese community in Thailand, Thai culture is acceptable to the Chinese people and the Chinese culture and beliefs of the group was acceptable in Thai people as well. This can be seen today in Thailand that many respected Chinese deities such as Guan Yu”. Because of this data, thus appears that the situation can indicate the social and activity ideas of the Chinese concepts that are inherited from the past to the present reality, although the architecture at the situation or context may have changed, but at the same time that traditional beliefs are also being restored for a long time. Somboon (1986) has discussed this matter. “In Thailand, the Chinese are practice traditional religious beliefs and while receive culture from Thai society together. They are practice by the start of practice together indefinitely. For example, tradition is still upheld ancestor and gods worship. Meanwhile, it has been ordained in Thai Buddhism, make merit and so on”.

The belief of the Chinese was found, and the Chinese had been honoring God or respect a lot of things or adopting other cultures blends into everyday activity, but the main idea of the Chinese people was still adhere to the main teachings of Mahayana Buddhism, Taoism and Confucianism as mainstream as ever. The main principles of each religion are as follows:

1) Mahayana Buddhism

Buddhism in China and Mahayana Buddhism both had a long history. Lee (安修, 2002) has said that the oldest historical evidence said that China has embraced Buddhism to publish since the second century before Christ. In the first period of Buddhism in China, it was developed as a part of the worship to the heaven, earth nymph ancestors and belief in God which are the core fundamental belief of Chinese people for long time. The Chinese have integrated the Mahayana Buddhism, Taoism, Confucianism, and traditional beliefs together into Buddhism and

become to Chinese Buddhism eventually. Rattaporn (2011) mentioned that Mahayana Buddha is a sect of Buddhism that originated from mid-5th century country pervasive influence, for example, in China, Japan and Vietnam in line with the concept of release from the Wheel of Rebirth. Satian (2001: 6)"The ideal of Mahayana Buddhism is teaching human to be as a Bodhisattva, in order to help relieve the suffering of human in widely. Bodhisattva means the person who would be to enlightenment as the Buddha which was endorsed in Theravada, but Mahayana Buddhism picked up on a major teaching". Mahayana Buddhism was developed from the believed that apart from the traditional Buddhist faith. Sucheap (1997: 207) expanded that "Mahayana Buddhism has evolved from the concept of Maha Sangkanika and denominations called itself Mahayana. A name which was set up to show that it can help the animal crosses the cycles affecting more " From the foregoing, it shows that Mahayana Buddhism has been influenced by Chinese and also assimilated into the part of the core belief of the Chinese people for thousands of years.

2) Taoism

Taoism has a long thousands years history. The origins from the philosophy named Lao Zhi (the original 李耳), a Chinese philosopher. He was born in 604 BC. In the first time, Taoism is not a religion, but a philosophy. The philosophy of Taoism arose from the belief of nature worship and there is simply natural. This is the philosophy of Taoism and traditional Chinese society. The word "Tao" is defined as the absolute best. And the origin of everything and everything has gone the way of the dice whether the universe and life. Pojjana (1982) explained that during the later published the principles of Taoism, the disciples of Lao Zhi growing and develop a philosophy of Taoism. Taoism has become a religion. Lao Zhi is regarded by Judaism eventually. Taoism give a biblical doctrine of Mary as "Tao Te Ching (道德经), a Vedic recorded by Pare Chu. The Bible contains the principles of nature. And integrity it also has changed the religious principle. Mathuros (2013) explained that early Taoism is in the course of wisdom to consider something different in nature, but in the later of the stove was mixed and converted to the faith to worship God

and superstition Magic. Thus becoming a new sect split from the denomination. Do not use the principle and when Mahayana Buddhism to publish in China, Taoism has been influenced by Mahayana Buddhism. The incident appears in Taoism has shown that the influence of faith in God and divine things Chinese. All influence the thoughts and ideas of the people of China. Even in modern times among the cast of the dice. It remains to be seen the evolution of traditional Chinese medicine and so on.

3) Confucianism

Confucianism or Confucian Religion is based on the philosophy of Confucius (the original 仲尼) in Spring-Autumn Wars *Period* around 500 BC. Confucius is a philosopher; one of China's most famous. Rarik (2007:22) said that "He was born 500 years before Christ, the great philosopher and teacher, Confucius, established the cultural foundation of China. He is generally recognized as China's first teacher and attracted a large student following during his life. Confucius' advice was given in oral form to his students, however, shortly after the great teacher had died his students began writing the messages he had given them, and these writings became the Analects, or the Sayings of Confucius". The Confucian emphasizes on tradition which is famous throughout many cult followers of Confucius whose teachings are very focused on the stability of society and government. On A source book in Chinese philosophy (1969), Wing-Tsit Chan explained that Confucius concern was a good society based on good government and harmonious human relation. It means all about the Confucius thinking is to make the good society and give justice and peace to the Chinese society at that time. Although China has changed several times in every era, there was the influence of Confucian teachings is almost hidden. Whether the concept of rule variations or even suspended Corinthians relationship between individuals and social classes.

There are many principles of the Confucius' teaching. Kornsiri (2015: 14-16) has said, "Confucius has put forth five principles of ethical aspects, there are

- 1) The Mercy (仁) is the love and compassion for everything around human, for example the family, society and animals.
- 2) The righteousness (义) is based on the correct action. Both in secret and inform.
- 3) The appropriate (礼) regulations in the social structure. So that everyone can live together in a mess.
- 4) Knowledge is the ability of people to cultivate the good habit to have in the beginning of their learning, ethics, decency, truth and morality.
- 5) Reliability is a core principle that everybody should know how to behave in society as the reliability and trust of others.

Kornsiri (2015: 12) also explained that the Confucius defined scope of practice of the principles of ethics are 5 ways.

- 1) A good way is to have the courage, wisdom and compassion.
- 2) Humility is being polite to anyone whether young or elder people, rich or poor.
- 3) Self-reliance, self-help efforts. Do not rely on others. It is characterized of young people and weakness.
- 4) The reward of goodness, to return the bad with good and fair, reward the good with the good.
- 5) Gratitude, gratitude to parents and their children with respect, grace raised when he died. Appropriate action funeral Sacrifice respectfully worship ancestral spirits Kornsiri (2015: 12)

In addition to felling the five relationships which are importantly given that Confucius is primarily abided by the Chinese in the past. Even in ancient times, the Chinese have also taken this concept to apply in daily life.

1) The relationship between the government and citizens, that is, with loyalty to the organization they belong to, to respect and obey their superiors, assemblies to complete their duties in good faith.

2) The relationship between parent and child, Confucius said that the relationship between the parents is important because the parents advise to teach children.

3) The relationship between husband and wife, husband and wife need to practice proper fit, faithful husband and good family duties. Husband and wife should respect and honor each other.

4) The relations between minors and seniors (Obedience to Elders) minors must respect their elders. It is important and firmly rooted in Chinese culture since ancient times.

5) The relationship between friends to friend, by Confucius taught morality among each other, good friends should be sincere and respectful way.

3.5.2 Chinese Faith and Chinese Shrines in Phuket.

The majority of Chinese ethnic in Phuket is Fujian Chinese or Hokkien Chinese. The fundamental belief of the Chinese Hokkien is based on the beliefs, as well as other Chinese groups that blending Mahayana Buddhism, Taoism, Confucianism and beliefs of ancestors and gods worship together. They were build Chinese shrine, Chinese Association and Schools as community centers. Hokkien Chinese has ties and respect for god is great. In the year, there are various practices on the tradition, and then there are still a lot of rituals. These beliefs can be seen from the ancestral shrine or altar shrine in their houses. The small altar in front of

their house made to worship the heaven or Tian Gong. On the book of traditional Fujian Chinese culture (福建民族民间传统文化, 2006:222) explained that, "The beliefs of Hokkien Chinese have been handed down so long until the present day. Fujian Chinese is belief in the spirits and ancestors since ancient times. Later, he took faith to the gods and sacred deities of Buddhism and Taoism, as well as the routine in nature. The underlying theme of the Fujian Chinese have in common is worship ancestral spirits and gods in natural, such heaven and earth. The traditional festivals of the Chinese Hokkien are Chinese New Year's Eve, Chinese New Year's Day and so on. The Fujian Chinese have respect in various gods, for example God of heaven or Tian Gong (天公) or Jade emperor (玉帝), the god of water, the god of thunder bolt. The gods in Buddhism like Buddha or Guan yin, the god in Taoism like god Guan Yu and the local gods of their hometown in China like Guang Ze Zun Wang (广泽尊王), Bao Sheng Da Di (保生大帝) and so on. These beliefs are consistent with Kwanjit (1999: 18) that explained about the beliefs of Hokkien Chinese: "Most of the Fujian Chinese believe in Mahayana and Theravada Buddhism and Taoism as well as believed in the gods and ancestral spirits. The ancestral ties to present by offering practice to ancestors in the home based on traditional and year-round offerings at the cemetery. They also worshiped the gods of the house".



Figure 3.1 The altar of the Chinese Gods in Chinese- Thai people's families

The belief in it brings to the group established an association or Chinese shrines of their group. As Suthiwong (2004, 125), said: "In the traditional beliefs of Confucianism, Taoism beliefs that worship of nature or inputs from various experiences in life. The Chinese would like to make people defenseless mentally. The beliefs of the power of the ancestors and sacred contribute to the integration and establishment of a Chinese shrine, clubs, associations and foundations that play an important role in strengthening communities and society." Somporn (1999) has extended that the integration of the Chinese in the early days with the aim to protect the interests of the group, for the unity of the groups. This group was developed to the association, Chinese shrine and foundation. Later, these organizations have a role in promoting community activities, whether it is education, religion, tradition and culture, health and social workers and so on. Yimimg (佚名, 2009) discussed the Chinese shrine is the central of the Chinese travel to new lands. They want to rely on the mental and physical, Chinese shrine clan associations and is a place where Chinese gathered for the ceremony, as well as a refuge for the mind feels when faced with problems. It is also the place to help Chinese immigrants came from the same space. It is also a place which can reflect the thoughts and nature of the Chinese on the teaching and their tradition. This is the uniqueness of Chinese people. Chinese Shrine is a place at the start of a tradition in local Chinese immigrants to live as an example the Chinese in southern Thailand, which groups many Chinese immigrants settled permanently.

These articles present about Chinese immigrants in Thailand and bringing culture and their beliefs to new country. It also brings together those cultural beliefs expressed by the concrete through the formation of associations, clubs and Chinese medicine and so on. The expression of Chinese identity has been passed a long time. The culture of the Hokkien Chinese will find a basic belief is linked to various gods, whether god in the natural or person and the importance of ancestor worship is huge. Therefore the Hokkien Chinese is building various shrines in their community.

The Chinese ethnic who migrated to the south of the country is the same like other places. Chinese shrine has been set up as a community center. The Chinese ethnic in Phuket, especially the Hokkien Chinese immigrants, they were established several of Chinese shrine as well. On the document from the Phuket Governor's Office as at December 21, 2016, there are 15 shrines of Chinese shrine in Phuket district already to register with the Ministry of interior.

The table 1 The Chinese shrines in Phuket district registered with the Ministry of interior (data as of December 21, 2016)

Number	Name of the shrine	Location	Remark
1	Tai Shi Shrine	Thung Ka Road, Taladyai	
2	Seng Tek Biew Guan Yin Da Shi shrine	Thakua thungroad, Taladyai	
3	Sam San Tian Hou Keung (Ma Jor Pho)	Krabi Road, Talad Neua	
4	Sam Kong shrine (Lim Tai Shu)	Tambon Ratsada	
5	Hong San See shrine	Tha-lang road, Taladyai	
6	Jui Tui Tao Bo Keng Shrine	Ranong road, Taladyai	
7	Pud Jor (Guan Yin) shrine	Ranong road, Taladyai	
8	Guan Yu shrine	Tambon Chalong	
9	Hai-nan shrine	Tha-lang road, Taladyai	
10	Sang Tham shrine	Phang-nga road, Taladyai	
11	Hok Yuan Keng shrine	Phuket road, Taladyai	
12	Kiew Tian Keng shrine	Tambon Vichit	
13	Jor Su Kong shrine	Thambon Ratsada	
14	Guan De Gun shrine	Tambon Koh kaew	
15	Chid Chiew shrine	Vichit road	

(Phuket Governor's Office, 2016)

This study were selected to in depth-study in the Jui Tui Tao Bo Keng shrine, Pud Jor Shrine (Guan Yin) and Sam San Tian Hou Kueng Shrine (Ma Jor Pho), Each shrine has significance and role of the community in the city that lasts until today. The history of each shrine would be concluding as follow.

1) Jui Tui Tao Bo Keng shrine

The online information on the website of Jui Tui Tao Bo Keng shrine present that the group of Chinese opera has arrived to Phuket. They begin to performing at Soi Romanee or Ang Aha Lai in front of Wat Mongkol Nimit. The group of Chinese opera was holding a vegetarian ritual, when they preparing to return to their homeland. Chief of opera considered that both the Chinese people and the local people of Phuket have believability in observance in vegetarian ritual. They gave the Holy fire (Hiew Hoy) to the villagers. The villagers was built the Jui Tui shrine at soi Romanee in the first time, Later, it was fired. They took the Holy fire to keep at Pud Jor shrine. After that in the year 1911 the Chinese was built the shrine at the garden near Pud Jor shrine and take the holy fire back to Jui Tui shrine. In 1912, the participants of vegetarian festival are more than the past, they developed the shrine and become to Jui Tui Tao Bo Keng Foundation (水碓斗母宮基金會) in this present.



