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**A Thai Culture-centred Study of Communication Between
Thai Immigration Police Officers and English-Speaking Travellers
at the Northern Borders of Thailand**

A thesis

submitted in partial fulfilment

of the requirements for the degree

of

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ABSTRACT

This qualitative study explores communication where English is the 'third' language used between participants whose cultures are different. The purpose was to investigate the communication experiences of Thai Immigration Police Officers (TIPOs) and travellers to understand TIPOs' role within an organisational and cultural context. I took a Thai culture-centred approach incorporating Thai values, Buddhist teachings, the organisational context, and TIPO's communication goals in the interactions. My thesis is that individual language skills, communication competence and goals, organisational roles and functions, and Thai cultural values influence communication at the border.

Data-collection methods included: (1) Semi-structured interviews with 18 TIPOs and 71 travellers at five immigration offices in two Thai provinces (January-April 2018); (2) Documents from the Thai Royal Police and Thai Immigration Bureau that informed the TIPO role. The thematic analysis resulted in three main findings.

The first finding centred on TIPO and travellers' perceptions of each other's communication politeness. Results suggest that TIPOs' English-language competence influenced travellers' perceptions of the TIPO's ability to communicate politely. Travellers saw TIPOs' competence in spoken language as essential for TIPOs to communicate successfully with them. Also, travellers perceived politeness in TIPOs' ability to engage in relational communication rather than just focusing on the task. This finding has implications for TIPOs' communicating relational and identity goals at the border. Limited English-language competence impacted TIPOs' ability to communicate politely (relational goals), undermining their identity communication goals to be seen and respected as police officers.

The second finding concerned the influence of the role requirements for TIPOs in their interactions with travellers. First, TIPOs needed to enact Buddhist values upheld by the Thai Royal Police and Thai Immigration Bureau while managing the power distance between themselves as law enforcers and travellers. Second, TIPOs needed to enact a "service mind" when serving travellers while exercising the authority inherent in the role. The implications centre on TIPOs communicating their instrumental, relational, and identity communication goals; that is, they need to be seen as Thai Immigration Police (identity) while simultaneously enforcing the law (task) and serving the traveller (relational).

The third finding featured the practicalities, benefits, restraints, and opportunities for TIPOs in enacting Thai values and Buddhist teachings in their service provision interaction with travellers. At the interaction level, TIPOs responded to travellers' communications with Thai terms incorporating Thai values. However, the TIPO's responsibility to enforce the law

constrained TIPOs in fully enacting Thai values and Buddhist teachings. Even so, TIPO had some latitude in observing Thai values. The findings have implications for organisational commitment to Thai and Buddhist values (identity goals) and support for TIPOs to serve travellers (relational goals) in carrying out tasks associated with enforcing the law (instrumental goals).

Taking a Thai culture-centred approach to investigate TIPO-traveller interactions at the border, was significant in revealing the task, identity and relational communication challenges for TIPOs in enacting their role. Further research opportunities lie in investigating how the organisation's values, processes and training can help TIPO in managing such challenges at the border.

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Chapter 1

Introduction

This doctoral study entitled "A Thai Culture-centred Study of Communication Between Thai Immigration Police Officers and English-Speaking Travellers at the Northern Borders of Thailand" explores communication where English is the 'third' language used between participants whose cultures are different. Taking a Thai culture-centred approach, the aim was to explore interactions between TIPOs and travellers to better understand the TIPOs communication role within organisational and cultural contexts. My thesis is that individual language skills and communication competence and goals, organisational roles and functions, and Thai cultural values influence communication at the border.

Background and Rationale

My study is important in the context of tourism in Thailand. Tourism is a major source of income for Thailand (Ministry of Tourism & Sport, n.d.), with nearly 20 million international travellers entering Thailand pre-COVID-19. In 2023, 29.5 million visitors were expected (Ministry of Tourism & Sport, n.d.). Tourism (domestic and international) generates national growth of about four billion baht a year (Tourism Authority of Thailand, 2010), the equivalent of \$156,144,053.82 (NZD). Tourism also affects economic expansion in the country through its direct links to other industries such as accommodation, transportation, restaurants, and indirect impacts on fuel purchases, food supply, and entertainment (Romaya, 2009a). In addition to international travellers, an estimated 3-4 million foreign nationals, often with Thai spouses/families, live in Thailand (Ministry of Tourism & Sport, n.d.). All international travellers engage with Thai Immigration Police Officers (TIPOs) at the border on arrival for a "visitor's visa" or at a city office to renew and extend their visas. As with the ten South East Asian countries that form the ASEAN Economic Community (AEC) the Thai Immigration Police have adopted the English language as their international language in their interactions with international travellers (e.g. Romaya, 2009a, p. 36). In this context, the role of TIPOs and their proficiency in English is important. Further, this unique set of factors offer an opportunity for Thai culture-centred communication-focused research.

It is useful to note that the term "border" in this study has two meanings. First, is the physical points of entry to Thailand which include airports and city offices where travellers' and foreign residents' visa applications and verifications are processed. Second, is a more abstract meaning the captures the borders between the familiar and unfamiliar for both

TIPOs and travellers within the interaction. This includes cultural and organisational processes, values, and expectations.

The focus of this study is the interactions within three domains of communication. First is the domain of individual or micro-level communication in the interactions between international travellers and TIPOs. The second domain is organisational or meso-level communication where TIP roles, mission and values guide TIPO interactions with travellers. The third domain is macro-level communication where the Thai cultural context and Buddhist values influence TIPO interactions with travellers. The final aspect relevant to the three domains, is the TIPOs use of English as a “third” language; that is, a second language for both groups of interactants.

Interactions between individuals: Micro-level communication

The aspect of interactions between individuals in this micro-level communication domain is “service culture” or “service mind” within the Thai Immigration Bureau. The service mind, in this respect, refers to what the TIPOs need to do or say to give services to international travellers. In order to achieve this, English language is used as a medium of communication and TIPOs need to be trained to use English language effectively. In expressing service culture, TIPOs need to use social or phatic words and phrases to achieve relational communication (i.e., greeting, travelling-related issues, parting) when interacting with the travellers during service provision.

Organisational roles, mission, and values: Meso-level communication

TIPOs have a specific role in inspecting any visitor's arrival or departure from the country at the borders. During the inspection, specific questions concerning the immigration rules and regulations will be asked for security purposes. The TIPO are expected to carry out their regulatory law-enforcement responsibilities in English communication with travellers. The phrases provided in their training, help the TIPOs speak English with full and formal sentences to express politeness and enact the service culture of the organisation. The goal of communication is primarily instrumental or task-focused (i.e., issue a visa) and is achieved by seeking information from travellers. Even though the TIPO has to follow the regulatory law-enforcement responsibilities to achieve the instrumental goals of communication, the relational goals of communication need to be expressed to meet the mission of the Immigration Bureau, that is, service mind in providing services (Immigration Bureau, n.d.).

Thai and Buddhist values: Meso-level communication

In the Thai context, the social dynamics of interactions are greatly influenced by Thai culture and Buddhist values (Mekthawornwathana, 2011). They are specific features of Thai culture and Buddhist values to be considered include respect for hierarchy, politeness and courtesy, saving and giving face, non-confrontation communication, kindness and compassion, and generosity and sharing (Klinchan, 2017; Srisuruk, 2011). Individual differences and personal characteristics also influence the interpersonal communication dynamics in Thailand, within the broader context of Thai cultural and Buddhist values. For example, one of the Buddhist teachings, which Thai people have adopted in order to complete tasks successfully. This Buddhist doctrine is called “the Four Paths of Accomplishment” and consists of (1) *Chanda* or satisfaction, (2) *Viriya* or effort, (3) *Citta* or thoughtfulness, and (4) *Vimamsa* or investigation. For example, satisfaction refers to the satisfaction with the field that you are working in. Effort refers to the amount of time, energy, an attention devoted to working hard in order to complete the assigned tasks. Thoughtfulness is concerned with wishing to complete the task. Finally, investigation means to complete the task carefully. Individuals may achieve these outcomes differently in interactions with others. This study will examine how TIPOs enact the Four Paths of Accomplishments to try to solve problems and achieve the instrumental or task goals as well as relational goals with travellers.

English as a third language: The language for inter-domain communication

In their interactions with international travellers, TIPOs often need to explain organisational processes, and may express Thai values in English. Speaking English has been identified as the main issue for Thai immigration police officers (TIPOs) when communicating with international travellers (Kool-on, 2015; Smyth & Bantawtook, 2016). However, as the literature review (Chapter 2) shows, there is little research on the *interactions* between police and travellers in Thailand or worldwide. Although research has identified a need for TIPOs to improve their language skills and competency to communicate with international travellers effectively (e.g. Smyth and Bantawtook (2016)), examining English-use in this formal setting as a “third” language needs more attention. Further, TIPOs’ proficiency in English has been identified as crucial to traveller safety and border security (Kool-on, 2015). Thus, the complications of communicating in a “third language” at the border needs consideration beyond the individuals taking part. Therefore, my study explored the individual communication issues and skills, with reference to organisational roles and values, and the wider cultural context of Thai and Buddhist values at play in the interactions.

With the above in view, my doctoral study aimed to examine two interconnected issues regarding interactions between Thai immigration police officers and English-speaking travellers. Firstly, my study examined the interactions between Thai immigration police officers and English-speaking travellers during service encounters. This included TIPO communication competence and politeness behaviours when working in English. Secondly my study explored the influence of organisational and Thai values and Buddhist teachings in TIPO interactions with travellers.

In summary, the following study focuses on the dynamics of communication during the interactions between Thai immigration police officers and international travellers who visit the country each year. My study explored TIPO individual communication, and organisational roles and values, in the context of Thai and Buddhist values; These three domains of communication—individual-micro, organisational-meso and societal-macro—and the specific focus on the interactions as service encounters framed the research questions.

Research Questions

The central focus of this study is to explore the perceptions of Thai immigration police officers and English-speaking travellers of their interactions with each other in the northern Thai border contexts. Three research questions guided the study.

RQ 1: What were the experiences of Thai immigration police officers and English-speaking travellers of the organisational processes and interactions at the border?

RQ 2a: How did the values and expectations of the Thai Royal Police and Thai Immigration Bureau influence the Thai immigration police officers' role and interaction with travellers?

RQ 2b: How were Thai values and Buddhist worldviews applied by Thai immigration police officers (TIPOs) during their interaction with travellers?

Structure of the Thesis

The overall the thesis consists of six chapters, including this introductory chapter. The remaining chapters are structured as follows.

Chapter 2 discusses the theoretical framework and contextualises the study within relevant literature. The chapter begins with the concept of communication and model of communication that offers a framework to guide the study, and the concept of communication goals within interactions. Turning to intercultural aspects, the chapter discusses intercultural communication from Western and Asian perspectives and within

service encounters in the Thai context. The last section discusses communication in the Thai context, emphasising the role of Buddhist worldviews, Thai values, and organisational contexts. This chapter finishes with identifying spaces for research and introduces the research questions.

Chapter 3 outlines the methodology including the interpretivist paradigm, the Thai and organisational research contexts, research questions, research design and case study approach. The specific methods including participants and purposive sampling, the pilot process, and how the research was conducted are explained. The chapter then examines ethical considerations, data organisation, and analysis, thematic analysis, and interpretation.

Chapter 4 presents the research findings related to RQ 1: What were the experiences of Thai immigration police officers and English-speaking travellers of the organisational processes and interactions at the border? The chapter begins with the findings of perceptions of intercultural interaction in the experiences of Thai immigration police officers and English-speaking travellers. Then, it presents the participants of each other roles and engagement with the organisational processes. The chapter ends with a discussion that addresses the research questions.