Figure 3.2 The main building of Jui Tui Tao Bo Keng Shrine



Figure 3.3 The Chinese altar in Jui Tui Tao Bo Keng Shrine

2. Pud Jor shrine (Guan Yin shrine)

The documentary from the prayer book's chapter praise has an important role in blessing Bodhisattva Guan Yin and history of Pud Jor Shrine (Published on October 13, 2015). It present that Pud Jor Shrine (Guan Yin) where is located on Ranong Road, the people said that originally there are canal and harbor in front of the shrine. And, there are many Chinese traders around the port area, and they have built up a Chinese shrine, the god Guan Yu is recognized as the president of a shrine. Later, the Chinese from Penang, Malaysia invite the statue of the goddess Guan Yin that they worship aboard to be enshrined at the shrine of Guan Yu. The people have been successful from the Bodhisattva Guan Yin blessings very much. The shrine is called Pud Jor Shrine (Guan Yin) instead of Guan Yu shrine to this present. Passage of time has been repaired and the addition of new shrine to a brick building with wood tile roof, inside of building was decorated by carved wood. They wrote that the construction of brick buildings and major renovations to the shrine was completed in 1908. Pud Jor Shrine is the faith of the people of Phuket for over a hundred years. The people in Phuket most sought treatment from goddess Guan Yin by use the fortune sticks. The fortune sticks are divided for man, for woman, for children, for the eyes and for the general questions. The people will have to read the names of the medicine from the sticks that will identify the symptoms of the disease and the medicines clearly. The villagers would go to buy medicines from the pharmacy relocated herbs China, it was make Pud Jor Shrine has been a respected to this present.



Figure 3.4 The statue of Goddess Guan Yin (Pud Jor) in Pud Jor Shrine



Figure 3.5 Pud Jor Shrine (Guan Yin Shrine)

3. Sam San Tian Hou Keung shrine (Ma Jor Pho)

From The documentary of Fuzhou people Club, Phuket which was edited by Lim Hailian in 2005 said that Sum San Tian Hou Keung shrine or Ma Jor Pho shrine where is located on Krabi Road, Muang district, Phuket, is originally the shrine inside an association of Fuzhou. It was established by the Chinese name Lim Boon Shuang in the year 1853 in the reign of Qing Emperor Xian Feng of China. Its purpose is to provide shelter to Fuzhou Chinese who immigrants to Phuket and patients, poor or do not have work as well. Lim Boon Shuang was respect to the goddess Mazu or Ma Jor Pho, the Goddess of the Sea, based on the belief of the Chinese very much. After he had completed the building of the association, he trip back to China and brought the statute of Goddess Mazu and the incense burner from Fuzhou in Fujian province came to Phuket and has been enshrined in the Fuzhou Association office. Later, when driving the giants' Chinese policy of Thai government, in the year 1931, the Fuzhou Association had to shut down and activities on behalf of the goddess Mazu. In the year 1976 has been elected president of Fuzhou association and revive the association and operates until this present and the more built and decorated the shrine and become a shrine of mazu (Sum San Tian Hou Keung Shrine) and the Association of Fuzhou together in this present.



Figure 3.6 The statue of Goddess Mazu (Ma Jor Pho)



Figure 3.7 Sam San Tian Hou Keung shrine (Ma Jor Pho Shrine)

Chapter 4

Result

Double identity is an expression through the Cultural assimilation and is being an identity of the group with a new culture and traditions, as Amara (1999) said “Chinese people in Thailand accepted to be a part of Thai society by work in government service and marriage with Thai women. It is an important reason that makes the cultural mixing natural. Additions to intervene by policy of Thai government, the policy want change the Overseas Chinese to be Thai citizen completely. The policy of government made Chinese descent grow up in the new environment; the Chinese descent will speak Thai at school and speak Chinese with their family. This phenomenon causes the identity crisis in Overseas Chinese. If Overseas Chinese live under the law of Thailand, they must do like Thai people. In the other hand, if they would like to maintain their traditional culture, they would like to do in Chinese.” This is the reason that causes the double identity phenomena. Amara (1999) has described that double identity in Chinese group has occurred through various factors and causes cultural fusion between Thai and Chinese. The Identity Crisis is one of the factors that make Chinese people become the Double Identity. Amara (1999:153) was discussing about the characteristics of double identity in Chinese-Thai people that at present, Chinese people are accepted to be a part of Thai society and call themselves “Chinese-Thai people” because they have Thai nationality, but they need to retain their Chinese ethnic and culture. The word “Chinese-Thai people” is representing double identity of ethnic”. The phenomena present that Chinese people adapt to and embrace Thai culture. The Chinese have combined Thai culture together with their Chinese culture while they have still maintained their Chinese cultural traditions. Characteristics of double identity of Chinese ethnic are expressed through their daily life in various ways.

Double identity representation by Chinese shrines in Phuket is a combination of Chinese cultural identities that have been passed down from one generation to another generation. The traditional cultures of Chinese that have been carried from ancestor were combined with the local culture which is the main culture of the society where they live. The Chinese adapted themselves to suit the change at that time. Chinese shrines in Muang Phuket district have maintained and integrated traditional culture of Chinese ancestor with Thai culture seamlessly. The culture is changed by modifying in many respects, the presentation of double identity also presents that the Chinese have embraced the major culture for unity and reconciliation. At the same time, they are expressed as a threat to Chinese identity. Although the Chinese are changing their culture or their beliefs, the Chinese have not become Thai immediately. The Chinese were gradually becoming Thai by one generation to another generation and eventually to be Thai lastly.

From the collected data and the field observation and interview Chinese-Thai people researcher found that the cognition of Chinese-Thai people to the Chinese identity of themselves, their families and Chinese-Thai society in the present could be divided in to three major groups.

4.1 The Groups of Chinese-Thai people

4.1.1 The group of conservative opinion

Chinese-Thai people in this group have a traditional Chinese concept. The Chinese-Thai people have the same line of answers about the double identity phenomena like Suchart, the Chinese-Thai people who live near the Ma-Jor Pho shrine said *“I still maintain the traditional Chinese life style because my family still to follow the traditional and will teach our children to do like their ancestor.”*

Or the opinion that reflected a sense of pride in the Chinese tradition inherited from ancestor. Wande the Chinese-Thai people who come to the Jui Tui Shrine every day said *“Our ancestors are Chinese I want to maintain the Chinese culture forever”*.

When being asked about the trend of the phenomena in the future, most Chinese-Thai people who lived near a shrine said that it was unfortunately that the culture was already changed. They wanted to revive the traditional culture. Like the comment of Siriwan, the Chinese-Thai people who work in Ma Jor Pho Shrine, she said *“I think the prospect of the changing of culture in the future will increase more and more, I would like to maintain this traditional”*

From the interview has found that the number of Chinese-Thai people in this group may preserve and revive the traditional culture among young people and other comment. It can be seen in practice of rituals and activities at new generation of Chinese-Thai people have also invited elders to help their traditional activities.

4.1.2 The group of Double identity opinion: the opinion in both Chinese and Thai

The answers from interview found that the Chinese-Thai people in this group are the people who feel that they are Thai citizen. They have the right and act like ordinary Thai citizen but at the same time they also feel that they are Chinese ethnic. They also follow beliefs and cultural forms of Chinese. It may change in the pattern or a few meanings, but the Chinese-Thai people still have a sense of pride in being Chinese. Chinese-Thai people in this group would like to maintain the concept from their ancestor as they still do the ancestor worship, go to the Chinese shrine to pray for god blessing, participate in traditional activities, set up an altars of Chinese gods in their house and so on. Chinese-Thai people in this present will do like their ancestor, but they will adapt and change the form according to the age factor.

Chinese-Thai people in this group include Chinese-Thai people who are interested in study the practices of their ancestors and try to fill the missing in

action. At the same time, this group of Chinese-Thai people welcomes to blend Thai culture into their traditional Chinese culture. They feel that blend Thai culture into their traditional culture is good and no effect whatsoever. It can be beneficial to themselves and society.

Sirisak, Chinese-Thai people who live near Pud Jor Shrine said *“Many of Chinese people in Thailand are preparing food for the monk in the morning”*. Amporn who live in front of Ma Jor Pho said *“Chinese- Thai people in the present have to ordain as a Thai monk because they live in Thailand, they are based on the Thai Buddhism”*.

Both comments present that Chinese-Thai people have adapted their lives to Thai culture and take the Theravada Buddhism of Thai into their culture. Even the funeral tradition, Chinese-Thai are performing in the pattern of Thai culture, and bury in the Chinese cemetery like the comment of Parinya below:

“We organized the funeral in accordance with Thai culture the funeral was held at Thai temple and incineration was also done in Thai culture, but we still pay respect to the dead in Chinese tradition. Some certain families of Chinese were held the funeral in Thai but buried in the Chinese cemetery”.

4.1.3 The group that perceives they are Thai completely

In addition to the above two groups of Chinese-Thai people, there is another group that has different opinion. Chinese-Thai people in this group think they have become Thai and not be a Chinese like parents and ancestors. They do not concentrate or practice their Chinese traditions or Chinese life style like the comment of reviewers below:

Pipat, the new generation of Chinese-Thai people said *“if we talk about the Chinese style or Chinese traditional practice, it is not normal practice in my family. I did not offerings anymore. I think that if we want to do anything, we need to know it correctly. In my family, we do not have any family members who*

know it correctly. Initially, it was my mother who practiced, but after she died, no one can do it. Today, I choose to go to temple to make merit instead”.

The opinion of Songpon, the Chinese-Thai people who work near Jui Tui Shrine *“I have to pay homage to the shrine, but they do not know how to do and not know about the Chinese gods. More people will go to temples in the same way as general people who like to pay homage at the Chinese shrine to wishes. In my daily life, I do not have anything in Chinese; I am Chinese-Thai but cannot speak Chinese language”.*

These two opinions show that the Chinese-Thai people in this group will behave like Thai people rather than Chinese with different reasons.

According to the data of these three groups about Chinese-Thai opinions, it can present that the cultural change has occurred in Chinese ethnic, but it is a gradually change. There are groups of Chinese that choose to maintain strictly their traditional customs. A few of Chinese-Thai people think they are completely Thai. Opinions of these two groups of Chinese-Thai present the social and cultural changes clearly. Except of these two groups, there is Chinese-Thai that are reminiscent in both ethnic groups. They are Thai citizen by nationality, but still keep the tradition of Chinese culture from their ancestor.

The Chinese ethnic in Phuket have tied their daily life with religion seriously. The Chinese maintain their traditional beliefs that combine Taoism, Confucianism, Mahayana Buddhism and worship together with their ancestors and gods. These beliefs of Chinese ethnic are relayed through the religious traditions and places. The religious places are temples of Buddhism and Taoism, and also local Chinese shrines throughout the city. Consequently, the Chinese shrine is very important to the community and also integrated into daily life of Chinese people. The concept of Emile Durkheim shows that religious faith is a centralized system and an interaction between people and sacred item. It is the act of gaining and convincing people who are members of the society, both physically and mentally. In case of Chinese ethnic in Phuket, they came to Phuket with their faith and traditional

way of life. The Chinese ethnic immigrants settled in many areas in Phuket. These groups of Chinese believed and respected sacred items. They brought Chinese god statues from China to Phuket. When the Chinese settled their communities, number of residents increased. The Chinese built a shrine to be their spiritual place and used it as a community center where they could strengthen their individual members and influence them to strengthen the society. They could motivate their members to be a harmonious unity of the society. Geertz (1973) defines more exactly that religion is a system of symbols without limiting what the symbols are. The symbol can be a picture, object, action, activity, relationship or anything that conveys a meaning to someone. Chinese shrines have all symbols. It can be said that Chinese shrine has reflected and presented meanings of these symbols clearly. Chinese shrine is a very important place of Chinese ethnic because the Chinese have viewed religion as an aid in creating harmony among people in the community. The collected data show that the way of life of the Chinese ethnic in Phuket is strongly binding with traditional faith and shrine since they were born. This is a symbol that conveys the characteristic of life, values and the ways of life of Chinese ethnic in Phuket as well. After the Chinese have settled their community, they have integrated Thai ethnic into Chinese ethnic. In the later time, marriage between Thai and Chinese and living together in the community caused the Chinese-Thai people in next generation.

Chinese-Thai people in Phuket have linked their lives with a Chinese shrine since they were born. They learn Chinese culture through the practice of cultivation in their families. It can pass on the Chinese culture as Chinese-Thai people will continue to preserve their traditional culture, for example, the faith, beliefs, thinking, teaching, the way of life and so on. Data collected from the Chinese-Thai people found the information from the interview is consistent. The Chinese-Thai in Phuket are attached to the Chinese shrine since they were born through the cultivation and practice of the family and the surrounding environment. Chinese people in the past taught their children belief, culture and tradition of ancestor worship, gods and practice. It causes the belief to next generation which is the same as the answer from the interview.

Chanon said *“The Chinese have a saying that the heaven and the earth are the parents. Without the heaven and the earth, it means none of us. This saying has presented appreciative of the Chinese toward the heaven and the earth. It is reflecting the belief of Chinese people towards nature and gods, which are gratitude to benefactor”*.

These faiths will probably make Chinese-Thai people are pleased to maintain their traditional culture from the ancestors willingly and it is easier than passing through other forms.

Wandee said *“Faith is the most important priority. I would like to help the shrine in their activities because I believe in gods. I think it may be due to the implantation of ancestral practices passed down to another generation. The activity such as the Chinese gods worship day or the ancestor worship may be bound by blood and environment”*.

This comment reflects the faith in the Chinese shrine and the identity of the Chinese that make the bond and cultivation from the family and the environment. It can be an experience in the Chinese culture and beliefs that makes the Chinese bond in the traditional faith. Another factor that makes Chinese-Thai people tie their faith in gods is to fulfill their desire or get relief like the Chinese-Thai people who live near the Jui Tui Tao Bo Keng shrine said:

“I believe in sanctity. If someone feels uncomfortable or ill, we will go to the shrine. A few Chinese shrines like the traditional healers in the old days. The traditional doctor will write a name of herbs for patients. Then, we will buy them at the herbal pharmacy. If I do not have symptoms, I will go to Pud-Jor shrine or Jui-Tui Tao Bo Keng shrine to seek the blessing from the gods”.

This is the best to guarantee that the shrine is the embodiment of tradition Chinese and the center of Chinese-Thai community. It can be seen from the activities mentioned in the Chinese traditional calendar, life style or many occasions of Chinese-Thai people in Phuket that the shrine is always being a part of the community activities. For example, the Chinese-Thai people will go to the shrine to

pay respect to the gods on Chinese New Year. If Chinese people in Phuket will get married, they will go to the shrine to worship goddess Guan-Yin like the answer of the old Chinese-Thai people who live near Pud-Jor shrine said

"For a traditional wedding ceremony of the original Chinese-Thai people in Phuket, the couple needs to go to Pud-Jor shrine to pay respect to goddess Guan-Yin. The wedding begins with going to the shrine before the tea ceremony". This can be better explained by this answer: *"Some Chinese-Thai people organize the wedding in Thai culture, but after the wedding in Thai culture is done, most of them will go to the shrine to pray for long life and pass on to a new life begins".*

Chinese people in Phuket district respect a sacred trust for a long time. As Mr. Teerawut Sritularak, the head of Pud Jor shrine said, *"Pud Jor shrine is the revered shrine of people in Phuket and other provinces because of the Holiness of the gods and disease treatment. If you go inside the shrine, you will see many people come to pay respect to goddess Guan-yin. Almost all of Chinese-Thai people in Phuket since the early generation, they have come to the shrine when they marry. When they have a child, they will take their child to the shrine as they believe that the god will protect their child to be healthy.*

From the interview of Mr. Kittiwong Jansattham the head of Jui Tui Tao Bo Keng shrine found that *"The Chinese people came to Phuket in the period of mining. After they immigrated to the island, the Chinese get married with local people and extended to be large family. The Chinese brought their culture to Phuket. There are 60-70 percent of Chinese in the populations of Phuket district. If we look in depth in the way of life, the Chinese are bound to Chinese shrine since they are born until pass away. For example, Chinese people who do not have a child come to the shrine asking for a baby from god. If a child is born, his or her parents will come to the shrine for paying respect to the god for naming their baby. If they are going to have an exam, they will come and ask for blessing to get a smooth and successful exam. These samples can present that people in Phuket still practice their Chinese culture".*

From the result of the collective data, these ties make the Chinese-Thai in Phuket often go to join activities of Chinese shrine. Most of Chinese-Thai people are actively involved in various activities of Chinese shrines all the year round. The major activities are the traditional festivals according to Chinese calendar such as Spring Festival (Chinese New Year), Mid-Autumn festival (Moon festival), Chinese ghost festival or the vegetarian festival. In a certain shrine like Mazu shrine, there is Yuan Xiao festival or lantern festival. In addition, Chinese people also go to a shrine to participate the remembrance of god activity or other activities of the shrine as well.

Data from the interview of Chinese-Thai in Phuket can be concluded that, the Chinese-Thai who go to the shrine can be divided into two groups.

1) The group of participation with the Chinese shrine activities.

The first group is the group of general Chinese-Thai people who go to the shrine for only participating activities. They do not take part in activities like a director or a member of the Shrine, which is evident by this interview of Pipat. *“Normally, I often go to the shrine for paying respect to the gods. Moreover, I go to participate in the god ceremony activity or the traditional ritual of the shrine.”*

Or the interview of the new generation of Chinese-Thai people that: *“I would like to go to a Chinese shrine to participate the activities of the shrine when I have a spare time and chance. If the Chinese shrine holds an activity I would like to plan my free time to participate it.”*

These are two samples of the interview that can present the participation in activities of Chinese-Thai people in Phuket. Most of the Chinese-Thai people similarly participate with activity of a shine. They will go to the shrine in their spare time, participate the activities of traditional festivals including the ceremony of gods as Parinya said *“Lately, I rarely go to the shrine as I went during my childhood or adolescence because of my business. However, I certainly participate with the activities of Chinese shrine through my business. Sometimes, I take my employees in the workplace or tourists to visit the shrine. In some occasions, there are groups of*

Chinese from China come to Phuket, I will take them to explore the Chinese shrine or traditional activities. The Chinese from China would like to see the overseas Chinese culture and the local culture so much”.

2) The Group of participation with the Chinese shrine activities and involvement in organizing activities including the religion ritual.

The people who participates activities of Chinese shrine and help to organize the activities or the religion ritual, the people in this group gave the interviews in the same way like the opinion of Sirisak said *“I like the Chinese culture and interest in Chinese gods. If I have free time, I often go to help the shrine in various works; sometimes I go to see the rituals. Now, I am a ritual practice in the shrine, most functions are about praying to gods and inviting the gods to ask for treatment”.*

Chanon, the expert of Chinese culture in the shrine said *“When the tourist or people come to the shrine, I will guide them to explore the shrine and tell them about the history of the shrine. “*

The interview of the Chinese-Thai people can present that Chinese-Thai in the second group are the persons who do not only participate in the activities of Chinese shrine but also help the shrine to organize activities or the ritual practice of the activities. They are passionate and interested in Chinese culture and tradition. The people in this group are directors and members of the shrines and also others in general. For ceremony and religious ritual, the shrine will have experts to perform activities. They can be the members of the shrine or people in general. From the field data collection and observation, researcher found that the Chinese in this group often help the shine whenever activities are held or involve in activities. If there is nothing to help, they always participate in the ritual. A part of the ritual ceremony is dealing with inviting gods to cure ailments or problems. If the Chinese-Thai people in this group have time, they spend their free time to go to the Chinese shrine to offer advice or work for the shrine, when visitors or faithful people come to the shrine. The result of empirical participatory is seen that while the Chinese shrine holds

activities, the Chinese-Thai people will go to help and work in the shrines. For example, during the Vegetarian festival, many people help and do the work since very early morning until late afternoon every day and come back to help again in the next early morning. Descendants of Chinese-Thai people are interested and involved in the activities of the Shrine in many ways.

According to the Chinese-Thai people in both two groups, they presented the faith of the Chinese-Thai people as well. These Chinese-Thai are different in the way of practice, but reflections of these groups are the same as they are doing their duty too. Among the experts in Chinese traditional culture or religious ritual, they intend to fulfill their duties strictly. When they have their free time from work, people or a group of elderly residents are often spend time doing the shrine's work in various aspect in according to their aptitude. For those who do not have time, they always attend an event of worship or milling activities. This reflects the tie between Chinese-Thai people and Chinese shrines in the district of Phuket as well. The standpoint of both groups and the observation at the Chinese shrine found that the Chinese shrine plays a key role in creating harmony between Chinese ethnic and Thai ethnic. In each activity, people who come to work or help organizing the activity are the Chinese-Thai people and also native Thai people. They are supporting each other in many works as they can do together such as cleaning the place, preparing equipment and taking part in supplying food to be distributed to participants. This phenomenon presents that The Chinese shrine has been being a part of the exposure to variety of people. This way results to the cooperation of Thai and Chinese culture in term of the Chinese shrine.

Majority of Chinese-Thai people think that the Chinese Shrine and community participation are linked together through interactive activities whether by donation such as giving food or objects to the community. The community also participates in handing over the Chinese needs or attends the activities of the Chinese shrine. In addition to directly interact with the shrine, the community's members also interact with each other at various gathering places like government sector and private organizations such as at the city hall, municipality offices and

many companies. Organizations are being sponsors and intermediaries to distribute and support the activities of the Chinese shrine. The organizations can support the participation between the community and the shrine.

4.2 Chinese Identity through the Activities of Chinese Shrine

The research will be found the Chinese shrines preserve and practice the ceremony or the equipment in the ritual. There are including the architectural style and beliefs. The Chinese shrines in Phuket town at present, there are many and varied and unique as their own. The researcher conducts with the participation as observers in the Chinese shrine and interviews with the sample shrine to get a broad overview. The result found that most of the Chinese shrines in Muang Phuket changing some practice and pattern of some activities. The Chinese shrines begin to mix a few of Thai culture into the Chinese shrine at the present.

As part of the activities or rituals in the Chinese shrine, the samples of Chinese shrine in Phuket Town are still being held constantly, and in some shrines are still revive a lost tradition or activity to another.

4.2.1 Jui Tui Tao Bo Keng Shrine

Mr. Kittiwong Jansattham, Head of Jui Tui Tao Bo Keng Shrine said *"In the tradition festival all the year, the vegetarian festival is the majority festival of our shrine. Other ceremonies of Jui Tui shrine will hold the remembrance ceremony of these six gods. There are Tian Hu Yuan Shuai (田府元帅), San Fu Wang Ye (三府王爷), Qing Shui Zu Shi (清水祖师), Guan-yu (关羽/关圣帝君), Tie Fu Yuan Shuai (铁府王爷) and Ne Zha (哪吒). The biggest of the gods' ceremony in Jui Tui shrine is the ceremony of God Tian Hu Yuan Shuai (田府元帅) because he is the president god of this shrine. In the ceremony of the god Tian Hu Yuan Shuai or Lao-ye, we do not have different but we will prepare more food for a numerous of people. There are numerous of people come to the shrine to homage their god"*.



Figure 4.1 The remembrance ceremony of God Dian Fu Yuan Shuai
in Jui Tui Tao Bo Keng shrine



Figure 4.2 The remembrance ceremony of God Guan Yu in
Jui Tui Tao Bo Keng shrine

4.2.2 Pud- Jor (Guan Yin) shrine

On the Pud Jor Shrine, Mr.Theerawut Sritularak Head of the shrine provides that *“The activities of Pud Jor Shrine are the ceremony of Goddess Guan Yin and the Vegetarian Festival. The shrine will prepare and cooked various foods for the participants. The shrine will hold the activities for the goddess Guan Yin’s remembrance ceremony three times a year. There are a birthday, enlightenment day and ordained day of goddess Guan Yin”*. As can be seen in front of the shrine, they explain about three times of the goddess Guan Yin’s remembrance ceremony. There are follow by 19th of the second month, 19th of the sixth month and 19th of the ninth month on the Chinese calendar, which is in the eye during the month of March, July, and October of every year.



Figure 4.3 The remembrance ceremony of Goddess Guan Yin in Pud Jor shrine
(Guan Yin shrine)



Figure 4.4 The shrine will prepare various kinds food for the participants in the remembrance ceremony of Goddess Guan Yin at Pud Jor shrine

4.2.3 Ma Jor Pho shrine (Sam San Tian Hou Gueng)

Dr. Chiewcharn Sivakunakorn, Head of Ma Jor Pho shrine (Sam San Tian Hou Gueng) said that *“The Ma Jor Pho shrine in the past, there is only hold the birthday ceremony of goddess Mazu, on 23rd of the third month of Chinese calendar. The shrine will organize the ceremony since the day before. In the night before the ceremony, we will pay respect to the God of heaven at midnight. In the morning of the 23rd day, we will pay homage and offer to the goddess Mazu. On the 23rd of the third month is the real day of birth of the goddess Mazu. In the morning, the shrine will prepare the vegetarian food for people. In the evening is the banquet for Chinese-Thai people and Fuzhou people. Since I was a president of the shrine I found that in the past, this shrine had held the lantern festival as well. Today the shrine members would like to revive this activity and lights up in the first year on the year 2015. In conclusion in a current, our shrine has two major activities; there is the lantern festival (on 15th of the first month) and the birthday ceremony of goddess Mazu (on 23rd of the third month of Chinese lunar)”*.



Figure 4.5 The remembrance ceremony of goddess Mazu or Ma Jor Pho in Ma Jor Pho shrine (Sam San Tian Hou Gueng)



Figure 4.6 The Lantern Festival of Ma Jor Pho shrine (Sam San Tian Hou Gueng)

This phenomenon is consistent with the concept of Geertz said that religion can make emotions, motives, and rationality with exclusivity. The most important function is the rituals of everyday life which reflect the lifestyle and worldview of the Chinese very clearly. Rituals and symbols are affected edification of society and strive to set the direction of life. This aspect present that there are do not have a conflict religion and the basic idea of the human. Therefore, the religious symbols and rituals are the foundation of the human conscience. Explain that the double identity phenomena can reflect the bond between the Chinese culture and religion. The Chinese shrines as a medium to connect and synchronize ideas and forms that exist in groups of the Chinese ethnic. The Chinese shrine has been integrated as part of a way of life of the Overseas Chinese in Phuket and become a part of the Chinese-Thai in later generations. Although the concentration is reduced to some extent, they can still the form and the main objective of the traditional scheme as well. The Chinese have been using the shrine as a medium for the dissemination of Chinese culture and Chinese folklore belief that the ancient convey to future generations through different processes. Later, there is the cultural exchange between Chinese ethnic and Thai ethnic up. The Chinese have embraced these cultures into the shrine. The shrine has become a vital part of the community, as mentioned previously.