Chapter 5 presents the research findings related RQs 2a and 2b: How did the values and expectations of the Thai Royal Police and Thai Immigration Bureau influence the Thai immigration police officers' role and interaction with travellers? How were Thai values and Buddhist worldviews applied by Thai immigration police officers (TIPOs) during their interaction with international travellers? The chapter starts with the TIPOs' adoption of Thai values while interacting with the travellers. Then, the chapter also presents the findings of the TIPOs' adoption of Buddhist teaching to their daily job. The chapter ends with a discussion that addresses the research question.

Chapter 6 concludes the thesis. This chapter summarises the essential research findings and explains their importance in addressing the research questions and the limitations of the study are identified. The chapter presents the contributions to the field and suggests areas for further research. To end the thesis, the chapter raises final thoughts concerning the researcher's voice about TIPO-traveller interactions in the Thai border context.

Chapter 2

Theoretical Framework and Literature Review

This chapter explains the development of the theoretical framework that guides the thesis within the context of relevant literature. This chapter is divided into three sections. The first section outlines a communication framework and describes theories related to communicators in interactions. It covers some key definitions of communication and discusses communication competence theory with specific attention to intercultural communicative competence, and the nature of interactions. The second section discusses research related to communication contexts, intercultural communication, Asia-centric approaches to communication, Thai values and Buddhist worldviews, organisational culture, and third spaces. The third section examines the research context of Thailand, the border, and the organisation. The border in this study refers to, firstly, the Immigration Police Offices, where the Thai Immigration Police Officers (TIPOs) provide services to travellers. In this study, the borders can be located in the city centre or the borders, the physical entry points into Thailand. Secondly, as noted in the Chapter 1, the “border” may also capture the idea of encounter of the familiar and unfamiliar for both TIPOs and travellers within the interaction.

A Communication Framework

Communication has been defined in various ways. Early definitions often draw on Shannon and Weaver’s (1949) transmission model, which involve a sender and a receiver of a message; the channel (which means by which messages are transmitted) and “noise” which causes distraction for those involved in the communication. Noise can include individual characteristics (e.g., physical comfort, mood, and language skills) and contextual factors (e.g., setting). However, Shannon and Weaver’s (1949) definition were limited to the exchange of messages and definitions of communication have subsequently evolved.

Gudykunst (2003b) argues that communication involves “two levels of process: the exchange of messages and the creation of meaning” (p. 9). In the interaction process, the meaning itself cannot be merely “transmitted” from a sender to a receiver in words (symbols). Rather, meanings—that is, interpretations and understandings—are negotiated in interactive verbal and nonverbal messages and co-constructed by the interactants. This is because “the symbolic nature of communication means that the words we speak or the gestures we make have no inherent meaning. Rather, they gain significance from an agreed-

upon meaning” (Gudykunst, 2003b, p. 94). In this respect, symbols (e.g., language and words) are used for communication between people who share the same symbolic system. When people come from different symbolic systems, such as different cultures, shared meanings can be difficult to achieve.

One model of communication, the “Synergetic Model of Communication” (Alberts, Nakayama, & Martin, 2019; Figure 2.1) accounts for these differences by identifying the factors that affect communication between people. These factors include the influence of societal forces, the individual forces of the sender and receiver, the interlocuters’ own culture, and other contextual factors.

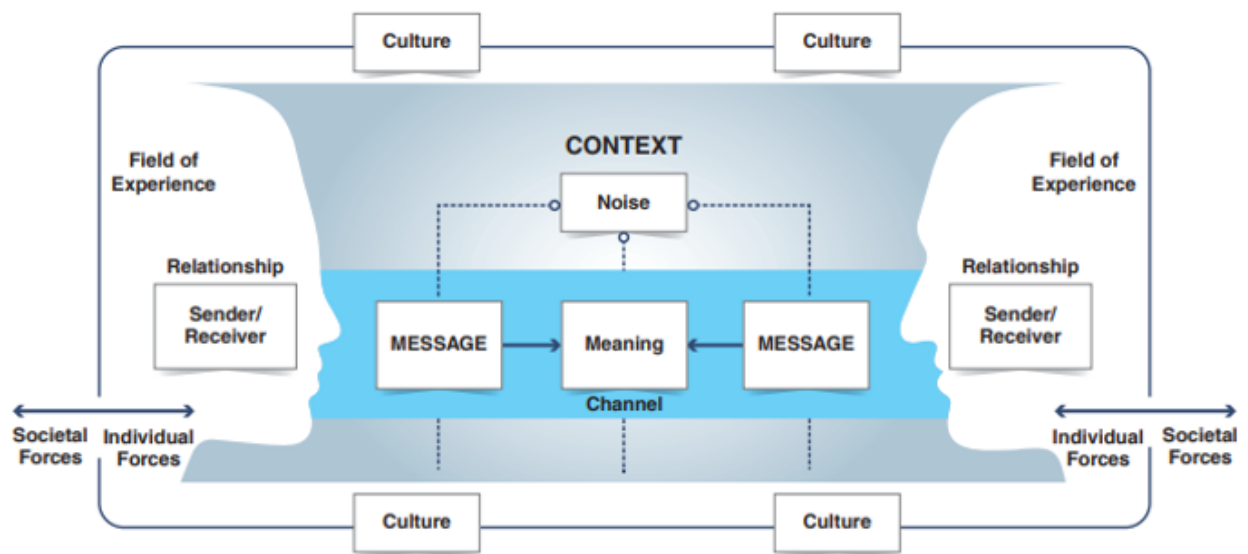


Figure 2.1 The Synergetic Model of Communication

Individual forces, such as age, race, ethnicity, nationality, gender, sexual orientation, regional identity, and social class, affect communication (Alberts et al., 2019; Andrews & Sununta, 2009) in that they bring differences in perceptions and experiences to the interaction. Other individual factors, such as personality, cognitive and physical abilities, and communication skills, also influence communication events. Societal forces, such as social, economic, historical, and political structures, affect how individual factors are perceived. Groups value factors, such as age, status, and hierarchy, differently, and these values are communicated through media, friends, family, and within organisations, including schools, religious institutions, and political structures. For instance, age and rank are considered particularly important in Thai culture and assume special prominence and consideration in government organisations (Andrews & Sununta, 2009).

Communication is embedded in culture. Culture can be defined as “patterns of perceptions, values, and behaviours shared by a group of people” (Alberts et al., 2019, p.

14) that also change over time (Martin & Nakayama, 2013). Individuals may belong to many cultures, including those of one's gender, ethnicity, occupation, and religion, each with its own communication pattern (Martin & Nakayama, 2013). Thus, participants will bring their "beliefs, values, norms, and attitudes to each interaction" and the cultures to which they belong shape each of these factors (Hofstede, 2001, p. 18) and culture therefore, affects communication. Finally, context also affects communication events Context includes the setting or factors associated with the setting (e.g., family situation, organisation) of the communication event, the nature of the event (e.g., celebration, regular team meeting), who is present, and how (e.g., physically in the location or virtually).

The synergetic model of communication by Alberts et al. (2019) offers this thesis a useful framework for examining interactions between Thai Immigration Police (TIPO) and travellers at Thai borders as it takes into account individual characteristics, contextual factors, and wider societal forces, all of which influence the nature of communication. As these TIPO-traveller interactions are "intercultural," key features of intercultural communication also need to be taken into consideration within the theoretical framework of this thesis.

Definitions of intercultural communication tend to focus on shared and different symbolic meanings, ranging from the simple to the complex. (Hofstede, 2001, p. 18) suggests that intercultural communication occurs when people from different "tribes" meet. Similarly, others have described intercultural communication as face-to-face interactions between people from two or more cultures (Jandt, 2001; Varner & Beamer, 2011). A more complex definition is offered by Samovar (2004) who stated that "intercultural communication involves interactions between people whose cultural perceptions and symbol systems differ enough to influence communication events" (p.15). In other words, the ways in which people speak and interpret messages are influenced by the intercultural aspects of the communication event itself. When people from Western countries, such as the United States, interact with people from Asian countries, such as Thailand, shared symbolic systems are negotiated to create meaning (Koester & Lustig, 2012; Samovar, 2004). When intercultural communication occurs, members of different cultural groups create shared meanings in that context to effectively interact with each other in a particular circumstance. This aspect is captured in the synergetic communication model, which highlights that meaning is co-created between participants.

Having introduced the synergetic model of communication, the next section explores how this framework may be applied at the level of interactions, how it takes place in relation to societal factors such as culture, and in relation to contexts involving the organisation (i.e.,

Thai Immigration Police Office) and the setting. The next section begins by exploring communication goals and communication competence at the interaction level. It then discusses Thai, Buddhist, and intercultural factors at play in a communication event before discussing the context in which the interactions examined in this thesis take place: the physical setting of Thai borders and organisational factors.

Communication at the Interaction Level

This section describes communication at the interaction level. Communication at this level includes communication goals and competence (skills and attitudes). Each of these is described as follows.

Communication goals

Communication goals have been defined as “desires and states” and are often treated in the same way as concerns, intent, or motivation (Middleton, 2013). Although various kinds of goals may be relevant to interactions, the communication literature has generally focused on three goal types: 1) instrumental, 2) relational, and 3) identity (Clark & Delia, 1979). These are described in the following paragraphs.

Instrumental goals are task-oriented and often concern the main purpose of a conversation. Examples include providing and seeking information, persuading, instructing, informing, selling, teaching, and offering comfort or support (Clark & Delia, 1979). However, when focusing on instrumental goals, relational and identity goals must be achieved simultaneously. In the realm of interpersonal communication, individuals may have relational goals that aligns with the aim of navigating interaction between themselves and others (Dillard, 1997). These goals many encompass the management of power dynamics and the level of intimacy within the interaction (Caughlin, 2010). Specifically, within the realm of relational goals, identity goals come into play, focusing on how each participant perceives themselves. Identity goals illustrate the desire of individuals to portray themselves or their conversation partners in a particular way (Middleton, 2013). For instance, some travellers may want to be seen as knowledgeable about visa extension procedures at the border and may therefore be reluctant to ask other travellers for help.

Communication Competence: Skills and Attitudes

Communication competence theories attempt to explain how and why people interact with each other in a certain way. This section discusses the definition of communication competence and research on communication competence. Intercultural Communicative Competence (ICC) is a concept drawing on two main elements: communicative competence

and intercultural competence (Penbek, Yurdakul Şahin, & Cerit, 2012). ICC holds that speakers seek to acquire necessary behaviours and improve on, thereby enabling them to interact appropriately and effectively with speakers from different cultures. Within intercultural settings, communication competence refers to "the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioural orientations to the world," (Spitzberg & Changnon, 2009, p. 6). As it is often said, misunderstanding increases communication between strangers (e.g. House, Du Bois, Smidt, & Shohat, 2007; Rattanapian, 2016; Romaya, 2006; Wadej, 2015). Misunderstandings can arise from variances in pronunciation, grammar, familiarity with the discussed topic, and fluency in the medium of communication (Gudykunst, 2003a; RISK, 2012; Romaya, 2006; Tipmontree, 2007). Thus, individuals from different cultures may not transmit messages in ways that can be understood by others (Gudykunst, 2003a; Kenesei & Stier, 2016; Samovar, 2004). With respect to intercultural communication events where the potential for misunderstandings is rife, it is important for communicators to engage with, be aware of, and develop effective communicative strategies and interaction skills (Romaya, 2009a; B. K. Sharma, 2018; P. Sharma, 2019; Vine, 2018).

Kupka (2008) argues that intercultural communication competence also involves "impression management" (p. 16). Impression management enables individuals from diverse cultural backgrounds to acknowledge their inherent identities and cultural distinctions, facilitating effective and appropriate interaction in various contexts (Inkaew, 2016).