Chinese Shrine has presented that arise from faith. The Overseas Chinese are also the unwavering commitment in succession and keeping the tradition of their ancestors. The practice of the Overseas Chinese in the shrine or ritual is the identity of the traditional Chinese. On the theory of Cohen which is based on the symbol. He said that a symbol is a form of activity in human lives. This is an expression of ideological beliefs, values, and social norms. If look through the Chinese shrine, it can be seen that Chinese Shrine combines faith and the philosophy of the Chinese ethnic. The Chinese shrine is a transformer to the community through various forms. Whether, architecture, the Theory of Feng Shui, Chinese paintings, statues in shrines fielded Chinese teachings or rituals. These are all things which are a symbol of the concept of a Cohen. The definition of those symbols is including Object, Act, Concepts and Linguistic Formations. These symbols cause emotion and

stimulation of human action. The symbolic expression was communicating the identity of the object and action, including activist tradition, dress, and food. These symbols are commonly used in activities such as ritual, offering to exchange gifts, celebration, the legendary and kinship.

Most of the Chinese-Thai believes the Chinese shrines are perceived as a reflection to illuminate the big picture of Chinese since past to present. From an interview with the Chinese-Thai found, their opinions are the same; they think the Chinese shrine was built to maintain the general culture and Chinese identity clearly. Cultural heritage, it is still in the shrine. Whether the art, construction architecture, the ancient layout, drawing, statute of Chinese gods and the tile work Pottery is still used traditional Chinese. From observation was found that all three of sample Chinese shrine continues to express the identity of Chinese and continues to develop its conservation continues very well.

From the interview of Mr. Kittiwong Jansattham, Head of Jui Tui Tao Bo Keng Shrine said that *"The tradition of the Chinese in the shrine is the inherited from our ancestor. If said about Chinese identity, Chinese culture and Chinese structure that took place in the shrine. This shrine will be focused on Chinese culture first. The shrine is an organization that has a lot of knowledge. The current personnel in the shrine also have a higher education than the past. Most of them are graduated from China and expert in Chinese culture very well. This knowledge will help the shrine to maintain the traditional culture"*.

Mr. Theerawut Sritularak, Head of Pud Jor Shrine was said in the same. *"The Chinese people respect and believe in Chinese gods. The construction of Chinese shrine and a pattern carved on a wall around the shrine are all in Chinese culture and tell about Chinese story. This is a representation of Chinese culture and Chinese identity in the Chinese shrine"*.

Dr. Chiewcharn Sivakunakorn, Head of Ma Jor Pho shrine (Sam Shan Tian Hou Geung) said *"This shrine is presenting a Chinese identity. This shrine is a shrine shaped building, unlike any other shrines, due to the same requirements as*

the Association this building is a model of house or mansion. Another is a wooden fence lining the streets like the house in Dee Buk road. Everybody needs to come through the door before coming to the shrine that making a shrine of identity likes no other shrine. That is a change from the mansion to the shrine”.

The interviews and participatory observation found the phenomenon was present that the Chinese shrine not only as a spiritual center of the Chinese community, but the shrines also present the Chinese identity very well. In the concept of ethnicity and ethnic homogeneity of Fredrik said that the behavior patterns of the social order are maintained even in areas where diverse ethnic groups, each ethnic will try to reveal their ethnic identity, it is not based on cultural diversity. The study found that Chinese shrine located along the community of Thai ethnic, but the Chinese ethnic still continued to present their culture. Cohen said that the concept of symbols is something that conveys the idea of faith of the group. The symbols are the object, act and concepts and linguistic formations.

The Object: The results of the study found that the object symbols in the Chinese shrine are the buildings of the Chinese shrine such as the architecture of the building, decorative structure as well as the stucco carvings or the statute of Chinese Gods.

The Act or the Concepts: There are is the activity of a particular of Chinese shrines, especially the religious activities, for example, the Vegetarian Festival, the God’s Birthday ceremony or the rituals or festivals. The tradition of these features is a presentation of Chinese identity clearly.

The Linguistic Formations: as can be seen that the Chinese shrine would use the Chinese language essentially, whether the listening, speaking, reading, writing and will use Chinese to communicate with the gods through the medium and not through the medium. Although sometimes may be used the Thai language, but The Chinese are still used the Chinese language as the primary language. The Chinese were succession their ceremonies and rituals by the Chinese language, especially Chinese Hokkien dialect because most Chinese in Phuket are Hokkien descent.

Although the traditional Chinese cultures in many area of mainland China were destroyed from the Cultural Revolution in the period 1966 to 1976, however there are numerous Overseas Chinese immigrated to other country before the revolution. The overseas Chinese brought the traditional culture out from the mainland, the Chinese shrine also become the Chinese cultural heritage. From the collected data of the interview present the fact that the Chinese shrine still to maintain the Chinese identity through various symbols, for example the Chinese architecture, the Chinese art and the linguistic formations etc.



Figure 4.7 The Chinese decorative structure in Jui Tui Tao Bo Keng Shrine



Figure 4.8 The Chinese pattern carved on a wall around the Jui Tui Tao Bo Keng Shrine and Pud Jor Shrine



Figure 4.9 The Chinese story the wall around the Jui Tui Tao Bo Keng Shrine and Pud Jor Shrine



Figure 4.10 The statue of Chinese gods in Jui Tui Tao Bo Keng Shrine



Figure 4.11 The ritual activities in Vegetarian Festival at Jui Tui Tao Bo Keng Shrine

4.3 The Double Identity, Integration and Changing

The majority of Chinese-Thai said that the patterns of traditions and rituals in Phuket is largely retained the tradition pattern as the core and there are some changes with age. The sample of Chinese-Thai people in Phuket district, give the thinking in the same that in this present the Chinese shrine and the Chinese-Thai people have changed from the past in several points, some of the Chinese shrines was modified form of ritual, appliances to suit the different eras of the past like the comment of Chinese-Thai throughout Sriwan said that.

"Many things in the shrine are not the same like I was young. In the past, the Chinese people are a very strict. Such as the practice in the Vegetarian Festival, they will eat only vegetables and wear in white color only. This present in the event around can be seen many kinds of food that not a traditionally. I think many things are already changed".

Chinese-Thai people in Phuket were in line with other, they have said about the change in the same way. Pipat said *"The vegetarian festival today is very different from the original. In the past the medium spirit not numerous like the present. There are many things was changed. I did not go to the shrine for a long time because an increase in people, smoke and hard to find the parking. "*

Pipat's opinion same like the opinion of Sirichai and Amporn *"The rituals also change in something. Such as the Chants, some shrine has changed the place of activity from the original. Currently, there is a change in several shrines in a few details, while still adhering to the original purpose firmly and many other shrines are still the original format".*

"Prosperity and friendly in the shrine are unlike before because the society was larger than the past. In the time before, there are only the local people participate the activities, but in current, there are more of tourist and more activities that unlike the traditional".

From these comments reflect the affinity of the Chinese tradition and shrines as well. In addition to Chinese-Thai people are already involved with the Chinese Shrine. There are also notes and monitor the dynamics of things whether a form of social activity as well as climate change or even the demeanor of participants. The redevelopment is concern phenomena that occur. If discussed in various fields of the changing, in except the new generation of Chinese-Thai people who live behind the Jui Tui Tao Bo Keng Shrine would say *"The current change is a matter that can be difficult to explain because I was born into the fourth generation. The changes start taking place from the second generation or the third generation before. We do not know what that was changed. If said in my personal experience the shrine was aiding in a decade ago. I could be said that virtually everything has changed. The first step is to contact the Chinese shrine, that time I was in elementary school. I see everything as it comes, but it changes as appropriate. I believe it is time to change over time"*.

Accordance with the opinion of Chanon said that *"The Chinese in current is the second or third generation of Chinese-Thai. Many people thought that they were Thai and fused their life with Buddhism together. Based on Chinese culture and Thai culture are similar, the Chinese-Thai people was mix Thai and Chinese culture together. In the past, if they do in Chinese pattern would like to do in Chinese not mixing and as a familiar culture in the later generation. In the third generations that were born in Thailand, they will familiar with Thai culture automatically"*.

From the interviews, there are various changes in Chinese shrines that came from the perspective of the general public. Although there is some modification, but they still to maintain the traditional identity. The data also indicate the first generation of Chinese people in Phuket decided to keep their traditional culture. The changing of Chinese culture explicitly showed in the second and third generation. The third and fourth generation of Chinese-Thai people still maintains Chinese traditional culture however adoption of Thai culture to be one part of their cultural practice clearly occurred.

From the interviews, there are various changes in Chinese shrines that came from the perspective of the general public. Although there is some modification, but they still to maintain the traditional identity. The interview also present that the first generation of Chinese ethnic decided to keep their traditional culture. The changing of culture began in the second and third generation. The third and fourth generation of Chinese-Thai people decided to maintain traditional culture and adapted Thai culture together.

The Chinese shrine is the representation of the Chinese identity very well, except the symbols of the object, The Chinese shrines in Phuket still have expression symbols through other forms. Such as act or activity of the shrine, the Shrine will consolidate the concepts and traditional forms of Chinese as well. These symbols usually displayed in the activities of the shrine. From the field to interview Chinese-Thai people found that the Chinese-Thai who have often traveled to the event of the shrine and help for the shrine's work. It can be seen with the ceremony or activity as a Thai culture form. The Chinese-Thai people in Phuket district said that the adaptation of Chinese-Thai culture happened for a long time, but not much like other provinces.

"The persons who work in the Chinese shrine today are not only the Chinese like the past. Thai ethnic also has come and they have the right to vote, to comment on the work of the shrine. This phenomenon is one of the ways of the bringing the mixing culture to the shrine, for example using the Thai art equipment, using the Thai candle and so on. We can conclude that the Chinese begin to change something to Thai style or mixed it with Chinese styles. As can be seen in many shrines, they will invite the Theravada Buddhism monk to participate in their activities, for example to praying or make merit. This is one point of the changing in Chinese culture".

"The shrine is located in Thailand would have to get Thai cultural beliefs of course. The obvious one is the ceremony of several shrines; they will practice in Thai culture. "

These opinions of Parinya and Suchart are present about the cultural integration in the Chinese shrine. This is the situation of the double identity noticeable that the Chinese shrine presented.

This is a reflection of the recognition of the Chinese-Thai has seen the situation, which is causing great variety and make the unity of the community. But in the case of another group of Chinese-Thai people that long time to get into the shrine, they will not know more about the changing and double identity phenomena in the shrine because they only participate in Chinese traditional activities on Chinese calendar mostly. But it's enough to know a combination of culture into Thailand added that the concept of a new generation.

4.4 The Double Identity Representation of the Chinese Shrine through the Implementation in Various Opportunities of Thailand

Most of the traditional festivals and opportunities of Thailand, such as Children's Day, the Birthday of the His Majesty the King or the religion important days. Most Chinese-Thai people would have been aware of the activities from the announcement of the Chinese shrine, for example, Children's Day activity of Jui Tui Tao Bo Keng Shrine, the shrine will announce the activity to the community. The Chinese-Thai people and the community around the shrine including the Thai people will come to participate in the activity. Or In the Birthday Anniversary Celebration of His Majesty the King or Her Majesty the Queen of Thailand, the Chinese shrine will provide for the establishment of the castors, flag or emblem to salute and an honor is annual.

From the observations and interviews about the activity of the Chinese shrine, the researcher found that there are many of the activities. The activities can present the double identity of Chinese ethnic as well.

The interview of Mr. Kittiwong Jansattham, Head of Jui Tui Tao Bo Keng Shrine found that *"Our shrine always participate in the activities of Thailand, for example, the honor activities to His Majesty the King or Thai children's day. The shrine would like to support the activities of various organizations or companies. If any companies or the temples asked for support from the Shrine for their activities, lend support equipment and food, the shrine is willing to support them. Sometimes the shrine will give the speaker or experts in Chinese culture for government agencies, private organization or the schools. Our shrine will all support the public because this is the public works and charity is a policy of the shrine"*.

In addition to the participatory at Jui Tui Tao Bo Keng Shrine, the researchers found that After the King Rama IX passed away, many shrines have provided dedicated to the remembrance. At Jui Tui Tao Bo Keng Shrine was an establishment of a mourning badge in front of the shrine, held the Candle Light Ceremony to mourn the passing of His Majesty the King Rama IX. The shrine also has jointly set up a charity to give food for the regional public, public benefits activities.

From this case study has attended events held in the area of Tui Tao Bo Keng Shrine, after the news of the His Majesty the King Rama IX passed away. The shrine has set up various activities of the Ceremony to mourn the passing of His Majesty the King Rama IX. The shrine was set up a dedicated label lamented; this activity was announced to the public attended a ceremony dedicated to the remembrance candles and singing praise royal anthem. All of the activity was held in the area of the shrine and there are many Thai and Chinese people come to participation. The participants were dressed in black mourning. In front of the shrine are deployed with the image of the King Rama IX, decorated by flower and a sign of remembrance dedicated to those who attend them. The shrine also gives the black color shirt to the regional public. The ceremony began with a tribute to dedicate to the remembrance in Thai and Chinese language. Then stood quietly for 99 seconds and ended the ceremony by singing the royal anthem. In addition, the shrine is still being established the charity for food distribution to the public. The 30 days of the passing of His Majesty the King Rama IX the shrine was organized by the charity

activities and invited the monks to pray. The ceremony is organized around by the traditional of Thailand.



Figure 4.12 The Ceremony to mourn the passing of His Majesty the King Rama IX at Jui Tui Tao Bo Keng Shrine



Figure 4.13 The Candle Light Ceremony to mourn the passing of His Majesty the King Rama IX at Jui Tui Tao Bo Keng Shrine.

Dr. Chiewcharn Sivakunakorn, Head of Sum San Tian Hou Geung Shrine or Ma Jor Pho Shrine said *"In our shrine made the religious ceremony and invited the monk to pray, we are dedicated to our ancestors. We have the side room for respect the ancestor, every year we will dedicate Buddhist merit to dedicate for the ancestors. This activity is held for our ancestor, not held for the gods. This event is held in the ceremony of Goddess Mazu Birthday, the shrine will divide the activities into two parts. In the early morning, we will set up to serving tea to the God and make merit to our ancestors on the late of the day. The religious activity of Thai Buddhist to make a sacrifice to the ancestor in the ancestor worship room. The activities of the gods were held in the Chinese traditional practice"*.

Mr.Theerawut Sritularak, Head of Pud Jor Shrine provide information that *"In the past, we held the children's day, but now somewhat sporadic. If any organizations need the support, the shrine will give to them. The pattern of the activities in the shrine is held in the traditional Chinese, but we just to increase invited the monk to make merit"*. He also discussed why invited Theravada Buddhist monk to the ceremony. *"In the remembrance ceremony of Goddess Guan Yin, the shrine would like to invite the monk to make merit every year. The reason is about the faith that mixed from Thai and Chinese together, we believe that it is creating halo dedicated to Goddess Guan Yin that makes she has more prestige"*.

The examples of these activities in the interviews have presented a particular activity that held on the occasion of the shrine. The annual events that combining Thai Theravada Buddhism practiced with traditional Chinese ceremony is a good reflection on the emergence of a cultural phenomenon with a mix in form of double identity of Chinese. Is based on the concept of Diaspora and Hybridity of John Hutnyk that mentioned characteristics of the Hybridity, there are integral to the culture of their cultural group. The study showed that although the Chinese have been evacuated settlers moved into a new culture, there has been a cultural

integration. But Chinese ethnic are still keeping the Chinese culture out simultaneously.



Figure 4.14 Theravada Buddhist monks in the birthday ceremony of Goddess Guan Yin at Pud Jor Shrine

4.5 The Double Identity of Chinese-Thai people

In addition to activities in the shrine and the Chinese-Thai at the present, Chinese-Thai people in Phuket practice according to religious ritual which has been mixed with Thai culture, however in the mean while they still attempt to maintain original Chinese tradition practice. Based on the interviews, there are many practices and activities which Chinese-Thai people maintain and adhere to a pattern of traditional Chinese culture. Some families still seriously practice according to Chinese traditional religious; while some family less strict. However researcher found the cases, present effect of cross-cultural marriage between Chinese and Thai, some families practice according to religion of Thai way more than Chinese way thus the Chinese cultural would be declined. Evidence shows young or new generation of Chinese-Thai people tends to be less concern to practice and also some of them

give up to follow Chinese traditional culture. From the interview, key informants who are Chinese-Thai, explicitly express these points as below;

For instance, the opinion of Wandee *"There are numerous of Chinese-Thai people in Thailand that woke up to preparing food for the monk since the morning"* same like Amporn said *"Most of my family's member or relatives, they already received the Thai culture, but they maintain Chinese culture together. Such as a Chinese funeral was held at the Thai temple, but also celebrate the traditional Chinese funeral offering"*. Chanon said *"Actually, the Chinese-Thai people in Phuket were operating done in parallel to the shrine. In make merit, Thai and Chinese are similar, because both of them are similar in faith and beliefs. In this present a various house of Chinese-Thai people are in Thai culture, for example he priest ordained in the Theravada Buddhism for their son like Thai people done. This shows that there is common ground between the beliefs in Buddhism. Although Thailand and China to respect each other denominations, that make they can coexist easily."*

Aspects of marriage, the Chinese-Thai in Phuket is to be strict in traditional Chinese culture. Although the new generation of Chinese-Thai people has embraced the Thai culture, but the elders in the family still to maintain the traditional practice in the same time. Pipat said *"In Chinese wedding ceremony, if not directly or the third or fourth generation, most wedding was held in Thai culture. Chinese families who also have the second or third generation in their family, they still to be doing in traditional culture of Chinese like Chinese tea ceremony. However, in this generations of Chinese-Thai people are already into Thai culture, some Chinese words are does not know"*.

For researcher, Sirisak's opinion, about the mixing between Chinese and Thai culture in daily life, of the third generation of Chinese-Thai people, is interesting;

"Nowadays, my family was not much done in Chinese culture; it is almost like Thai people. The rest is also pay respect to the Chinese gods, but I offer and pray to the gods in Thai practices. I think that if we need to pray or do

something about the traditional beliefs, we must to do in the right practice. In my house, it was practice by my mother. When mother passed away we do not have any one know how to do it.”

All of these evidences confirm that Chinese-Thai people in Muang Phuket District have embraced and blend Thai culture into their daily life practice. The integrations of culture are happening mostly in the young generation. Therefore the new generation of Chinese-Thai is close to Thai culture. In the meanwhile, some families are maintaining Chinese tradition culture and strict to practice more than Thai culture. Chinese-Thai group performs practice which show mixing between Thai and Chinese culture in many different occasions. In a part of the practice in Chinese beliefs and traditional festival, the study found that Chinese-Thai people are practice in the main important occasions. Such as Chinese New Year festival, the collected data present that The Chinese-Thai in Phuket, they still strict to pay homage by worship and offering their gods and ancestors like the past. Furthermore, in this festival some families, after that they visit Thai temple to make merit for the good fortune like Thai people do. The beliefs and rituals which Chinese-Thai had been taken from the Thai Culture and adapt to their culture, there are mostly a faith and religious practice in everyday life as the Theravada Buddhism. Many Chinese-Thai people also wake up early morning to prepare food to offer to the monks, some people visit the Thai temple for making merit almost every days, and many Chinese-Thai the ordination to the monk. For Chinese-Thai family they also believed that making good merit by these ways could support their family to achieve good and smooth life. These phenomena representations are reflective of Chinese ethnic has adopted the Thai culture into the everyday life. These practical ways become the double identity representation of the Chinese ethnic explicitly. This double identity phenomenon also represent through the Chinese shrines. The Chinese Thai who have performed the double identity in their everyday life, they also take the double identity ways to perform through the Chinese shrine. When the Chinese-Thai people participate in the activities or works for the shrine such as staff and head of the shrine, they also take the double identity ways to perform in the activities of Chinese

shrine, this phenomena admirable and unique appearance of the Chinese-Thai people.

4.6 The View of Chinese traditional Changed

Chinese Thai in Phuket continue to maintain beliefs and traditions of their ancestors and successors rigidly through Chinese shrines. At the same time, some of them have changed for appropriate and because of various factors. This changing is consistent to the view of Cohen that the purposes of the symbols are the basis of the creation of the ethnicity. The Symbolic Action in the past sometimes has been performed nowadays because it still has an important role in every society. That could be supported the community to achieve the objectives which have been determined. The history of culture and society indicates social significance in the current situation. For the Chinese Thai, they still inherit their ancient traditions. The traditions are maintaining, but the meaning of traditions has been changed or different from the original. In part of these phenomena in Chinese shrines caused by a combination of cultural beliefs with Thai ethnic who is the majority group of the society, and become the double identity later.

From the interview, Mr.Kittiwong Jansattham, head of Jui Tui Tao Bo Keng Shrine, he said *"The patterns of rituals of the shrine are same like the past, merely in term of equipments and a few of practice and the place must be modified to accommodate more participants. If said about the ritual, we have not much changed it, for example the walking barefoot on burning charcoal ritual in vegetarian festival. We merely change the place of activity because of more participants. In the past we held in front of the shrine, but today we change to outside. Other is nothing has changed. If see to the person or participants, I think the teenager in this present are making the trend more than the faith. In conclude, JuiTui shrine is maintained and follow the tradition of Chinese that inherited from the ancestors, such as communication in the shrine still to use Hokkien dialect."*

Mr.Kittiwong also said that. *"The traditional culture must maintain by the transmission of elder or expert, if the elder of expert was transfers the traditional knowledge to the new generation, the knowledge of ancestor will maintain forever. I think Jui Tui shrine has a good fortune, which was the record of ancestor. I believe that JuiTui shrine standing to maintain the traditional culture like the ritual of the shrine".*

In the shrine Sum San Tian Hou Geung or Ma Jor Pho shrine, Dr.Chiewcharn Sivakunakorn, head of this shrine. Provide information that *"The Chinese current is the second or third generation of Chinese people. They think that they live in Thailand and similar believe in Buddhism and same in the basic of life. In early time, the Chinese and Thai culture was separate, but later generation of Chinese-Thai is familiar with Thai culture. The third generation was born in Thailand, they was adopted the Thai culture because they were Thai citizens, example that, in the time of the vegetarian festival of Chinese ethnic. It is the 10th month ceremony of Thai people, Thai people will go to the temple for make merit to their ancestors. In the same time Chinese people began to vegetarian festival practice, the Chinese-Thai people will go to the temple first and go to participate in the activities of the shrine later. I think that the main teaching that closely and similar of Thai and Chinese is the ancestor remembrance and the gratitude."*

The interview and the participant observation found that, the cases study of Chinese shrines are the maintenance the old traditional culture of Chinese ethnic with the various symbols. On the other hand, The Chinese shrine is located in a community surrounded by Thai culture, the shrine has begun to make changes to their cultural symbols. Chinese-Thai people mostly thought, as the double identity phenomena in their life or in the Chinese shrine could be make the relationship between Thai and Chinese community very well. The double identity phenomena can create a local identity of Chinese-Thai people and create harmony to the community. However, Chinese-Thai people still have a passion and would like to preserve the traditional of Chinese as much as possible. On the other hand the

practice should be managed very well, if the mix is too much for a long time can cause later people may not know about the traditional practice of their ancestors.

"If you bring too much Thai culture, the traditional Chinese rituals will gradually disappear and all become to Thai culture. The practice should be timely and not mixing too much, for example in the ritual practice, if we do all of the practice in Thai, it is will not the Chinese. The practice should be appropriate; otherwise the traditional Chinese could be lost." This is Parinya's opinion toward the double identity.

These phenomena can be explained by the theory of the Structural and Functionalism of Emile Durkheim (1962). The social institutions have a duty to encourage the society as whole can survive through social norms, values, beliefs, cultures and traditions. Therefore the society and culture, there are help a society can survive, but in terms of social and cultural must to changes because we have a social and cultural dynamics is subject that could change at any time. When the time was changed, the social and cultural will be changes and that are inevitably going to be appropriate, and the popularity of the new society. The pattern of social and cultural change could be divided 2 patterns. There are trend and everyday change. Trends are changing the pattern of gradually phased interaction between social members in a long period of time. The trends would be affected the values and customs of the society. The second pattern is the everyday change; the changing in this pattern will affect the society little by little that the people in the society unaware. This type of changing will gradually penetrate into the daily life of ideas and attitudes. This will influence the everyday life in society. Consistent with Pattaya (1986) provides an explanation of the social and cultural changes that. The social and cultural change is changes in the relationships in a group of people in society. This is due to the regulations in a society was changing, for example the rights, tradition, the role and status in the society. It could be present that the Humans can adapt to the new environment very well, although the social happens to change all the time.

If said about the double identity phenomena occurring in Chinese people through the Chinese Shrine, it was found that the phenomenon can be classified in two important ways. There are the form of evolution and the form of development. The characteristics will be different as follows.

1. Evolution: Evolution form as the change occurs without a person assigned to and cannot determine the time of beginning and cannot to know how long take time.

2. Development: Development is a change caused by the guidelines or plans to be in any direction. With purpose and at the same time consigned.

For the survey and gather information on the study including data from fieldwork found that a characteristics form of social and cultural change phenomenon in Chinese-Thai people and Chinese Shrine all have two ways above. There are both the evolution and development.

4.6.1 The changing in the pattern of the evolution

The nature of the change in evolution pattern is the gradual changing; it may take shorter or longer depending on individual situations. As the Chinese people have a combination form of the traditional culture of Thailand. Like the answers from Chanon said *"The change was begun since second or third generation. We will not clear that what point was change."* Or another opinion from Pipat *"The Chinese current is the second or third generation of Chinese people, they think that they live in Thailand and similar believe in Buddhism and same in the basic of life. In early time, the Chinese and Thai cultures were separate, but later generation of Chinese-Thai is familiar with Thai culture. The third generation was born in Thailand, they was adopted the Thai culture."*

These opinions present that the double identity phenomena among the Chinese people have a long time. Since the second or third generation of the Chinese people who was living in Phuket. It found that a Chinese immigrant in that period begins with the settlement, along with Thai ethnic and some of them are

married with Thai people. It may be part of the cause is a combination between two cultures and continued infiltration may be more or less the same in each activity.