Intercultural competence also involves behaving and communicating effectively in cross-cultural situations to achieve one's communication goals (Deardorff (2006). The process of understanding, respecting, and responding appropriately to people who are perceived as being of a different culture involves a combination of attitudes, knowledge, skills, and actions that form the basis of an intent to cultivate positive and constructive relationships with others, it is essential to develop an understanding of oneself and recognise one's various affiliations through meaningful interactions with diverse culture.

Communication at the Cultural Level: Thai Values and Buddhist Worldviews

Buddhist teachings influence the everyday interactions of Thai people, and it is essential to discuss Thai values and cultures in connection with Buddhist teachings within the context of intercultural communication. Buddhism is one of the main religions in Southeast Asian countries. In Thailand, 94 percent of Thai people practice Buddhism, and Buddhism is now the national religion (King, 1999). Thai society, culture, values, and Buddhist teachings are inextricably intertwined and learnt from a young age.

Buddhist Worldviews

The most significant foundation of Buddhism is Dhamma (Payutto, 2007). Dhamma is defined as the regulation or law of nature, which refers to the marks of existence such as impermanence, suffering, and non-self (Payutto, 2007). The concept of reincarnation after death is central and Buddhists practice and adopt Dhamma in their daily lives to gain insight into the law of nature with the ultimate aim of escaping from the cycle of reincarnation (Chuang, 2004; Dissanayake, 2010; Gadavani, 2002; Ishii, 2009). Dhamma can be divided into five key subdisciplines: (1) the Five Precepts or Commandments, (2) *Plong* or *Ploy Wang* (letting oneself go), (3) the Four Noble Truths, (4) the Four Immeasurables, and (5) the Four Principles of Service.

The first Dhamma, the Five Precepts, serves as the fundamental morality of Buddhists to refrain from bad actions that cause Karma (Gadavani, 2002). *Karma*, a Thai term, refers to the effect resulting from a morally "good" or "bad" action. Generally speaking, morally good actions bring positive results, while morally bad actions bring bad results. Morally good or positive actions enact self-respect and respect for others or enhance people to partake in a good action. Morally bad or negative actions enact bad outcomes to others. The Five Precepts prescribe five abstentions: abstaining from (1) taking the life of things, (2) taking other people's belongings, (3) sexual misconduct, (4) false speech, and (5) alcohol and drug abuse. It is believed that if people follow and practice the Five Precepts regularly, they will live peacefully and happily (Vajira, 2019). However, in the context of communication and interaction between people, moral choices in everyday actions and the resulting Karma are usually subtle. *Karma* is invisible, impermanent, invincible, and therefore not evident immediately after action (Gadavani, 2002). Rather, Karma plays out over this and the next lifetime (Gadavani, 2002) and, as a result, motivates people to realise good acts and avoid bad acts.

The second subdiscipline of Dhamma is *Plong* or *Ploy Wang*, the notion of "letting it go". This Dhamma refers to the manner of accepting the situation or state resulting from an action that others have conducted, which one is not able to control or manage. The need to accept things and "let things be" is a way of coping with whatever is the cause of suffering (Gadavani, 2002).

The third subdiscipline is the Four Noble Truths, which aims to understand four "sufferings" and to liberate oneself from them. The First Noble Truth is *Dukkha*, or suffering, which refers to challenging conditions that are hard to tolerate, such as birth, aging, sickness, and death. The condition of suffering may also extend to being with people or things that we despise, missing the ones/things we love, and being disappointed. The

second Noble Truth, *Samudaya*, refers to the cause of suffering and consists of three human desires: having sexual pleasure, processing materials, and being ignorant (i.e., to let something go or *Plong*). The third Noble Truth, *Nirodha*, is the cessation of suffering and refers to ending the three human desires. The fourth Noble Truth, *Magga*, or the path to the cessation of suffering, guides one who practices this Dhamma to escape from the suffering. These four truths were taught as methods of moral training and ethical conduct. Such conduct comprises the right speech, action, and right (Chinnawong, 2007, p. 23).

The fourth subdiscipline, *Brahmavihara*, or the Four Immeasurable, influences the way one lives peacefully in one's community in terms of one's way of life and in terms of one's mindset. The first immeasurable is *metta* or loving-kindness and the wish for other people to be happy. The second immeasurable is *karuna*, or compassion and the wish for other people to be free from suffering. The third immeasurable is *mudita* or sympathetic joy and being pleased, without envy, when other people are successful. The fourth immeasurable is *upekkha* or equanimity, and the realisation that to ignore difficulties or avoid bias is to know that one cannot get away from *Karma* (Dissanayake, 2010).

The last subdiscipline is *Sangahavatthu* or the Four Principles of Service. This teaching aims to teach and remind people to treat others by sympathising with, being generous, and helping others. This doctrine begins with the principle of *danna* or giving or sharing what one has with others. The second principle, *piyavaca*, concerns speaking with sincerity and using polite and pleasant words, in the right time and place, and in a helpful manner that can lead one to be cheerful. The third principle, *atthacariya*, involves doing what is meaningful and valuable for others mentally and physically in ways that promote happiness for others. The fourth principle, *samanattata*, involves behaving properly and always considering morality before acting. The four teaching principles bind individuals to morals that guide them to behave well, enabling a peaceful life with others in a mass society (Nyani, 2018).

The five Buddhist teachings described above result in five core characteristics of Thai ways of living. These five characteristics are (1) learning to live intuitively, (2) serenity, (3) empathy, (4) emotional control, and (5) avoidance of any forms of violence and acting irrationally (Chuang & Chen, 2003). Buddhists are taught that those who adopt these teachings in their daily interactions and in their daily lives will be successful in their intentions. The profound influence of Buddhism on the Thai way of living is reflected in the language itself. Specific Thai words, such as *Mai Pen Rai* (compromising), *Kreng Jai* (concern for the feelings of others), and *Khothot* (taking responsibility and apologising)

(Mekthawornwathana, 2011), are frequently found in everyday conversations and reflect the values shaped by Buddhist teachings.

Thai Values

Buddhism permeates Thai values, culture, and communication. Mekthawornwathana (2011) identifies words such as *Kreng Jai*, *Khothot*, and *Mai Pen Rai* as examples of Thai terms that are infused with Buddhist principles that compel individuals to be morally good.

The concept of *Kreng Jai*, which denotes concern for the feelings of others, falls under the Five Precepts doctrine, in discouraging individuals from actions that violate others (Gadavani, 2002). The word *Kreng Jai* shows that the speaker is giving consideration to others or is aware that her/his acts may bother or cause the other person inconvenience or problems.

Mai Pen Rai is connected with the Buddhist principle of *Ploy Wang* or letting oneself go (Gadavani, 2002), wherein detachment plays a central role in minimising one's suffering. If, for instance, one is confronted with verbal conflict with the likelihood that the conflict will escalate, saying *Mai Pen Rai* can serve to remind the speaker to let go of the conflict with the potential hope that the conflict can be resolved later.

The term *Khothot* comes from the notion of *Karma*, which holds that a good deed produces good *Karma* while a bad deed leads to bad *Karma*. The word *Khothot* is used when one seeks to take responsibility for having engaged in misdeeds. The function of *Khothot* is to show that compromising during the interaction expresses the belief of solving a problem with the middle way or *magga*. The act of compromising is also employed to enable both interlocutors to save face while resolving the issue and enabling each to help and care for the other. Thus, *Khothot* falls under the Buddhist doctrine, the Four Principles of Service or the *Four Sangahavathu*.

Using fundamental Buddhist ethical doctrine, Ishii (2009) explored three scholarly stances concerning Asian communication ethics. Firstly, the study reviewed and confirmed the growth of research on religious ethics in intercultural communication and education. Secondly, Ishii (2009) described the four fundamental doctrines and precepts of traditional Buddhism, the Twelve-Linked Chain of Causation, the Four Noble Truths, the Eight Noble Truths, and the Ten Precepts and compared them with Western-centric perspectives. Although Ishii (2009) notes that these four Buddhist teachings belong to the Mahayana School of Buddhism and that Buddhism in Thailand draws on the Theravada School of Buddhism teachings, he/she notes that the Four Noble Truths doctrine is prominent in

Thailand. Furthermore, the four fundamental precepts are grounded on the concept of “the middle way”: that is, “the belief that the ultimate goal of Buddhism is the attainment of the state of liberation (*moksa*) from suffering (*dukha*) and enlightenment (*bodhi*)” (p. 52). Lastly, and most relevant to the current study, Ishii (2009) applied Buddhist ethical morality to the study of human-to-human communication.

Chuang and Chen (2003) also use the Mahayana Buddhist perspective to examine connections between essential Buddhist teachings and human communication in East Asian contexts. These Buddhist teachings include “perception of reality, living the present moment and mindfulness, compassion, the four-noble truths, and six paramitas” (pp. 65-71). Chuang and Chen (2003) describe how these Buddhist teachings influence East Asian communication behaviours in relation to five aspects: ontological assumptions, communication ethics, communication behaviours, relationship development, and rhetorical communication (Chuang & Chen, 2003). They argue that Buddhist teachings permeate East Asian communication behaviours, and the themes of harmony, mutual dependence, selflessness, compassion, and ethics provide pathways to achieving enlightenment. The study identifies intuition, the emphasis on silence, being emphatic, emotional control, and avoiding aggression at all costs, as five key features of East Asian communication.

Both Chuang and Chen (2003) and Ishii (2009) argue that the Buddhist teachings of compassion and the Four Noble Truths are central to the Thai culture. These two teachings serve to help one manage the suffering in one’s mind. They describe the cause-effect of suffering and describe how one can escape suffering. In addition, Chuang (2004) has also examined Taoist and Buddhist perspectives on intercultural conflicts, emotions, and adversities. The study identified key Buddhist teachings – the Four Noble truths, self-actualisation, *kong* (emptiness), the ebb and flow/dialectical nature of life and impermanence, and non-attainment – and linked them to fundamental Asian values prominent in Northeast Asia and certain parts of Southeast Asia. These cultural concepts underpin the values and general code of conduct in these regions. Chuang (2004) also contends that the concepts of *Tao Te Ching*, *Chuang-Tzu’s Inner Chapters*, *the Heart Sutra*, and *the Diamond Sutra* are applicable when resolving interpersonal conflict, emotions, and adversities in these regions. Chuang (2004) asserts that, compared to a Western approach of communication, which tends to be rational and linear in nature, Asian approaches to communication tend to reflect a Buddhist approach in being cyclical in nature, personifying the notion of reincarnation.

The study by Dissanayake (2010) also links Buddhist teachings with Asian approaches to communication. This study, set in Sri Lanka, where Buddhism was born,

identifies '*brahmavihara*' or 'the four immeasurable' (loving-kindness, compassion, sympathetic joy, and equanimity, p. 89) as having profound implications for both interpersonal and group communication. Dissanayake also found that the '*four Sangahavatthu*' or 'the four treatments for group awakening', which involve sharing, pleasant speech, meaningful activity, and non-partisanship, are central in guiding the actions of a group. Historically, these principles were used to maintain harmony in society (Dissanayake, 2010). This approach to communication privileges sharing, mutuality, and listening and is in direct contrast to the Western model of communication which hinges on the sender's power to influence and manipulate the message sent to the receiver.

A summary of Thai and Buddhist value statements are provided in Table 2.1 below.

Table 2.1. Summary of Thai and Buddhist Value Statements

Thai phrase	Thai and Buddhist Values (noun)	Pragmatic meaning Behavioural intention underpinning the term	Social meaning Context/situation when the term may be used	Denotive meaning English approximations of the term	Specific example of how the term may be used
<i>Mai Pen Rai</i>	TV Showing respect	- To give face - To compromise - To console	- Informal situation	- Don't worry - It's okay - It's not a problem	How <i>Mai Pen Rai</i> is used to show an act of compromise
	TV Showing compromise	- To let something go - To respond to thank (give face)			A government officer, upon noticing that his client is old and frail, may waive the requirement that she produce a copy of a document by offering to photocopy that document on her behalf: " <i>Mai Pen Rai</i> " I will make a photocopy for you.
	BV Showing kindness	- To compromise - To let something go - To terminate conflict	- informal situation	- Loving-kindness (Four Immeasurables) - Letting go.	Friends are talking A: I lost my glasses yesterday at the university. B: How? A: I don't know. I hope I can find it. B: If you can't find it, just let it go and buy a new pair.
	BV Expressing <i>Plong</i> (letting go)				

Khothot	TV Showing respect	- To apologise - To ask for attention	- formal situation - informal situation	- I am sorry for what I have done - Excuse me	At a university lecture:
	TV Showing compromise				The lecturer may say “Khothot [please listen to me]” at the start of the lecture to get the attention of his or her students.
	BV Showing kindness	- To terminate conflict - To avoid bias	- formal situation - informal situation	- Loving-kindness (Four Immeasurables)	A person may say “Khothot” when he or she has accidentally bumped into another person and seeks to preempt conflict
Kreng Jai	TV Showing respect	- To show consideration to others - To save face for the speaker	- formal situation	- respectful - afraid that other people would feel unsatisfied - do not want to bother other - creating a good image for the speaker	If an individual is noisy at a library, someone may say to that individual please be “ <i>Kreng Jai</i> ”
	BV Showing sympathy	- to terminate conflict	- formal situation	- Loving-kindness (Four Immeasurables)	I and my friends were talking very loud in public area and to terminate the conflict with other people in this area, one of my friends told us to turn down the voice.

(Drawn from Mekthawornwathana (2010, 2011, 2012); Chaimanee (2003); Areemit et al. (2021); Fuangkajonsak (2019); Gadavanij (2002); Intachakra (2012); Panpothong and Phakdeephassook (2014); Sirimahawan (2003)).

Positive and Negative Politeness in Thai Culture

Politeness is determined based on the specific cultural context: what is considered polite in one culture may be deemed rude in another culture. Brown and Levinson (1987) identified two kinds of politeness: negative and positive politeness. Negative politeness involves the desire of an individual for their actions to be unimpeded by others. Positive politeness involves the speaker seeking to build a positive relationship with others, with the aim of being liked and understood. The three core Thai values related to politeness are *Kreng Jai*, *Khothot*, and *Mai Pen Rai* (see Table 2.1 above). These values have denotative, pragmatic, and social meanings in Thai oral communication. *Denotative* refers to the literal meaning accepted at that time by those who use the word (Mekthawornwathana, 2011). *Pragmatic* refers to the meaning of the word based on the speaker's intention (Mekthawornwathana, 2011). *Social* involves the relationship between the speaker the listener and the situation in which the communication takes place (Mekthawornwathana, 2011, p. ๓). The following sections explore studies concerning *Kreng Jai*, *Khothot* and *Mai Pen Rai*, in relation to these levels of meaning and positive and negative politeness.

***Kreng Jai*:** The first value, *Kreng Jai*, relates to negative politeness (Mekthawornwathana 2011). *Kreng Jai*, which involves giving consideration to others, is used in social situations where there is some social distance between the speaker and his or her listeners. This distance may arise from the speaker being unfamiliar with his or her listeners, or as a result of a difference in social status, for example, between students and teachers, children and parents, and employees and their supervisors (Mekthawornwathana, 2011, 2012). This means that the speakers have to arrange the utterance using polite speech and not show the speakers' negative faces (Brown & Levinson, 1987).

Pragmatically speaking, *Kreng Jai* is used in the following communication situations: 1) when talking to unfamiliar people; 2) in a formal situation; 3) to show *Kwam Kreng Jai* (a noun form of *Kreng Jai*) which is similarly defined as consideration for others; 4) if the speaker is afraid that s/he may have done something that bothers her/his listeners; 5) showing respect to one's listeners; and 6) showing sympathy (Intachakra, 2012; Mekthawornwathana, 2011, 2012). *Kreng Jai* has three denotative meanings: being "respectful"; "afraid that other people would feel unsatisfied"; and "afraid that what happened might bother others" (p. 131). *Kreng Jai* is also associated with three other pragmatic meanings: "accepting", "refusing", and "thanking".

Intachakra (2012) argues that Western assumptions of politeness (e.g., Brown & Levinson) are grounded in notions of "face" where the management of reputation and image

is key. He claims that understandings of face as being something that may be lost or enhanced, and which is often associated with avoiding embarrassment or humiliation, has become an orthodox view. Thus, when interactants “flout” social norms, they “manage to exchange their polite intentions” (p. 619) so as to attend to face issues. In so doing, the interactants take a “*means-to-end* rationality” (p. 620). Intachakra (2012) states, however, that politeness in many cultures, and particularly Thai culture, takes a “*rapport-oriented* rationality” (p. 620), which is concerned with “interpersonal connection and relationship maintenance” (p. 620). Intachakra (2012) argues that greater emphasis should be given to rapport-oriented rationality when politeness is being studied because considering politeness from the position of “how we feel towards one another” can complement “how our personhood is maintained, flawed or damaged” (p. 621). This ties in with Delia and Clark’s (1979) point that three communication goals—instrumental, relational and identity—are present in any interaction. A *means-to-end* rationality can be seen as attending to instrumental communication goals, and a *rapport-oriented* rationality to relational communication goals.

Intachakra (2012) explores the Thai politeness concept of *Kwam Kreng Jai* to illustrate the value of firstly taking a Thai perspective on politeness, and secondly, using a “heart” rather “face” metaphor in communication. In essence *Kwam Kreng Jai* concerns not wanting to impose on others and is characterised by “awareness of social standing, consideration for others’ benefits, and self-denial” (p. 622), and in some respects, may be seen as “identical with politeness” (p. 623). Even though politeness and *Kwam Kreng Jai* both feature consideration for others, Intachakra differentiates between the two. He contends that politeness is concerned with “how to say things/get things done politely” whereas *Kwam Kreng Jai* involves “how *not* to say things/ get things done *in order to be polite*” (p. 623). Thus, in contrast to avoiding *face*-threatening acts (Brown & Levinson, 1987) and a *means-to-end* rationality, a speaker enacting *Kwam Kreng Jai* takes a *rapport-oriented* rationality and avoids *heart*-threatening acts.

In the wider context of Thai social forces (see Communication Framework), *Kwam Kreng Jai* is a fundamental principle that guides expectations of what is socially acceptable. Its influence is so pervasive that members of Thai society cannot be seen to put their “personal goals, wants and rights ahead of those ... upon whom they ‘depend’ in one way or another” (p. 623). At the heart of this personal subjugation in favour of the other are Buddhist values where individual fulfilment is achieved through accommodating and benefitting others even when this means giving up one’s personal goals, wants, and rights.

Intachakra (2012) identifies four communication categories of enacting *Kwam Kreng Jai*: non-communication, epistemic displacement, explicit self-effacement, and hedged intentionality (p. 625).

- Non-communication: Where a speaker does not say anything to avoid imposing on the other and may involve “non-verbal cues [or] remaining meaningfully silent” (p. 625).
- Epistemic displacement: Making a “disingenuous statement” or fibbing to avoid speaking what they think may be an “undesirable truth” (p. 626). An example may be an employee responding with “I have no plans this evening” to a manager’s statement “It’s 5 pm, you may go home now”.
- Explicit self-effacement: When a speaker makes it clear that they have denied themselves something for the sake of the other’s “convenience, advantage, or peace of mind” (p. 628). The speaker concedes to another’s request and the other person recognises that the speaker has made a concession.
- Hedged intentionality: In situations where the speaker cannot avoid imposing on the other, they use a “hedging device that helps exonerate themselves from sanctions for such violation [of *Kwam Kreng Jai*]” (p. 630). For example, a colleague may respond with “I don’t want to impose on you; I’ll pay you back later” to another colleague’s offer: “I’ll pay the bill this time – you have paid for me many times.”

Intachakra (2012) suggests that these categories may apply in cultures other than Thai culture. This thesis examines how these categories apply in the interaction between Thai Immigration Police Officers (TIPOs) and travellers. In these interactions, TIPOs are in a position of power with their legal authority to grant or withhold visas while travellers are in a subordinate position in needing to comply with certain rules to obtain their visas.

Khothot: The second Thai value that is related to politeness is *Khothot*. *Khothot* is classified as negative politeness in terms of a speaker taking responsibility for imposing on another. *Khothot* involves asking for forgiveness for wronging another and is similar to English expressions such as, “Sorry”, “Forgive me”, and “Excuse me”. *Khothot* holds many pragmatic functions such as serving as a linguistic device for apologising, introducing, attention-getting, leave-taking, blaming, asking for permission, refusing, bothering, giving ideas, speaking sarcastically, explaining something, taking responsibility, solving the problem, offering help, offering options, promising, and asking about damage (Mekthawornwatthana, 2011, 2012). As noted in Table 2.1, a classic example of using *Khothot* is when a speaker employs this term to get the attention of his or her audience. *Khothot* is commonly used to diffuse tensions and, should conflict arise between individuals,

Thais will often choose to say *Khothot* to signal their willingness to compromise and to give face to the other party (Junlaprom, 2011; Mekthawornwathana, 2011, 2012).

Mekthawornwathana’s (2011) study identifies two denotative meanings of *Khothot*: “I am sorry for what I have done” and “excuse me”. In addition, four pragmatic meanings were also identified: apologising (e.g., when a speaker dials the wrong number in a phone call: “Ooops! *Khothot*. I have the wrong number”). It can also be used as an introductory device (e.g., ผู้พูด: “ขอโทษค่ะ ขอยืม liquid หน้อยค่ะ”/ คนแปลหน้า: “ส่งปากกาลบคำผิดให้”/ **Speaker’s Question:** “can I please borrow your correction pen?”, **Receiving End’s Behavioural Response:** hands the correction pen to the speaker). *Khothot* can be also be used to get the attention of others (e.g., in the grocery shop: ผู้พูด: “ขอโทษนะครับ”, เจ้าของร้าน: “ขอโทษค่ะ ไม่ทราบว่าจะวันนี้จะรับอะไรดีค่ะ”/ **Speaker:** “*khothot*”, **Shop Owner:** “*khothot*, what would you like to buy today?”), and it is also used as a leave-taking device, such as when the speaker answers a phone call at an inconvenient moment and says “*Khothot*. I will call you later.” *Khothot* may be used in both formal and informal social situations and in contexts where the speaker is familiar or unfamiliar with others.

Similarly, Mekthawornwathana (2010), using data from Natural Semantic Metalanguage (NSM), explored semantic primes or universally understood ideas in Thai and described definitions of apologising or *Khothot*. Sixty-two semantic primes (a set of basic vocabulary) in Thai were identified. The use of *Khothot* or apologising can be categorised into eight different situations as shown in Table 2.2.

Table 2.2 Eight situations of using Khothot

Eight Situations of using <i>Khothot</i> (Mekthawornwathana, 2010, pp. 38-46)	Examples of Situations using <i>Khothot</i>	
	Thai Scripts	English Translation
1. doing a bad thing to others	“นายชัยพันธ์ ประกาศาวดี ที่ปรึกษาสมัชชาคนจน กล่าวเช่นเดียวกันว่า นายกรัฐมนตรีควรจะออกมาขอโทษสังคมมากกว่ากล่าวคำว่าจะเสียใจ ต้องขอโทษที่สร้างความสับสนให้กับประชาชน” (กระทำความผิดต่อผู้อื่น)	“Mr. Chaipan Praphasawat, the advisor of the Assembly of the Poor, said the same thing that the prime minister should say “ <i>khothot</i> ” to the people rather than saying “I am sorry”. I must say “ <i>khothot</i> ” that he made the people confused.”