4.6.2 The changing in the pattern of development

The nature of the social and cultural change aspects of development is in the changes that are planned in advance to determine the format and timing and is clearly intended. The development must to determine the purpose of the plain and plain the procedure. The research found that the sample of Chinese shrines in the study is planned in terms of development as well, for example the planning of Jui Tui Tao Bo Keng shrine. They are preparing a book about history of the shrine, traditional Chinese culture, and Chinese festival and to describe the rituals, which defines the action plan in 2017 year. The shrine is provides a roadmap as follows.

1. To collect the documents and information from existing sources. The notes and the advice of elders, with specialized knowledge
2. Translate data from various foreign languages like Chinese to Thai language.
3. Edited and prepared in book form.
4. The disclosure of documents to the public

Another example plan of Chinese shrine that appear in the study, it is the plan of the Sam San Tian Hou Gueng shrine or Ma Jor Pho shrine. They planned work on the restoration of the traditional Lantern Festival in the year 2017, that beginning by:

1. Gather information and documents held in the past by various parties.
2. Arrange communicate and coordinate with the community about the activity.

3. Coordinate with other agencies and meeting planner until the start of practice.

For the action plan above, there is a clear plan with defined objectives and set out a time frame. It will make a cultural change happen in that time. There is more learning in a traditional manner with clear information. This may result in the restoration of the cultural in the future. This is the layout of development.

4.7 The View of Double Identity Phenomena

The Chinese shrine is located in the community of Chinese and Thai ethnic group. Chinese-Thai people mostly said this is one reason that makes the double identity phenomenon into Chinese shrine.

Parinya said *“It certain shrine located near the Thai temples, should be causes the double identity. We are overseas Chinese, when we live in Thailand, we must to accept and adopt with Thai culture, social and climate. The relationship between Thai ethnic and Chinese ethnic will help to maintain the Chinese culture by the attention of Thai people in Chinese culture.”*

Comments from Chanon, the young people of Chinese-Thai descent were also consistent with the view that *“when Chinese Shrine located in the community of Thai people. The expression of the people of Thai and Chinese will present together, for example Thai people come to the shrine and Chinese people go to the temple for make merit.”* These clearly present that the location of the shrine that located in the vicinity between the Thai and Chinese community. It inevitably mixed up in the Chinese shrine is clearly noticeable in general public, even if the person is not familiar with the shrines. It is the expression of one of the factors that caused the double identity phenomena.

From an interview with Dr. Chiewcharn Sivakunakorn, head of Ma Jor Pho shrine recommended that *"Actually, the adopting of Thai culture and Chinese culture. It took about a decade. I think that it may be happened from the Thai ethnic or Chinese-Thai people who believe in Thai faith and take it into the shrine. Like the Buddhist ceremony or the practice to make merit to ancestors."*

Mr.Kittiwong Jansattham, the head of JuiTui Tao Bo Keng Shrine that said a view on this change, one factor that may make Chinese-Thai people in this person doesn't know in traditional Chinese.*"In this era, all of the Chinese are Thai nationality. They are new generation of Chinese-Thai people. On the period in the past, Thai's government had a policy to close Chinese school. This is making Chinese-Thai later that period cannot speak Chinese. In the Chinese shrine today, some people can speak but cannot writing; it was made the new problem in Chinese shrine for a long time"*.

According to the views and opinions of the people of Chinese-Thai people and a phenomenon that observed by researchers found that the new generations are less interested or do not have a clear understanding of all the traditional processes. But at the same time, it will start with a group of young Chinese-Thai people who interest and attempt to study these processes to continue culture of their ancestors.

4.8 Trend of Thai and Chinese Cultural Integration in the Future

Mr.Kittiwong Jansattham, Head of Jui Tui Tao Bo Keng Shrine commented that *"I think now it is more education, they have more knowledge, unlike in the past. In the present, the social media can answer our questions; there is more knowledge to learn. People in the past usually did not transfer their knowledge to younger generation, but the new generation like to record into a book for public. As I am doing now, Jui Tui shrine plains to write the book about history of the shrine, history of vegetarian festival and also description of the various rituals. In*

the past, nobody plain to do this, I need to finish this book while the elders are still alive. It is the good fortune for our shrine that we have the traditional knowledge from the elders.”

Dr. Chiewcharn Sivakunakorn, Head of Ma Jor Pho Shrine said that *“In the future, they are more blends. The third and the fourth generations of Chinese-Thai people, they do not have the senses of Chinese ethnic. Later generation will familiar in Thai culture, they may be not even known about Chinese. They will gradually adapt to Thai culture.”*

Or the opinion of Parinya, the Chinese-Thai people who expert in Chinese ritual, that present the real thought of traditional culture in the present that *“From watching, the culture in this generation can be deteriorated. I hope that younger generation will be interested in the culture of the ancestors.”*

Among opinions of Chinese-Thai people, researchers have found that, those gathered of Chinese- Thai people, the majority’s opinions on the trend of the double identity representation of the Chinese shrine, and people of Chinese-Thai people in Phuket, they think that these phenomena will be wider in the society. All of them would like to tell the new generation to interest and inherit more in traditional culture of their ancestor.

4.9 Thai Ethnic and Chinese Relations through the Chinese Shrine

4.9.1 Cooperation between Chinese Ethnic and Thai Ethnic

The study found that Chinese Shrine has helped to strengthen the relationship between Chinese ethnic and Thai ethnic through activities participation. The studies in Chinese-Thai people in Phuket district found that, Chinese Communities and Thai communities are living together in the same area as can be seen in the Chinese shrines and Thai temple.

Thai ethnic and Chinese ethnic have the intimate interaction and familiar. When Chinese Shrine has provided the activity, they will regularly get the support and cooperation from neighbored communities. In each activity, not only Chinese-Thai people are the main force in organizing the activities of the shrines, but also Thai ethnic as well. When the shrine organized any activities, it will find many groups of people, such as, people who are only attended activity, people who would like to help and prepare the activities, and people who are the participants in the event with the committee at the shrine. Individuals in both groups not only have Chinese ethnic group, but also have Thai ethnic who respect the shrine as well.

The observed activity such as the Vegetarian Festival will be found a group of Chinese-Thai people is the core of activities and there are Thai people go to support them. It is observed from start cleaning the shrine on the week before the festival. On that day can be seen Chinese ethnic and Thai ethnic intently assist together. Or at the kitchen department, which is responsible for cooking, it was found that, in addition to traditional Chinese come to work and take a food from the shrine, it could be seen the Thai ethnic become chef with Chinese-Thai people.

The communication with the participants in the Vegetarian Festival found that, many people who are not Chinese descent, but they are interested and wish to participate in this festival because it is useful and merit. They believe that eating vegetarian food is good in making merit and health, otherwise they are believed in the Chinese gods. Moreover, the interviews of people in the shrine and Chinese-Thai people, it was also found that Thai people will participate in the activities mostly. In term of the spirit medium of Chinese gods also have pure Thai citizen people as well. This group of spirit medium has to behave as traditional Chinese regulations. In addition to the vegetarian festival, the observed engaging in other activities of the shrine, for example Chinese New Year festival, Chinese god worship day, Mid-Autumn festival and so on. There were found Thai ethnic attend the event as well. Thai people attend the activities because participated in the ritual activity be successful and prosperous. In addition to participate through help

cooperation, Thai people are also participating through donations of money or goods appliances to the Chinese shrine as well.

In addition to Thai ethnic to participate in the activities of the Chinese shrine. Chinese shrine is also involved in the activities of the various organizations in Thailand. The study found that the organizations of the Chinese shrine involved can be divided into three groups.

1) The Government Organizations

In early time when Chinese people arrived to Thailand, Chinese tended to make the trade mostly. Later they work in various occupations, whether mining or farming and trade affairs. Chinese started trading the normal products and developed their trade by exporting products from Thailand to China and import products from China to sell in Thailand. When there were more progresses to begin to establish themselves as an agent to buy goods from the locals sold on several markets, they became a new career among the Chinese people as a middleman. Moments later, the Chinese presence had accepted the rule of Siam. The Chinese merchants who were talented and successful or powerful among the Chinese community would cooperate with the government. These people were often appointed by the government to enter service and worked for the government in the business aspects. Bonacich (1973:593) said that “Middleman minorities are strangers. They keep themselves apart from the societies in which they dwell and engage in liquid able occupations, are thrifty and organized economically. Hence, they come into conflict with the surrounding society yet are bound to it by economic success.” This theory is consistent with the theory middleman minorities of Blalock (1967) is a theory of the relationship between groups with different roles in the competitive social or racial diversity. The minority has lived as a mediator between the two groups so that their differences can play a role or compete with other groups.

The Chinese have relied on the same approach to this theory of life that can exist with Thai society smoothly. After that when the time changes, the Chinese group has been appointed to a position in the government. The Chinese

ethnic group has become a major player in the middleware to coordinate between the Chinese people and government of Thailand. The current group of Chinese and Chinese-Thai people are into a lot of authority in the public sector, whether as the various local authorities. As well as other government agencies, hospitals, universities, schools and so on. When the Chinese are play a role in public sections, the Chinese culture has been evident and expand wider in Thai society, for example, a traditional event in China over time. The Chinese New Year, Mid-autumn festival or the Vegetarian Festival are also taken part in the initiative and revive traditional cultural forms that can continue as well. The government has supported the activities of the Chinese people as a part of the community overall. As a result, over time this phenomenon has contributed to the cultural phenomenon which has become the double identity to establish cooperation between the two ethnic groups as well.

The study found that the Chinese shrines have more cooperation with the public organizations in many ways. As Jui Tui Tao Bo Keng Shrine, there are participated in multiple events held in Thailand occasions and various government organizations. Such as the honor ceremony of His Majesty the King and Her Majesty the Queen, or Children's Day, they will cooperate with the organizations that need to support. The Chinese shrines may be supported in the field of cultural knowledge as a guest speaker for various organizations and providing support in the event of a ritual in which the government held. In Pud Jor Shrine, the shrine used to donate a mobile dental vehicle to hospitals for public use, and so on.

2) The Private Sector

In addition to cooperation with government organizations, the Chinese shrines were also cooperate with the private sector. In the private sector, there is most support like to be involved with government agencies. They give the lecturers, support equipments or donations in the traditional activities support to help works and give a community learning.

As part of the shrine Sam San Tian Hou Gueng Shrine or Ma Jor Pho shrine, there are provides set of Chinese classrooms and a small library for

publication for implementation of the Chinese community and other interested participants. Three of sample shrine, there are various ways to support and make a public activities, for example support the materials or drinking water for public. As can be seen in front of the main building of Pud Jor shrine, there are many of drinking water that donated by the people must use to use for support everyone.

3) The Temple of Thai Theravada Buddhism

Chinese Shrine in addition to cooperate with the public and private organization, Thai temple in Theravada Buddhism is another measure of the Chinese shrine cooperates and participates in the activities. The Chinese support in various fields, for example Jui Tui Tao Bo Keng Shrine support and assistance in various fields, such as support the different devices or support the charity distributing food to people attending events at the temple. Most of it is bordered on the annual activities of the temple. Like The ceremony of Kathina. If any temple wants to measure the shrine was willing to cooperate with the participation of all.

4.9.2 Public benefit activities and social welfares activities of Chinese shrine

The phenomenon of informal interaction and cooperation between Chinese ethnic groups and Thai ethnic, this reflects the relationship between the ethnic, that have the shrine as an intermediary connecting relationships. These phenomena can present that Chinese shrines are important in building a good relationship and harmony that occurs in both ethnic groups. The results of a study on the various aspects of cooperation with Chinese shrine, there are in Public benefit activities and social welfares activities. It is contributing to the development and assistance to the community. It can be summarized as follows.

1) The public library

The Chinese shrine establishes a small library in the shrine for a small learning zone of communities, for example the opening a library in Ma Jor Pho Shrine by collecting different kinds of books especially with regard to culture and Chinese. This way can promote community learning and cultural conservation together.



Figure 4.15 The public library in Ma Jor Pho Shrine

2) Education and teaching Chinese

The shrine in the Phuket district is a place that has been used in teaching Chinese language. This point has to maintain a Chinese identity, for example in Ma Jor Pho shrine that provides teaching Mandarin Chinese to interested person. The class is taught by the volunteer teachers from several places and the volunteer with native speakers. The class is provided to person of all ages without limit to Chinese or other or will provide scholarships to students. At the Pud Jor Shrine has granted scholarships to students of Phuket Wittayalai schools and Satee Phuket School.

3) The helped for victims in various incidents

Chinese Shrines have a role as community center of Chinese and Thai community. The Chinese shrine is central to provide assistance to victims. On the data of Jui Tui Tao Bo Keng Shrine and Pud Jor shrine found that, at the Tsumani situation in year 2004, the shrine has a part in assisting the property and cooking, as well as a center for donated items and monetary donations to assist the victims and so on.

4) Providing organizational support to public service activities

The Chinese shrine supported many organizations in various forms, for example, support the equipment or drinking water to each organization activities in Children's day.

5) The support to the medical and public health

The Chinese Shrine is the heart and soul of the faith to the people of Chinese-Thai people and Thai ethnic. Chinese Shrines have a role through social assistance. Providing medical support and health support for example donate the Mobile Dental Vehicle to the Vachira hospital or give the area in the shrine to set up an exercise place of the community.