2. bothering	“ฝรั่งคนหนึ่ง ซึ่งเธอกำลังคุยด้วยบนเครื่องบินก็ เอ่ยถามว่า “ขอโทษเถอะนะคุณชอบดูหนัง ต่างประเทศใช่ไหม” “ชอบค่ะ” นวลศรี รับคำ”	A foreigner who you talked to on the plane asked you, “ <i>Khothot</i> ”, do you like international movies?” and Nuansajee said, “yes, I like them”
3. asking for permission	“ขอโทษนะคะ ขออนุญาตใช้ไมโครโฟนนะ คะ เพราะดิฉันไม่ถนัด”	<i>Khothot</i> , could I use your microphone? I am not used to it.
4. giving ideas	“ขอโทษนะคะ ดิฉันคิดว่าเราน่าจะจัด ประชุมภายในวันที่ 10 มีนาคม นี้ จะ ได้มี เวลาเตรียมตัว”	<i>Khothot</i> , I think that we should arrange the meeting for the 10 th of March.
5. speaking sarcastically	“คิดว่าจะเหมือนกับที่โฆษณาอะอีก อุตส่าห์ ตั้งตารอขอโทษ ที่ไหนได้ สนุกจะแย่”	I thought that it would be the same as it was advertised. I waited for it to say <i>khothot</i> . It was very funny.
6. blaming	“ขอโทษนะคะ ไม่ทราบว่ามีป้ายห้าม สูบบุหรี่หรือเปล่าเอ่ย ถ้าต้องการสูบบุหรี่ กรุณาไปที่ที่ไม่ได้ห้ามค่ะ”	<i>Khothot!</i> Do you see the sign “Smoking is prohibited”?
7. refusing	“ขอโทษนะคะ สัปดาห์นี้ยืมได้แค่ 5 โมง เย็นค่ะ ตอนนี้อยู่เต็มเวลาแล้ว”	<i>Khothot</i> . You have exceeded the time you are allowed to borrow this.
8. ordering	“ขอโทษนะคะ อ่านให้มันดังกว่านี้อีกได้ ไหม”	<i>Khothot</i> . Could you speak louder?

In the Thai culture, the act of apologising has been more commonly associated with politeness and in giving and saving face, reflecting the concerns of Thai people about the feelings of others (Intachakra, 2012). Junlaprom (2011) investigated speech acts and patterns used in apologies within a business context in Thailand and found that the main strategies served to give face and to save face. The keyways in which *Khothot* is used apply

to the interactions between TIPOs and travellers at Thai borders. While TIPOs are in a position of authority, and have the power to grant or withhold visas, they may still elect to say “khotot” to highlight their intent to provide quality service.

Mai Pen Rai: Third, *Mai Pen Rai* represents positive politeness and is used to highlight the speaker’s amiability. This term involves an inclusive communication style by framing the listeners as acquaintances. This term corresponds to many meanings in English, including 'don't worry', 'it is acceptable', 'no problem', 'not at all', 'that's all right', 'it doesn't matter', and 'never mind'. Mekthawornwathana (2011) found that speakers tend to use *Mai Pen Rai* when addressing someone who is close to them and generally in formal situations.

Pragmatically, *Mai Pen Rai* is used as a remark of consolation with several purposes. These include: 1) to make the listener feel better; 2) to respond to an apology; 3) to perform a refusal strategy; 4) to respond to thanks (similar to “You’re welcome”); 5) to provide back-channels to fill the pause or turn-taking in conversations (e.g., saying “uh-huh” to signal that the listener is listening to the speaker); 6) to provide a pause in conversations; 7) to express sympathy and understanding of others’ concerns; and 8) to terminate verbal conflict (Chaimanee, 2003; Mekthawornwathana, 2011; Panpothong & Phakdeephassook, 2014).

Other studies have investigated the three terms, *Kwam Kreng Jai*, *Khotot*, and *Mai Pen Rai*, individually to better understand the language used in daily interactions. Gadavanij (2002), for instance, contends that Thai people are taught to adopt the ‘five precepts’ of Buddhism to gain ‘karma’. As with Mekthawornwathana (2011) and Gadavanij (2002), Panpothong and Phakdeephassook (2014) investigated the pragmatic functions of *Mai Pen Rai* and identified the following meanings and purposes when the term is used: “a response to apologising”, “a refusal strategy”, “a remark of consolation”, and “a strategy to terminate verbal conflict” (p.100-103). The study notes that the meanings of *Mai Pen Rai* are closely associated with the Buddhist concept of “*Tri Laksana*” or “the three characteristics of existence”: 1) aniccang or anicca (impermanence), 2) dukkhang or dukkha (suffering), and 3) anatta (selflessness) (Panpothong & Phakdeephassook, 2014). The concept of *Tri Laksana* is a reminder of the impermanence of all things in the universe and because no one can avoid suffering, Buddhists must detach themselves from the material world and their concern to eliminate their suffering. Panpothong and Phakdeephassook (2014) point out that because Thai speakers use *Mai Pen Rai* in many different ways, at times, this term has no equivalent expression in English (Panpothong & Phakdeephassook, 2014).

Thai society places a great deal of importance on social status, social rank, and age. The relationship between older-younger, subordinate-superior, and patron-client is considered highly important (Komin, 1990). The expression *Kreng Jai* is often understood as

the first stage of Buddhist teaching in Thai values where the speaker is reluctant to impose on another. Meanwhile, *Mai Pen Rai*, often used to indicate “forgiveness”, represents the second stage of Buddhist teachings. The final stage of these teachings, involving the term *Khotot*, involves the practice of apologising and arises from feelings of guilt.

Intercultural Communicative Competence (ICC)

The ICC framework to be applied in this thesis is adapted from Byram (1997) which is considered to be the most frequently adopted approach (Lee, 2011). Byram offers a framework and identifies objectives to develop the intercultural communication competence of second language learners. Groups of components, termed "dimensions", are traits that exist in the speaker, in relation to their knowledge, motivation, and skills (Byram, 2004; Fantini, 2005). If a communication interaction lacks one of these dimensions, communication competence tends to be decreased (Spitzberg & Changnon, 2009). This notion is particularly relevant to models of Intercultural Communicative Competence (ICC), which include several factors. These concern an individual's motivation and ability to see the perspectives of a different culture, to gain knowledge about another culture including values, norms and behaviours of their own culture and of another. Fundamental to ICC models is the idea that good communication results from appropriate knowledge and communication skills (Brabant, Watson, & Gallois, 2007).

The knowledge referred to by Brabant et al. (2007) relates to the communicator's awareness or understanding of the speakers, the communication rules, the situational context, and the usual expectations underpinning one's interactions with individuals from other cultures (Brabant et al., 2007; Wiseman, 2001). One's lack of knowledge can lead to incorrect communication strategies while breaches in communication rules may lead to failed interactions (Fantini, 2005). Knowledge, on the other hand, can eliminate prejudices held against a different culture, and knowledge can always be developed (Gudykunst, 2003b).

The second dimension in Byram's framework is motivation. Motivation refers to one's feelings, drives, intentions, and needs. Motivation is vital when communicators are seeking to decide whether to commit to intercultural communication or not (Wiseman, 2001). The negative drives within intercultural communication include anxiety, fears, social distance, ethnocentrism, and prejudices, all of which lead a communicator to avoid communication with someone outside of their own culture. Ethnocentrism is the tendency to see one's own cultural values, beliefs and behaviours as “normal” (Littlejohn et al., 2017). Within intercultural communication settings, individuals benefit from accepting this while also appreciating the new cultural setting. Thus, positive drives within intercultural communication, such as confidence, interest, likeliness, good intentions, and a willingness to

seek out and engage in interaction with others will help communicators increase their motivation and initiate intercultural communication (Morreale, Spitzberg, & Barge, 2001). One's motivation to engage in intercultural communication is enhanced when negative influences are minimised and positive drives are maximised (Wiseman, 2001).

The final dimension of skills refers to one's ability to effectively and appropriately carry out culturally appropriate communication behaviours (Fantini, 2005). Spitzberg (2000) describes skills as goal-oriented and repeatable. Goal-oriented communication refers to the communicator's ability to achieve communication in various settings while repeatable denotes the communicator's ability to reliably produce the same behaviours and generate similar outcomes across cultural communication situations that are similar in nature and context.

The components of Byram's (1997) ICC framework are also known as "les saviors" (translated from French) and are shown in Table 2.3. According to Cupach and Spitzberg (1983), if the communication interaction lacks one of these dimensions, ICC tends to be decreased. The description of each component follows.

Saviours (knowledge of oneself and of others) refer to knowledge of the social group, the interlocutor's country, social rules, individual interactions, the situational context, and expectations underpinning interactions with the members of other cultures (Wiseman, 2001).

Table 2.3. Components of Intercultural Communicative Competence

Components of ICC	Other Models use of ICC Components					
	Kim (2004)	Spitzberg and Changnon (2009)	Chen and Starosta (2007)	Fantini (2005)	(Deardorff, 2011)	Penbek et al. (2012)
Saviors: Knowledge of self and others	✓	✓		✓	✓	✓
Savior être: Intercultural attitudes				✓	✓	
Savior comprendre: Skills of				✓		

**interpreting
and relating**

**Savior
apprendre-
faire: Skills
of discovery
and
interaction**

✓

**Savior
s'engager:
Critical
cultural self-
awareness**

✓

✓

✓

Saviour être (intercultural attitudes) involves one's attitudes and values and one's willingness to be curious and open to learning about other cultures and their belief systems. Deardorff argues that this component is the starting point for ICC in influencing the level of communication an individual has with those of other cultures. A crucial element of saviour être is sensitivity towards others and respect for the values of other cultures.

Saviour comprendre, or the skills of interpreting and relating and savior apprendre-faire, the skills of discovery and interaction, relate to skills around one's ability to carry out effective and appropriate communication behaviours (Fantini, 2005). Other communication skills include saviour comprendre, those interpreting and relating skills, concerning the ability to interpret a document or event from another's culture perspective and using the interpretation to relate it to their own cultural context. Saviour apprendre – faire, the skills of discovery and interaction centres on understanding and obtaining new knowledge about the practices of another culture, and involves one's ability to perform knowledge, attitudes, and skills in communication and interaction (Byram, 2020, p. 145). Saviour s'engager, or critical cultural self-awareness. is the ability to evaluate intercultural practices by explicitly using the perspectives, practices, and products of one's own and another's culture. It applies to one's tendency or willingness to participate in intercultural communication. An individual with saviour s'engager will use clear criteria to interpret information based on his or her knowledge, skills, and attitudes (Byram, 2020).

Byram's (1997) model reveals the structural components of intercultural communication and lists aspirational objectives for language learning to develop intercultural communication competency. It identifies the categories against which an interlocutor's degree of competency in intercultural communication can be assessed: knowledge, skills, attitudes and critical cultural awareness (p. 148).

Various concepts and models of intercultural communicative competence have been proposed. Byram's (1997, 2020) model focuses elements of competence including knowledge of self and others, intercultural attitudes, skills of interpreting and relating, discovery and interaction, and critical cultural self-awareness. These elements can be grouped into four aspects of communication competence: knowledge, skills, attitudes, and critical cultural awareness. The models of ICC proposed by different scholars aim for developing the learners' IC and language teaching. Thus, the goal of ICC is for language education. That is, in this study, promoting TIPO's communication competence to achieve communication goals (e.g., instrumental and relational goals), language is considered part of the key development of the organisation. The next section discusses communication at the organisational level focusing on contextual factors in organisations.

Communication at the Organisational Level: Contextual Factors

This section explains and discusses the contextual factors within organisations. These factors include structure, processes and roles, the organisational setting (the border), and bureaucracy in Thailand.

Structure, Processes and Roles

The structure in an organisation refers to "the solid part of an organisation, the framework that gives the organisation a shape, not just this moment but also over time" (Cheney, Christensen, Zorn, & Ganesh, 2011, p. 18). An organisation's structure is often depicted in organisational charts, with different levels of management within the organisation identified. In organisational structures, there are four key elements: hierarchy, differentiation and specialisation, formalisation, and time orientation, all of which influence the flow of communication within an organisation.

1). **Hierarchy** is defined as the vertical levels of an organisation that distribute the authority of the organisational roles and positions. Hierarchy plays an important role in organisations and influences communication flows (Cheney et al., 2011).

2). **Differentiation and specification** refer to the specific tasks and responsibilities carried out by different department and divisions (Cheney et al., 2011). Large organisations may have multiple departments undertaking specific functions, such as managing human resources, customer service, and information technology. Although each department has its specific portfolio of responsibilities, within the department itself, job roles may vary.

3) **Formalisation** is the extent to which interactions within the organisation are governed by rules, regulations, and norms (Cheney et al., 2011). The degree of formal communication in an organisation is influenced by its power structure (e.g., hierarchical vs horizontal structures) and delegation of authority.

4). **Time orientation** refers to the typical timeframes that one can expect in relation to communication processes within the organisation (Cheney et al., 2011). Some organisations may explicitly set out turnaround times for responses to enquiries. This is often the case for sectors providing customer service so that potential customers know what to expect and likely waiting times for responses to their enquiries.

Process management in Thai organisations tends to be top-down. That is, all processes that action policy and procedures typically start from a lower level and are sent up to higher management levels for approval (Andrews & Sununta, 2009; Corbitt & Thanasankit, 2002; T. Thanasankit, 2002). While each level has its own role and level of authorisation to approve a step in the process, final approval must be given from the designated management level (Andrews & Sununta, 2009; T. Thanasankit, 2002). Within this system, each employee has a role and set level of authority, with each department being responsible for a given function in the organisation.

Organisational Setting: Bureaucracy in Thailand

“Bureaucracy” is a term often associated with large organisations and are characterised by the following: role specialisation, a hierarchy of roles or positions, generally fixed salaries for each job level, detailed policies and procedures that govern work roles, and, typically, a separation of everyday workers from management (Cheney et al., 2011). Bureaucracies have advantages and disadvantages. Advantages include non-arbitrary and systematic processes, and operating on a set of rules and practices which are appropriate for large organisations. One disadvantage of bureaucracies is the risk of over-centralised power developing at the top of the management structure over time. Another disadvantage is individuals becoming “another cog in the machine” (Weber, cited in Cheney et al. 2011). A third disadvantage is the risk of those within the organisation focusing on little jobs and losing sight of the organisation’s “big picture” or purpose.

Traditionally, Thai society is organised according to hierarchy and patronage (Young, 2021), and hierarchy is highly amplified in Thai organisations (Kittisarn, 2003; Leelaharattanarak, 2015; T. Thanasankit, 2002), especially government organisations. Andrews and Sununta (2009) assert that the structure of both private and government organisations is often vertical and “usually organized by hierarchy, where little information

and decision authority is delegated by the top management” (p. 61). Government organisations, such as the Royal Thai Police, educational institutions, and the military all feature top-down communication and decision-making processes. Typically, frontline members of staff merely serve to receive the details of a task and submit their summary or recommendation but leave it to their superiors to make the final decision (A. de Waal & Tan Akaraborworn, 2013; Andrews & Sununta, 2009; Jirapornkul & Yolles, 2010; Kittisarn, 2003; Romaya, 2009a; Thanasankit, 2002; Thanasankit & Corbitt, 2002; Wetprasit, 2016). Decision-making in Thai organisations is generally influenced by top-down policy management.

Intercultural Communication: Asia-centric and Western Perspectives

This section discusses intercultural communication and explores concepts of Asia-centricity and Western approaches to intercultural communication. “Western” and “Asia-centric” refer to different cultural worldviews (Asante, Miike, & Yin, 2013). A cultural worldview may reflect fundamental differences to other cultural worldviews with respect to communication styles and practices in “information processing, time orientation, and interaction patterns” (Korac-Kakabadse, Kouzmin, Korac-Kakabadse, & Savery, 2001, p. 6) These differences may be realised in terms of how connections are forged with others (individualistic versus collectivist cultures), communication styles (high and low-contexts), attitudes towards time (scheduled and open-ended), and locus of control (individual control and constrained by circumstance) (Trenholm & Jensen, 2013).

Asia-centric worldviews are often associated with values such as avoiding conflict, privileging compromises over the assertion of being right, promoting and maintaining social distances (hierarchy), and avoiding expressing one’s ideas or opinions (Bruno et al., 2012; Claramita, Nugraheni, van Dalen, & van der Vleuten, 2013; Holmes, 2005; Kim, 2010). Western cultural worldviews are often associated with high-low context culture (Christopher, 2004; Ourfali, 2015; Richardson & Smith, 2007; Wang, 2008), communication styles (Knutson, Komolsevin, Chatiket, & Smith, 2003; Nishimura, Nevgi, & Tella, 2008) and individualism and collectivism (Mattila & Choi, 2006; Merkin, 2009; Podsiadlowski & Fox, 2011).

Communication between people of Asia-centric and Western cultures features strongly within intercultural communication research. In particular, barriers to communicating interculturally include prejudice and ethnocentrism. Prejudice is defined as a biased attitude toward another group of people who differ from oneself (Ming, 2018). Prejudice affects communication because it rests on negative opinions about another (Albu, 2013). Prejudice is often based on stereotypes about others (Albu, 2013; Chan, 2013; Gut, Wilczewski, &

Gorbaniuk, 2017; Holmes, 2008; Ion & Cojocaru, 2015) with ethnocentric attitudes fuelling this prejudice (Albu, 2013; Chan, 2013; Gut et al., 2017; Holmes, 2008; Ion & Cojocaru, 2015). Ethnocentrism is closely associated with prejudice since ethnocentric attitudes rest on the assumption that one's own culture is the norm while anything that differs is abnormal (Albu, 2013; Chan, 2013; Gut et al., 2017; Ion & Cojocaru, 2015).

Traditionally, Western-oriented studies have dominated intercultural research (Asante et al., 2013). As such, Western perspectives of intercultural communication have been influential on studies conducted from non-Western perspectives (M.-S. Kim, 2002, 2010; Miike, 2006). Increasingly, "Asia-centric" perspectives of intercultural communication have emerged (Wong, Manvi, & Wong, 1995), wherein explanations of communication between and among Asian peoples are framed through Asian cultural perspectives (Asante et al., 2013). An Asia-centric approach helps Asian communicators to explore communication in relation to their own cultural traditions (Asante et al., 2013).

Asia-centricity involves two standpoints: intracultural and intercultural (Asante et al., 2013). From intracultural viewpoints, Asia-centricity helps to explain how Asian people express their cultural traditions' positive identities and change harmful practices in relation to their values (Asante et al., 2013). That is, Asian people use their own culture to show a polite way of greeting or expressing apologies. For example, Thais use "Wai" which is a slow bow with palms pressed together in a prayer-like fashion as a way of greeting. Expressing cultural traditions of positive identities may be seen in what is deemed polite and impolite verbal and non-verbal interaction between people (Asante et al., 2013). That is, Thai people use Wai in different situations, such as greeting, thanking and forgiving to express polite behaviour. Avoiding and changing "harmful practices" refers to actions and spoken words that would not normally be used to maintain politeness in interactions and relationships. However, where such actions occur, the individual may seek to remedy the situation by apologising in some way to restore face for themselves and the other (Leelaharattanak, 2015; Ukosakul, 2003, 2005). In this context, Asia-centricity helps to focus on the cultural communication within non-Western societies.

With respect to an intercultural standpoint, an Asia-centric approach serves to explain intercultural communication from an Asian perspective and helps people from the West to understand Asian cultures and ways of life through an Asian lens (Asante et al., 2013; Kim, 2010; Miike, 2006). For example, Kim (2010) discusses the concepts of yin and yang, which come from Chinese philosophy, to help explain high and low- communication contexts from an Asian perspective. Yin involves communication behaviours like being responsive, indirect, cooperative, and be considerate of other's feelings while Yang refers to

more overt communication behaviours, such as confronting, demanding, talking, and being assertive (Kim, 2010). High context the speaker is defined in Western literature as the communication where most of the information exist the person and just little is transmitted explicitly (Hall, 1989; Ourfali, 2015). Low contexts are defined in Western literature as the communication where most of the information is transmitted explicitly (Hall, 1989; Ourfali, 2015). Kim (2010) suggests that Western notions of ideal communication and identity, such as being assertive and offering one's opinions freely, draw on Yang-type of communication behaviours.

Asia-centric approaches to communication began as a reaction to the dominance of Western perspectives on intercultural communication (Asante et al., 2013) with Asian intercultural communication scholars being dissatisfied with the use of Western, and in particular, North American models of communication to describe communication processes in Asia (Kim, 2002; Park & Kim, 2008). Asian scholars have critically evaluated and analysed communication theories written in the Western tradition and sought to "indigenise" the communication space. To do this, scholars use their own values to examine communication (Kim, 2002, 2010). The idea of "cross-indigenization" (Kim, 2010, p. 176) involves drawing on different cultures as sources of cultural knowledge as a way to develop a "global intercultural communication" (Kim, 2010), that breaks up the common image of Asia and the "cultural other" (p. 171).

"Cultural other" involves viewing those who are dissimilar to one in terms of one's cultural background being irreconcilably different (Kim, 2010). The act of "othering" another group is a means of interpreting cultural differences (Cave, 2005) which upholds one's culture as the norm. Kim (2010) and Miike (2009) argue that intercultural communication concepts have tended to be underpinned by Western cultural values. Many comparative studies in intercultural communication have examined the differences between individualistic and collectivistic cultures. Collectivistic cultures are associated with people having fewer verbal interactions, avoiding (Fougère & Moulettes, 2007; Mattila & Choi, 2006; Merkin, 2009). confrontation, and being more indirect. Individualistic cultures are linked with more direct and confrontational verbal interactions.

Other studies have explored the differences between Eastern and Western cultures by describing them as high or low-context cultures (Christopher, 2004; Fougère & Moulettes, 2007; Nishimura et al., 2008; Wang, 2008). Bruno et al. (2012) investigated conflict styles and high-low-context culture, using Oetzel's Conflict Style Measure. The results revealed that countries such as India and Thailand, which are deemed high-context cultures, tend to

avoid a confrontational style of communication, while low-context cultures, such as Ireland and the United States, tend to prefer a confrontational style (p.64).

The above would suggest that Asia-centricity informs intracultural and intercultural communication from both Western and non-Western approaches through “cultural hybridity”. Cultural hybridity is described as maintaining “a sense of balance among practices, values, and customs of two or more different cultures” (Banks, 2012, p. 522). That is, Asia-centric scholars who examine communication in their own cultural contexts may use theories and ideas that are both Western and non-Western (Guillot, 2015; Hanks, 2014; Intachakra, 2012; Ishii, 2009; Saft, 2014; Verjans, Swinnen, Huysmans, & Caers, 2015). The concept of cultural hybridity is employed in this study where, in the context of the borders of Thailand, when TIPOs and international travellers interact, English serves as the “third language” for communication. In order to differentiate Western and Asia-centric approaches to intercultural communication, the next section discusses studies relating to individual factors, such as stereotypes and communication styles.

Research about Individual factors

This section discusses the literature on intercultural interactions taking place within Asian contexts. Three themes relating to this study emerge from the existing body of research: stereotypes, communication styles, and high and low-context cultures.