Figure 4.16 Pud Jor Shrine donate the Mobile Dental Vehicle to the Vachira hospital

4.10 Cultural Relations between Ethnic groups in Chinese Ethnic

And Thai Ethnic on the Cultural Hybridity

Chinese Shrine is a place that expresses a uniquely of Chinese culture. It's also clearly presenting the cultural identity of the ethnic groups of Chinese people. The Chinese Shrine is a collection of beliefs, culture, and philosophy of Chinese ethnic, including language and culture of the people of China together. It can be seen from that Chinese shrine was built on the belief of the Chinese groups, with faith and respect in the Chinese Gods. The Chinese ethnic established the shrine as a spiritual center and the center of the Chinese community. The Chinese shrine is a successor to convey the philosophy of Chinese culture, beliefs version fathers to the next generations through various forms. The use of traditional Chinese architecture in the building shrines are decorated with motifs based beliefs.

The Chinese shrines are using materials which developed by the wisdom of the Chinese people, a drawing or painting a picture chronicle of literary matters. The Chinese was inheritance through the principle teachings and philosophy of Chinese, even when the shrine rite the ritual activities, the instruments or showing are all unique and individual identity of all Chinese ethnic. The study found that in addition to the Chinese Shrine expression the Chinese ethnic. Chinese Shrine is also to give the relationships in the form of integration and deployment to identify the cultural of ethnic groups together.

The study found that Chinese shrine will be a combination of culture or faith of Thai ethnic and it was adapted to be use in various ways. The event is to raise funds to purchase land for the shrine, but a combination form of philanthropy in Thailand. In the religious ceremony or ancestor worship ceremony, the Chinese-Thai also invite the Buddhist monk and give food to a monk as well like Thai people do. The phenomena in these results are present about the relationship between Chinese ethnic and Thai ethnic in the Cultural hybridity. Cultural hybridity means the mixing of different cultures. John Hutnyk (2005) explain that, Hybridity is meant the

process of creating and expressing the identity in a different cultural group, that come from cultural mixing and combination on the cultural exchange time. It becomes the new culture form or hybridity of culture. The cultural hybridity may be same or different from mainstream culture was. or Chambers(1994:50) explained that “ a process of cultural mixing where the diasporas arrivals adopt aspects of host culture and rework, reform and reconfigure this in production of a new hybrid culture or hybrid identities”

The study found that this phenomenon have the form of Cultural hybridity, the form of Hybridity through acculturation. The meaning of acculturation is a process of the adopting in beliefs and behaviors of one group and another cultural group. It could be a meeting between two or more cultural groups and make the culture of group changed.

The results of the study found that in the Chinese Shrine is an expression the Hybridity in many forms ,whether the Buddha image in the shrine, the rites in traditional Theravada Buddhism as Thai culture, using equipment of Thai art. In part of the education of the Chinese-Thai people interviewed find it, from personal experience of Chinese-Thai people are find the double identity of Chinese frequently. Even in a family of ethnic Chinese in Thailand has also been brought into the Thai as well. The cultural mix that occurred in the Chinese Shrine combines Thai and Chinese ethnic identity together. This is a form of Hybridity and is a testament to the expression of the double identity representation that appears in the Chinese shrine and Chinese-Thai people.

Chapter 5

Concluding remarks

5.1 Conclusion

Chinese ethnic are the largest ethnic immigrant group in Thailand. This group of Chinese people was called as overseas Chinese. They had adjusted themselves to the new culture and social conditions in Thailand, including their beliefs, traditions, and philosophical thinking. Chinese culture had spread over several parts around Thailand, and then later began to play more important roles in Thai society. These phenomena enable the Chinese able to show their identity openly to the large society as can be seen from the place where built by Chinese people, such as the School of the Chinese, Hospital Association, Foundation and Chinese shrines around Thailand.

5.1.1 The adaptations of Chinese culture in the context of Thai society through Chinese shrine in Muang Phuket District

There are numerous of the overseas Chinese and Chinese cultural identity in Phuket. These could be seen throughout many art forms, architecture, traditional language and culture, especially Chinese shrine around the town. Chinese shrines in Phuket are important to the community. In the important festival of Chinese calendar, the Chinese shrines were being the center of their activities. For example, in Vegetarians festival that is held annually, there are huge numbers of people joins the activities. Also, the results of the study show that the overseas Chinese in Phuket has affiliation with Chinese shrines and Chinese religious beliefs.

These are also a concentration of traditional culture. In their daily life of the overseas Chinese in Phuket, they tie up with the Chinese shrine since they were born. The Chinese people always go to the shrine to pray respect to their gods. Moreover, the study found that there was set up a Chinese altar for the god in almost every household.

Therefore, the Chinese shrines are the significant part that maintain and express the Chinese culture. Meanwhile Chinese ethnic group in Phuket are also mixed and adopted Thai culture and belief into their daily life through religious beliefs and attitudes. The mixing and adaptation of both cultures would present by the double identities form. The double identities of this phenomenon means the overseas Chinese was present their traditional identities in their life, for example the Chinese shrines, the offering to the Chinese gods, etc. At the same time, the overseas Chinese in Phuket also present the identity of Thai together such as making a merit at Thai's temple, inviting Thai's monk to the activity of Chinese shrine. These phenomena called the double identity. From the study of Double Identity Representation of Chinese Shrine in Phuket district, it can be summarized into two aspects. First, there are the express of Chinese identity and double identity representation of Chinese shrine. And the second aspect is about the relationship between the Chinese ethnic and Thai ethnic.

5.1.1.1 The Express of Chinese Identity and Double Identity Representation of Chinese Shrine

In the case of the Chinese ethnic and Thai ethnic in Phuket, there are cultural combination between identity of traditional Chinese culture and Thai's together which can be divided into two aspects: the expression of Chinese identity through the symbolic forms, and the double identity representation in Chinese shrine that could explain the phenomenon.

1) The expression of Chinese identity through symbolic forms

The expression of the cultural identity of China is still play an important role in the community and Chinese-Thai people's life in Phuket. As shown

that Chinese-Thai people in Phuket district still maintaining their identity as well as following their traditional culture, for example the practice in Chinese New Year, Chinese God worship festival, Qingming Festival (Tomb Sweeping festival), Mid-Autumn Festival (Chinese moon festival), and the vegetarian festival (the nine emperor festival). Nowadays, during the festival period, Chinese-Thai people still have to do a lot of activities and continue traditional ceremony of their ancestor. Moreover, they also keep on pay homage to the gods like the altar of Chinese gods inside the house and to pay respect at the Chinese shrine and so on.

In case of three Chinese shrines in Phuket district: Jui Tui Tao Bo Keng Shrine, Pud Jor Shrine, and Ma Jor Pho Shrine, the study found that Chinese shrines were seen as a spiritual center and representative place of Chinese thinking and belief. The Chinese shrines are very important for the Chinese people and Thai people in Phuket district, including people in other provinces. These three Chinese shrines play a key role in transferring and expressing of Chinese identity and also help in maintaining the Chinese identity through several symbols in various formats. These symbols represent about beliefs, values and norm in the society. Also, there are three obvious aspects of these symbols which are Object, Act, and Linguistic formations. First, the object symbol is about the things and objects in the shrine, including the building of the shrine like Chinese architecture in a shrine. The second aspect is act symbol. There are many activities in the shrine, especially religious rituals and festival activities. According to the tradition and Chinese ancestor practice, during the year, the Chinese shrine will hold several activities that Chinese and Thai people attended regularly. The main activities are as follows:

Jui Tui Tao Bo Keng Shrine: The activities of the shrine are held by major traditional festivals such as Chinese New Year, Vegetarian Festival, Memorial the main god of the shrine

Pud Jor Shrine: Pud Jor Shrine will hold the activities on the remembrance day of the Bodhisattva Guan Yin, three times a year. There are Guan Yin's birth (19th day of the second lunar month), Guan Yin's enlightenment (19th day

of sixth lunar month) and memorial renunciation day (19th day of ninth lunar month).

Sam San Tian Huo Geung shrine (Ma Jor Phor shrine): The shrine activities organized by the Chinese traditional festivals, such as the Lantern Festival (Yuan Xiao) and the birthday of goddess Mazu on 23th day of the third month, according to the Chinese calendar.

The last symbol is linguistic formation; the Chinese will use Chinese language in ceremonies, activities of a shrine association as well as in the ritual and public relation of Chinese shrine. In addition, Chinese shrine also helped to revive and preserve Chinese tradition and culture. For example, teaching Chinese language to the public, transferring the Chinese culture to young people, present the Chinese culture to the society and so on.

2) The Double Identity Representation of Chinese through Chinese Shrine.

Overseas Chinese in Phuket district had built the shrine in order to inherit the religious rituals and practices with their belief. The Chinese shrine is a center of community for various activities. It is a place to preserve the Chinese culture that has been carried on from the ancestor until the present generation. Furthermore, the Chinese shrine had contributed to strengthening the unity between Chinese community and Thai community as well.

Although Chinese ethnic and Thai ethnic are different in culture, but since immigrated to Phuket, Chinese ethnic had adapted to the local culture and living with Thai people. It was the beginning of the cultural integration between each other; the phenomenon makes Chinese ethnic influenced by Thai culture. The daily life of Chinese ethnic was influenced by Thai, but they still maintain and continue their Chinese culture together. The change of cultural identity happened in the third and the fourth generation of Chinese-Thai people. After that the Chinese take a mixing culture to the shrine, and then the Chinese shrine began to adopt Thai culture with the traditional practice. They could practice in Thai pattern and forms.

This phenomenon between Chinese ethnic and Thai ethnic was called the phenomenon in double identity form. At the present time, the double identity can be seen in the Chinese shrine more and more. The distribution pattern of the double identity in Chinese shrine divided into three groups as follows:

2.1) The Expression through Art

The expression through art is including painting, sculpture, print, as well as music and performance. The integration between two cultures is the integration of Thai cultural art and Chinese cultural together. On the survey of the Chinese shrine in Phuket district, the researcher found that three Chinese shrine in the study had mixed the cultures by using the art. The mixing of cultural art will be used at least; it will be used mainly in the ritual practice of the shrine. If the Chinese make merit or take religious ceremonies in Theravada Buddhism, they will use Thai altar that decorated by Thai art. In the funeral liturgy that dedicated to His Majesty King Rama IX, the shrine had decorated the place with Thai's art such as a statute of Thai angel, and use Thai's poem to remembrance His Majesty King Rama IX. According to Chinese-Thai people, the result of the study shows that the double identity phenomena can be seen through the art and the mixing of Chinese and Thai art in many areas in the country.

2.2) The Expression through Faith and Religious Activities

The second form of the double identity representation is the expression through faith and religious activities of Chinese shrine. This expression is about the activities that held or practice in Chinese shrine, especially the faith and religious activities. From data collection, the researcher found that they follow their traditional rites in the Chinese shrine. Also, they deploy and integrate Thai cultural beliefs and faith in many activities of the shrine that could be seen from the activities of Theravada Buddhism in the shrine. For example, they invite the monk in Theravada Buddhism to pray and make merit like Thai people done in the shrine ceremonies. Most activities that mixing or done in Thai culture are associate with Theravada Buddhism. At the time that the Shrine held the offering ceremony for

purchase land to the shrine, they organized in Thai culture practice. The Chinese will invite Thai monk or the monk in Theravada Buddhism to prosperous Buddhist mantra and offer food to the monk. Another activity that can present about Thai beliefs clearly is the ceremony of remembrance and charitable offerings for His majesty King Rama IX, the Chinese also decorated a shrine in the Thai culture. They use the Thai art and held the activities in Theravada Buddhism.

2.3) Figure of Gods that Present to adopt Thai Buddhism

The double identity expression through the figure of gods, it could be presented by the cultural mixing between Thai and Chinese. This figure means the Buddha image in Theravada Buddhism or other statutes that Thai people believe. From the study, the researcher found that three of the sample Chinese shrines in Phuket district will be taken Thai's Buddha image in a temporary time. There will be seen as a ritual ceremony that invited monks in Theravada Buddhism to the shrine. When Chinese shrine held the ritual or occasion in Thai culture form, they will take a Buddha image in Thai culture to be a chairman of the ritual. When finished the activities, the Buddha image will be placed back to the room where not located in the main building of the shrine.

In conclusion, the phenomena that occur in the life of overseas Chinese and Chinese-Thai people influenced them to change the shrine later. This phenomenon can explain double identity as well. There is the cultural mixing between the Chinese traditional identities with other culture and maintains their original identity in the same time as can be seen from the evacuation of Chinese settlers and moving to new culture. Moreover, the cultural changing of overseas Chinese also reflects the similarity of Chinese's beliefs and Thai's beliefs. The combination of these phenomena could present the adaptation of Chinese ethnic that in accordance with the faith or beliefs of Thai culture. In the same time, the Chinese shrine could be presented the double identity phenomena in overseas Chinese society. This phenomenon occurred as the cultural changing that always changes over time. The populations of the society need to adapt to the cultural changing. The adaption of culture was formed by willingly that make both cultures

can live together without the ethnic differences and make the unity of two ethnics as well.



Figure 5.1 The shrine will prepare food for Theravada Buddhism monk in the ceremony of Goddess Gun Yin at Pud Jor Shrine.



Figure 5.2 The activities of Theravada Buddhism in the ceremony of Goddess Gun Yin at Pud Jor Shrine.