Stereotypes

Communication scholars define “stereotypes” as perceptions and often, shared beliefs, about a group of people that are widely accepted by others (Chan, 2013; Gut et al., 2017; Ion & Cojocar, 2015; Peng, 2010). Stereotypes are “mental models” that help an individual to assess an interactive situation and predict another’s behaviour, and in turn, inform the individual about likely actions to take (Trenholm & Jensen, 2013). Stereotypes “categorize individuals or groups according to an oversimplified standardized image and attribute certain characteristics to all members of the group” (Moore, 2006, cited by Peng, 2010, p. 244). Stereotypes can be extremely negative (Peng, 2010) or positive (Tung, King, & Tse, 2019; Zhu, 2016), and may influence how a person communicates in a given situation (Martin et al., 2014; Peng, 2010). Stereotypes also impact the group or individual that is the target of the stereotype (Peng, 2010; Trenholm & Jensen, 2013), particularly when negative characteristics are being invoked (Peng, 2010). Equally, positive stereotypes operate on an overgeneralisation of the characteristics of those who are being stereotyped. Examples include the stereotype of Thai people as perpetually smiling and Thailand as a country with

fantastic travel attractions (Ming, 2018). Negative stereotypes of Thailand include the country being seen as a sex tourism destination (Nuttavuthisit, 2007).

Researchers have examined the different stereotypes that Asian and Western people have about each other (Edmonds, 2013; Holmes, 2008; Peng, 2010; Zhu, 2016). “Asian” is a term used to describe people who come from countries in the Far East, the Southeast Asian region, or the Indian Subcontinent (Reeves & Bennett, 2003). “Western” is a term of reference for people hailing from Europe, North America, and New Zealand and Australia. The terms “Asian” and “Western” are also stereotypes because they oversimplify, and attribute characteristics associated with one group to all groups falling under this label. However, the terms continue to be used by researchers in studies of stereotypes.

Researchers have investigated stereotypes in educational contexts involving Chinese students (Edmonds, 2013; Holmes, 2008; Peng, 2010; Zhu, 2016). Peng (2010), for example, investigated the impact of stereotypes on intercultural communication in relation to the perspectives of Chinese students. Chinese university students in China were asked about their perceptions of their own culture, and of American and Japanese cultures. The study reveals that Chinese students see Japanese people as “Asian” and sharing similar traits with Chinese people. Participants tended to regard Chinese and Japanese people positively as “conservative, traditional, clever, hard-working” (Peng, 2010, p. 247). In contrast, participants perceived American people as “being able to express their opinion and being able to accept other people’s ideas, and not hard-working” (p.247). The study suggests that these stereotypes may have affected the participants’ interactions due to their limited intercultural communication knowledge and skills, including knowledge about their own and other cultures and skills of interpretation (see Martin et al., 2014; Peng, 2010).

Edmonds (2013) focused on the perceptions of Chinese-speaking postgraduate students and their English-speaking supervisors at New Zealand universities to examine intercultural postgraduate supervisory relationships. The results show that the supervisors tended to perceive Chinese students as “quiet, passive, and lacking critical thinking skills” (Edmonds, 2013, p.106). The Chinese students in the study reported that they did not like talking, even with their Chinese peers. Edmonds (2013) suggests that this dislike of talking may be influenced by Communist practices in China, which included a cultural “norm” to not talk about or criticise those in power (p.107). The study attributes critical thinking skills to Western scholars and, consequently, the Western supervisors had concerns about the critical thinking skills of their Chinese students. However, the assertion that critical thinking skills are a Western specialty may be a stereotype in itself. Ultimately, this study reveals that

the supervisors' perceptions and interpretations of their Chinese students' communication and critical thinking skills were culturally based.

In a similar study, Holmes (2008) explored the intercultural communication experiences of Chinese students in Western universities. The results indicate that New Zealand students stereotypically categorised Chinese students as having "listening-centred communication" (p.106), a communication approach where listening is preferred to speaking out in the classroom (Holmes, 2008). New Zealand students tended to see Chinese students as "being reluctant to express their opinions and showing their incompetent language skills" (Holmes, 2008, p.101). The reluctance of Chinese students to speak out during group meetings led New Zealand students to see Chinese students as "unwilling to put themselves in the group discussions" (Holmes, 2008, p.106).

Zhu (2016) investigated how Chinese and American students perceived each other. Both groups of participants tended to draw on common stereotypes of Americans being individualistic, independent, and social while the Chinese were perceived as family-oriented, collectivistic, and quiet. Similar to Peng (2010), the study reported stereotypes of Chinese people as "hard-working" and Americans as "lazy" (Zhu, 2016). The common theme across these studies is how perceptions and stereotypes of others pose barriers to intercultural communication.

Similar themes are evident in studies that investigate stereotypes in cross-cultural tourism contexts. For instance, Ming (2018) explored cross-cultural differences and cultural stereotypes of Chinese travellers in Thailand. The study's Thai participants, who represented a range of occupations (e.g., university students, cab drivers, street vendors, restaurant owners, travel agencies, and service industry staff) often perceived Chinese travellers as polite, generous, fluent in English, and having excellent purchasing power. Other Thai participants, however, perceived Chinese travellers as asking for "nonsense discount", rude, making trouble, being unkind, and lacking English communication skills. Other studies of cross-cultural tourism contexts (Inkaew, 2016; Moufakkir, 2011; Ng, 2017; Yu & Lee, 2014; Yuk Wah, 2006) also reveal that stereotypes and ethnocentrism may affect intercultural communication. As Peng (2010) argues, stereotypes are part of the communication process. Therefore, it is useful to examine stereotypes as features of the individual and societal forces within the synergetic communication model (Alberts et al., 2019). That is, at the level of the interaction, individuals may act on stereotypes when interacting with those of a different culture.

Communication Styles

This section examines communication in intercultural contexts, looking at different communication styles (e.g., de Vries, Bakker-Pieper, Alting Siberg, van Gameraen, and Vlug 2009); Gudykunst et al. 1996); Norton 1978). One widely cited definition of communication styles is “the way one verbally, non-verbally, and para-verbally interacts with signalling how literal meanings should be taken, interpreted, filtered, or understood” (Norton, 1978, p.99). This definition, in addition to verbal and non-verbal communication, acknowledges the importance of para-verbal communication or how messages are transmitted through the tone, pitch, and pacing of voices (Rusu & CHIRIȚĂ, 2017). Here the focus is on how the message is said, rather than what is said. For example, the tone of one’s voice when expressing sadness will be quite different to how one sounds when one is angry or happy (Rusu & CHIRIȚĂ, 2017).

Norton (1978) proposes nine dimensions of communication styles (see Table 2.4) which may be employed by people of different cultures when interacting with each other. Some of these styles, such as, friendly, open, and relaxed, have been associated with Asian cultures while other styles, such as contentious, dominant, and animated, are linked with Western cultures (Asante et al., 2013). Pekerti and Thomas (2003) propose that Western people are expected to be explicit and unambiguous, while Asian people are seen as having implicit and ambiguous communication styles.

Other intercultural communication scholars have examined communication styles with respect to high and low-context cultures (Du-Babcock & Tanaka, 2013; Hall, 1989; Klagge, 2016; Ourfali, 2015; Samovar, 2004) and reveal that high-context cultures tend to use indirect communication styles such as silence and inferred meanings. Thus, most of the communication styles of people from high-context cultures can be related to Norton’s nine dimensions, except for using silence. In contrast, the communication styles of people from low-context cultures use direct communication styles such as being dramatic (using emotion), dominant (showing confidence), animated (using physical and nonverbal cues to overstate the conversation), relaxed (showing calm), attentive (using physical and nonverbal cues to signal to the speaker that he or she is being listened to), open (unafraid to share one’s thoughts), friendly (demonstrating goodwill to others), contentious (using precise words), and impression leaving (showing how the speaker remembered the listener).

Other studies have found similar patterns in communication styles. In a study of international students studying in an American university, Cherfan (2016) identified similarities and differences within and across six clusters: African, Anglo, Confucian Asian, Latin American, Middle Eastern, and South Asian groupings. Using Norton’s (1978) nine

communication styles (see Table 2.4), Cherfan (2016) found that all six clusters preferred using “impression-leaving, friendly, and attentive” communications styles, while Confucian Asian and Latin American students engaged in “dominant” styles and South Asian students engaged in “relaxed” communication styles.

Two studies (Hwang & Park, 2018; Kang & Hyun, 2012) have examined communication styles in the context of customer service in casinos. Hwang and Park (2018) found that animated styles of communication had a positive impact on customer satisfaction while Kang and Hyun (2012) identified other styles as also having a positive impact on customer satisfaction: attentive, open, friendly, relaxed, open, and relaxed styles. Meanwhile, the contentious style of communication (e.g., arguing) negatively impacted customer-service employees but positively impacted the satisfaction of customers, suggesting that power-distance may be a factor. Together, these examples illustrate the individual forces at play during interpersonal interactions.

Table 2.4. Nine Dimensions of Communication Styles

Dimensions	Definitions	Examples
1. Animated	using physical and nonverbal cues to overstate or subtle the conversation	eye contact, facial expression, body movement
2. Attentive	using physical and nonverbal cues to signal the speaker that he or she is being listened to	smiling, nodding, eye contact
3. Contentious	using precise word and view of communication to make an argument to defend the idea	making an argument
4. Dominant	showing more competitive, confident, enthusiastic and forceful than other communicators	eye contact, vocal loudness, responding using short and louder statements, less compliance
5. Dramatic	using emotions as a device to highlight or understate messages	emotions expressing exaggerations, fantasies, stories, metaphors
6. Friendly	demonstrating kindly interest and goodwill of others	intimacy, closeness, less hostile
7. Impression leaving	demonstrating how the speaker remembered the listener when they first met	memories of unique characters or exciting events
8. Open	being not afraid to show thoughts and emotions and letting other people know the feeling when interacting	sociable, non-secretive, self-disclosing
9. Relaxed	showing how much at ease when interacting	calm and comfortable interactions

(Adapted from Norton, 1978)

Research suggests that communication skills go beyond mere language proficiency and include the ability to understand cultural stereotypes and their influence on communication. In the context of border interactions, the research context for this project, the communication styles of travellers from different nations will be varied and TIPOs need to be able to adjust to this wide variation.

High and Low Context Cultures

High and low-context cultures have been an essential concept in the study of intercultural communication. Hall defines high-context cultures as those where “most of the information is either in the physical context or internalised in the person, while very little is in the coded, explicit, transmitted part of the message” (p. 71). Members of high-context cultural groups rely on the “overall situation to interpret events” (Littlejohn, 2017, p. 246). They tend to leave things unsaid, and cues are given by nonverbal behaviours and are embedded in the context. In contrast, low-context communication is defined as situations where “the mass of information is vested in the explicit code” (Hall, 1989, p.70). That is, members of low-context cultures communicate mostly through words because they “rely more on the explicit verbal content of messages” (Littlejohn, 2017, p. 246) where significant levels of in-depth background information are needed. Consequently, in low-context communication, everything must be spoken, and people express messages directly. Hall proposed a continuum of high and low-context communication to describe the cultural rules in exchanging information (Kittler et al., 2011; Korac-Kakabadse et al., 2001; Srivastava, 2006). To date, there has been limited research on high and low-context communication with respect to border interactions. Most research on high and low-context cultures have taken place in educational settings, which are now discussed.

Several studies have explored how high and low-context cultures influence communication values, patterns of interaction, and conflict management styles. Richardson and Smith (2007) explored the media choices of university students in the United States and in Japan when communicating with their professors. They found that American students (low-context culture) favoured email communication while Japanese students (high-context culture) preferred face-to-face communication or telephone conversations. While the authors argue “that claiming the US as an LC culture and Japan as an HC culture may be an overstatement” (Richardson & Smith, 2007, pp. 490-491), they suggest that the concept of high and low-context cultures could still be used to explore single dimensions of culture (e.g., power distance).