Figure 5.3 The people participated in a ceremony of remembrance and charitable offerings for His majesty King Rama IX at Jui Tui Tao Bo Keng Shrine



Figure 5.4 The offering for the monk in a ceremony of remembrance and charitable offerings for His majesty King Rama IX at Jui Tui Tao Bo Keng Shrine



Figure 5.5 The ceremony of remembrance and charitable offerings for His majesty King Rama IX at Jui Tui Tao Bo Keng Shrine



Figure 5.6 The monk in Theravada Buddhism to prosperous Buddhist mantra



Figure 5.7 The Buddha image in the ceremony at Jui Tui Tao Bo Keng Shrine



Figure 5.8 The statue of Theravada Buddhism monk with the statue of Chinese Gods in Pud Jor Shrine

5.1.1.2 The Relationship between the Chinese Ethnic and Thai Ethnic

The relationship between Chinese and Thai people is the major reason that makes the cultural changed and mixed; this relationship is the originated of the double identity in Chinese shrine. The interaction between the individual's relationships made both of ethnic groups more closely and builds a strong relationship more deep for a long time. The study presents three Chinese shrines in Phuket district, and found that the location of Chinese shrines is in the center of Chinese-Thai community. The researcher also found that each ethnic will maintain their beliefs and their religion ritual, and also hold the ritual activities and practice by tradition following. Moreover, the overseas Chinese and Chinese-Thai people maintain their cultural identity in the Chinese shrine and their houses, for example an ancestor offerings, God offerings and the vegetarian festival. In Thai ethnic, they follow their tradition as well such as making merit at the temples, making merit in the Thai's tradition festivals or the traditional in Buddhism.

This could be summarized that Chinese shrine is a spiritual center of Chinese ethnic. Chinese shrine also presents the Chinese identity which could be said that a Chinese shrine is the Chinese spiritual center, and a temple is also the spiritual center of Thai ethnic as well. If any group organized the activities, both ethnic of Thai and Chinese always do it together. During the Chinese ethnic organize the activities; Thai ethnic always come to support the activities. Same like Thai people held the activity also received helped from Chinese and Chinese shrine as well. This phenomenon was present about close relationship and highly incongruous of both ethnic groups. There was a combination of beliefs and practices of two cultures. Thai ethnic and Chinese ethnic were mixed their culture together at a later time; these phenomena come to be the double identity phenomena. This is the remarkable feature of the ethnic group that living in other cultures.

The Chinese shrine and Thai society have a very close relationship. There are many roles for Thai community and Chinese community. The roles of Chinese shrine are the relationship with the government organization, the private

organization, and the temple of Thai Theravada Buddhism. In conclusion, the role of the relationship between Thai and Chinese ethnic can be described as follows.

1) The government organization : The Chinese shrine would participate or support the activity of each organization, for example participation in a public activities, supporting drinking water and appliances in the activity, providing support for medical devices and health and sending the expert to discourse about Chinese tradition and ritual in the school or others.

2) The private organization: the Chinese shrine was participating with the private sector in various organizations. The Chinese shrine would support supplies, drinking water, and food preparation or making the learning center for the community and teaching Chinese, and so on.

3) The temple of Thai Theravada Buddhism: The Chinese shrine will provide support and assistance in various fields, including supporting the charity distribution of food to the people who attended the activity at the temple such as Kathin robes activity.

In summary, the Chinese shrines have an important role between Chinese ethnic group and Thai ethnic group. The phenomenon causes the common cultural heritage of both groups and makes the cultural changing to be the double identity. There is a supportive and edged with each other. The double identity of the Chinese shrine makes more relationship between two ethnic groups. The activities patterns of Chinese shrine are the Public benefit activities and Social welfares. There could be divided into various parts as follows.

1) The public library: The Chinese shrine has set up a small library in the shrine for the community learning.

2) The education and Chinese language teaching: The Chinese shrine set up the Chinese class in the shrine in order to teach Chinese and Chinese culture. The class will be taught by a Chinese teacher and volunteers. The class was set up for all people who interest in Chinese language and Chinese culture, and there is no

limit for Thai or Chinese people. The Chinese shrine also provides award scholarships to the people as well.

3) Supporting the victims in various incidents: The Chinese shrine will help the victims of the incidents, such as natural disaster, conflagration, flood and so on. The shrine will donate money, provide the accommodation, and cook the food and distribute to various victims.

4. Medical and public health support: The Chinese shrine give support to the medical and public health. For example, they donated the Mobile Dental Vehicle to the hospital, and give the area in the shrine to set up an exercise zone in the community.

5. Providing organizational support to public service activities: The Chinese shrine also supports many organizations in various forms such as support the equipment and drinking water to each organization activities.

5.1.2 The phenomena of double identity which represent through Chinese shrine in Muang Phuket District

The Chinese shrine in Phuket district has expressed the double identity of Chinese ethnic. The double identity phenomenon presents the cultural and social changes. The culture and society could be changed at any time; if the factors of social change, a culture would have to change together. In case of overseas Chinese who migrated to Phuket, they are adapted to the local society. At the same time, the Chinese was strong to retaining their traditional identity. Chinese shrine is central to preservation and dissemination of Chinese culture through the various forms of art, religious activities and figures of god. The double identity phenomena that appear in the Chinese shrine are an important representative of a good relationship between Chinese ethnic and Thai ethnic. Notice of the activities that took place in Chinese shrine, Chinese shrine is involved with various organizations, both public and private sector of Thai. In addition, Chinese shrines

have a role to Thai society through the public benefit activities and social welfare, for example the public library, Chinese teaching class and the helped for victims in various incidents. The double identity representation through Chinese shrine is indicative of good and long lasting relationship between two ethnic groups clearly.

5.2 Discussion

The study found that those of Chinese shrines are important to the Chinese community. There also has an important role to Thai society in many ways. The Chinese shrine has a role to preserve the Chinese identity and present the Chinese beliefs as well. Chinese-Thai people and the Chinese shrine in Phuket district has maintain the traditional cultures very well. When the culture of Chinese ethnic and Thai ethnic was integrate, the Chinese shrine also influenced by Thai culture in the same time. This integration is the double identity representation form. Consistent with the Continuity and Change of Chinese Shrines in Samutsongkhram Province, the study of Ruankaew (2008) found that the Chinese shrine in Samutsongkhram province was maintain the identity of the Chinese ethnic group and also plays an important role as a spiritual place of Chinese people and as a place of religious worship. The study also found that the Chinese shrine is the place that inherits Chinese culture, such as Chinese opera and Chinese language. The economy, society and culture changed were made the Chinese shrine changed as well.

The Chinese shrine may be modified a pattern of ritual or change a building structure of the shrine. In term of ritual, the researcher found the ritual in Chinese shrine has maintained intensive traditional practice, but on any occasion the Chinese begin to take Thai culture into their shrine. For example, invited Theravada monks to make religious ritual like Thai people done and used the Thai materials in the ceremonies. In accordance with study of Lan Chanlong (2011) about the settlement and cultural transition: A case study of Fukienese in Bang Nam-pheung community, Samutprakarn province, they found that a cultural of Fujian Chinese in

Bang Nam-pheung community was changed by integrated with Thai culture. For example, in the activity of Ti-gong shrine where the Chinese shrine of community, they will invite Thai monk to pray and make a Buddhist ritual in the shrine, or invite the monk to make the funeral of their ancestor or family members. These rituals and activities are the sign that reflect the double identity phenomenon. In the case of Phuket province, there are many patterns of a sign of double identity representation. The double identity of Chinese shrine in Phuket is very similar to the Chinese shrine in Bang Nam-pheung community in Samutprakarn province. This case of the study could explain by the study of Ruankaew (2011), Chinese people agree to abide by the other societies that they live if that practice does not make them lose and give them some benefits. At the same time, the Chinese still maintain their tradition beliefs and ritual. The Chinese beliefs came from the mixing of Buddhism, Taoism, Confucianism, the god worship, and ancestor worship. Currently, the beliefs and rituals of Chinese people were followed by the thinking about the gratitude that Chinese young generations need to pray for the ancestor.

The beliefs of Chinese-Thai people today are very different from their ancestor because they live in Thai society that follows by Theravada Buddhism. Thai people and Chinese people are similar in basic cultural like a religious belief, the focus on the family, and respect to elder and relatives. This similarity of basic cultural made Thai and Chinese people mixed the culture together which uneasily to separate. The result of Ruankaew could help to visualize basis of the cultural succession and belief systems of Chinese people. It could present about Chinese thinking and reflects a phenomenon of Chinese adaptation and incorporated their culture with Thai culture as well. As well as the study of Sivarin (2006); the study about Dual Society in Sipsong Panna: A Case Study witha Special Focus on the New Year Festival at Ban Thin Village, Chiang Rung in People's Republic of China. Sivarin said that the Dual society of Sipsong Panna has changed by the external factors mainly. The dual society in Sivarin's study is the same with the double identity in this study. Sivarin said that the social, political and difference of opinion are the main factors of the social and cultural change in Sipsong panna. At whenever time, the society was followed the outside very much, Tai Lue people (a minority group in

Sipsong Panna) would create internal factors to maintain the balance between the Han people and them. This way can make Tai Lue people coexist with Han Chinese very well. In the study of Lan (2011), there was described about Thai-Chinese people today was influenced by Thai culture and combined with Thai society that make Chinese-Thai today become to Thai citizen. Thai-Chinese people today have the right and duty as Thai citizen completely. In addition to those found in the Chinese shrine in Phuket, the Chinese have been integrated Chinese traditional culture with Thai culture and begin to be assimilation in the future. On the other hand, Chinese ethnic or Thai-Chinese people today did not abandon their traditional identity. From the phenomenon of double identity representation in Chinese ethnic, it is the cultural phenomenon that comes from the adjustment to be able to live with the new society.

The result of the study could be explained about the cultural phenomena deeper, especially phenomena in the form of the double identity. The study and discussion can demonstrate the adaptability of Chinese ethnic group in different locations. The Chinese migrated to everywhere; they have similar changing in cultural. The migrated Chinese or the overseas Chinese migrated to different places that have different culture from the traditional Chinese. The Chinese ethnic can maintain their traditional culture and adapted to new society that they live. This adaptation is through a mixing of cultural in term of a way of life, beliefs, language, and culture. In particularly, Chinese shrine where is the center of Chinese community and played a huge role to maintain tradition Chinese and mixing with a new culture become a double identity today.

5.3 Suggestions

This study in double identity representation through Chinese shrine in Phuket district researcher found adaptation and incorporation between Chinese cultures with Thai culture. The Chinese-Thai people take Thai culture into their life and maintain their traditional culture in the same time. Researcher also found the other dimensions of the double identity in Thai and Chinese-Thai society that can take to study in the further.

1. The issue of double identity could be study in various dimensions, for example the Art, literature, the dress and food. Moreover finding of other evidences support to gain completely comprehend whole picture of double identity and Chinese-Thai in Phuket.

2. The study of the lost Chinese cultural identity of the present generation in Thai society.

3. Researcher found that Thai people adopt Chinese culture in to their daily life as well. This point of the phenomena could be studied in the further.

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Appendix

Interview Question for the Head of the Shrine

1. How about the history of the shrine?
2. What are the main reasons that make Chinese people associate with shrines?
3. What is the role of the shrine with Chinese community and Thai community?
4. What are the activities of the shrine all the year round?
5. In your opinion, how does the Chinese shrine present about the Chinese identity?
6. Tradition and activities of the shrine are still the traditional format or changed?
7. Why the Chinese shrine invited Thai's monks to pray in the activities of the shrine?
8. How long the activities of the shrine are blended with Thai culture?
9. On important days of Thailand such as Children's Day, H.M. The King's Birthday or The important day of Buddhism, the shrine arrange any activities or not?
10. In addition to the activities in the shrine, are there Chinese today adopting Thai culture to their daily life? (Such as paying homage to Thai Buddhist monks, make merit in Thai temple, wedding etc.)
11. How do you think about the cultural changed phenomena in Chinese shrine?
12. In your opinion, how does the Double identity phenomenon in Chinese shrines can occur?
13. Do you think that the location of the shrine, where is located in the community of the Chinese and Thai people contribute to the phenomenon of cultural change in terms of Double identity?
14. Do you think the future trend of cultural assimilation between Thai and Chinese culture are possible in any direction (increased or decreased or fixed or to regain a traditional Chinese).

Interview Questions for the Chinese -Thai people

1. How often to go to the Chinese shrine or join activities in the Chinese shrine?
2. What are the main reasons that make Chinese people associate with shrines?
3. What activities all the year round that you participate with the shrine?
4. The Activities or the practices in Chinese shrine still maintains in the original format or has changed?
5. What is the role of the shrine with Chinese community and Thai community?
6. Do you think how does the Chinese shrine express and maintain the identity of Chinese?
7. Have you ever seen the Chinese shrine invited Theravada Buddhism monk or hold any Thai cultural rituals?
8. How long the integration of culture in the way of life of Chinese-Thai people and Chinese shrine happened?
9. in addition for activities within the Chinese shrine. Do Chinese-Thai people also celebrate and practice the Thai traditional culture in everyday life?
10. What do you think about the cultural changed phenomena (double identity) in Thai-Chinese people and Chinese shrine?
11. Do you think how the expression of double identity affects to strengthen relations between the Chinese shrine and community of Thai and Chinese?
12. Do you think the future trend of cultural assimilation between Thai and Chinese culture are possible in any direction (increased or decreased or fixed or to regain a traditional Chinese)?
13. Do you think apart from rituals and activities, are there something else that can show the form of double identity in Chinese shrines?

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