Communication strategies for managing conflict have been explored in relation to high- and low-context cultures. One study (Croucher et al., 2012) found that people from

India and Thailand (high-context cultures) were more likely to use indirect strategies, such as avoiding confrontation and obliging others. They also preferred adopting solution-oriented styles of compromise. In contrast, participants from the United States and Ireland (low-context cultures) preferred dominating conflict styles in a bid to exert control over the situation.

Various studies have examined similarities and differences in high and low-context cultures. For instance, Nishimura et al. (2008) compared communication styles and cultural features in high and low-context communication cultures, focusing on Finland, Japan, and India. Although their findings supported research about communication in high and low-context cultures, they also identified some groups as having features of both. For instance, the study confirmed on the whole that people from high-context cultures preferred to communicate implicitly and that Indian people, although hierarchical and collectivistic in their local groups, were assertive and talkative in some low-context situations (Nishimura et al., 2008). The implication is that communication approaches within high and low-context cultures should be viewed as more flexible than fixed.

Mohd Salleh (2005) employed Hall's framework of high and low-context cultures to examine communication among Malaysians. Consistent with other research about communication in high-context cultures, the study found that Malaysians tended to favour indirect communication styles, including compromising, and obliging when encountering situations of negotiation (Mohd Salleh, 2005). Concerns about "saving face" and having consideration for the feelings of others were apparent when Malaysians dealt with conflict (Mohd Salleh, 2005); concerns that pertain to Thai communicators too (Croucher et al., 2012). Table 2.5 synthesises the key findings from the discussed research on high and low-context cultures.

Table 2.5. *The Synthesis of High/Low Context Culture from Prior Research*

High Context Cultures	Behaviors to Expect
Japan	using face-to-face communication, telephone, fax, or letters when communicating with professor being introverted, modest, punctual hate being interrupt during speaking like thinking in silence being committal using implicit ways of communication being hierarchical and collectivistic
Korean	using indirect communication strategies
Thailand	use indirect conflict strategies: no confronting, avoiding, obliging having less explicit in interview emphasizing the importance of group learning
India	using indirect conflict strategies: no confronting, avoiding, obliging adopting the solution-oriented styles: compromising and integrating being assertive, talkative, unpunctual tending to think aloud easily tolerating interruptions using a lot of body language being hierarchical and collectivistic
Finland	being introverted, modest, punctual hate being interrupt during speaking like thinking in silence being committal using implicit ways of communication being non-hierarchical and individualistic
Malaysia	using indirect ways of communication when making a request using compromising, obliging conflict style when negotiating something
Low Context	Behaviors to Expect
America	using email to communicate with professor using direct communication strategies using dominating conflict style: controlling situation
Ireland	using dominating conflict style: controlling situation
Norway	communicating more direct in interviews being confrontation being individualistic when giving opinions

Politeness theory and culture

As previously noted, what is deemed polite in one culture may be regarded as rude in another culture. As such, practices around politeness are strongly revealing of a culture's values and perspectives. The following section discusses Brown and Levinson's (1987) politeness theory in relation to Western concepts of politeness before undertaking a review of politeness studies conducted in Thailand.

The notion of "face", as a critical concept of linguistic politeness, was first introduced by Goffman (1967). According to Goffman (1967), face is:

the positive social value a person effectively claims for himself by the line assume he has taken during a particular contact. The face is an image of self-

delineated in terms of approved social attributes---albeit an image that others may share, as when a person makes a good showing for his profession or religion by making a good showing for himself. (p. 5)

Goffman's (1967) definition suggests that "face" is an image an individual projects to the public, using verbal and nonverbal behaviours. However, Arundale (2009) indicates that Goffman's notion of face has a Eurocentric emphasis, an argument echoed by Kim (2011) who contends that the notion of "face" in Eastern cultures assumes other meanings and implications. Likewise, Ukosakul (2003) explored face in Thai culture and asserts that "face is the container for honour" (p. 298) and that Thai people will have to be careful in what they wish to do according to their social position in society (Ukosakul, 2005). The concept of face in Thai culture is closely linked with the Thai social value *Kreng Jai* (concerned with the feelings of others). This value tends to lead Thai people to avoid behaviours that may threaten other people's face, or which may hurt their feelings (see "heart-threatening acts" Intachakra, 2012). Such social value ascribed by Thai people is considered necessary to social roles, status, and achievement that other members of the society accept.

Although Goffman's concept of face has been criticised, it is broadly accepted in communicative behaviour research (Leelaharattanak, 2015) and is applied by linguists such as Brown and Levinson (1987), who conceptualise politeness theory. Following Goffman (1967), Brown and Levinson (1987) define face as a "public self-image that a person wants for himself" (p. 61). This notion of face implies a basic human desire to be accepted by other members of society. In this respect, there is a universality across cultures in terms of how people seek to maintain their face and those of others (Brown & Levinson, 1987; Hsieh, 2009). Brown and Levinson (1987) argue that the concept of face can be classified into two specific kinds: 'positive face' and 'negative face'. Positive face is the desire of an individual to be approved, accepted, treated, or understood by others while negative face involves an individual's desire to be autonomous and to have his/her action unimpeded by others. Moreover, Brown and Levinson's politeness theory is founded upon a belief that "certain kinds of acts intrinsically threaten face" (Brown & Levinson, 1987, p. 65). These Face Threatening Acts (FTAs) influence how relationships are maintained.

FTAs can be identified based on two factors: whose face is being threatened (i.e., the speaker's or the addressee's) and whether positive or negative face is being threatened (Rattapian, 2016). The two main types of FTAs are positive face-threatening acts and negative face-threatening acts. Positive face threatening acts are expressed when the speaker is not concerned about the addressee's wants and feelings (Rattapian, 2016).

Examples may include disagreeing with the addressee, insulting the addressee, or showing contempt for the addressee.

Negative face-threatening acts involve the speaker impeding the addressee's freedom of action. These may include acts that pressure the addressee to do something (e.g., ordering, requesting, reminding, warning) (Brown & Levinson, 1987). Such acts place pressure on the addressee to accept or reject the wants of the speaker. Some FTAs can threaten the speaker's positive and negative face. These acts include acts offending the speaker's negative face (i.e., expressing thanks, accepting thanks or apology, giving excuses, accepting an offer, and unwilling promising and offering) and acts that directly damage speaker's positive face (i.e., apologising, accepting compliments, self-contradicting, admitting of guilt or responsibility, being unable to control laughter or tears).

Brown and Levinson (1987) propose five politeness strategies when FTAs are imminent and three sociological factors that affect the degree of threat posed by the FTAs. The first factor is the social distance (D) between the speaker and the addressee. The second factor is the relative power (P) between the speaker and the addressee. The last factor is ranking of imposition (R), explaining the concerns of politeness behaviour resulted from culture and situations that intervene negative and positive face wants (Brown & Levinson, 1987). The five politeness strategies are established based on three wants: (1) communicating the content of face-threatening acts, (2) being efficient or urgent, and (3) maintaining the addressee's face.

The first strategy is called "baldly, on record" without redress. This strategy is the most direct, clear, and unambiguous communication method (Rattapian, 2016). An example may be a Thai immigration officer saying "take a photo" when requesting travellers to have their photo taken. The second and third strategies are on record with redress and associated with positive and negative politeness (Rattapian, 2016). These two strategies are used to give face to the addressee and serve to avoid damaging the addressee's face.

The fourth strategy is called "off record". Off record involves employing implicit and indirect ways of communication wherein the speaker's intentions may be difficult to identify, and it is largely left to the addressee to determine how to interpret the message. Brown and Levinson (1987) note that off record is a form of negative politeness, and it is used by the speaker as a "play-safe" technique. Examples of off record strategies include: "give hints, give association clues, presuppose, understate, use tautologies, use contradictions, be ironic, use metaphors, use rhetorical questions, be ambiguous, be vague, overgeneralise, displace H, be incomplete, and use ellipsis" (Brown & Levinson, 1987, p. 213-227). The last

strategy is “don’t do the FTA”, which is when the speaker decides not to say or do anything to avoid the threat of face loss.

Researchers, including Fukada and Asato (2004); Gu (1990); Haugh (2013); Haugh and Bargiela-Chiappini (2010); Haugh and Hinze (2003); Ide (1989); Matsumoto (1988); Watts (2003), have criticised Brown and Levinson’s politeness theory for its Eurocentric approach and for claiming that its theory and application are universal and applicable across cultures. Dunn (2011), for example, argues that factors such as social rules, power differences and the roles of the addressee and the speaker have greater significance in the context of Japanese business etiquette than the politeness strategies outlined by Brown and Levinson. Similarly, Gu (1990) suggests Brown and Levinson’s concept of negative politeness is at odds with Chinese notions of politeness. For example, the repeated invitation by a speaker to an addressee to come over for dinner will be seen as a form of politeness in Chinese culture but in Brown and Levinson’s framework, it would be considered a violation of the addressee’s privacy (negative face).

This study employs Brown and Levinson’s politeness theory to determine whether it applies to a Thai context or not. The reasons for this are: firstly, Brown and Levinson’s politeness theory can explain the basic desires of human beings (Srisuruk, 2011; Yabuuchi, 2006) and transcends the cross-cultural interactions between Thai and non-Thai actors. A Thai perspective would not adequately explain or frame the interaction. Conversely, a Eurocentric view would be equally inadequate. Brown and Levinson are universal, so it applies more widely. The framework offers a means of understanding the types of strategies used by TIPOs and English-speaking travellers to maintain their face and it is useful in referring to the three sociological factors, social power (D), relative power (P), and rank of imposition (R), which influence interactions in Thai society, and which determine levels of politeness in communication events.

Politeness in Service Encounters

Few studies have examined politeness theory in relation to customer service interactions in Thailand. The studies that are subsequently discussed focus on the Thai hospitality sector.

Leelaharattanak (2015) explored how Thai and non-Thai participants managed face concerns when engaging in interactions that involved some level of negotiation and disagreement. The study examined interactions between Thai agents and non-Thai customers in service settings including hotels, a travel agency, and traveller information centre. Results showed that both Thai and non-Thai customers preferred using implicit

communication strategies when rejecting offered products. The use of implicit communication strategies, including silence and hesitation, served to avoid confrontation and to save face. Occasionally, Thai agents resorted to using explicit forms of communication to ensure that non-Thai customers understood their meaning, such as convincing customers to buy products at a stated price.

Leelaharattanarak (2016) also explored how customers launch, develop, revisit, and end complaints relating to customer service. Data were gathered from face-to-face interactions between Thai customers and hotel booking agents in Bangkok and Hua Hin. The study found that both customers and agents used a variety of communication cues, including verbal, nonverbal, and prosodic strategies (e.g., soft voice and silence), to modulate the intensity of their messages. Customer dissatisfaction was often expressed through nonverbal cues, including facial expressions, and disaffiliating laughter, which served to underscore customer dissatisfaction. Meanwhile, agents employed strategies such as smiling, the use of a pleasant voice, and silence to placate their customers.

Srisuruk (2011) found that Thai speakers of English mostly relied on negative politeness strategies when encountering confrontations involving FTAs. Participants in this study were hotel workers, travel agents, and university students and data were gathered through role-plays and participants completing a discourse test. Hotel workers tended to employ a negative politeness strategy to express deference and to maintain a distance from customers. Generally, participants revealed that they engaged in positive and negative politeness strategies to avoid confrontation.

Netsuwan and Luelertyuttitham (2014) investigated the politeness strategies used by 30 Thai hotel front office staff from two hotels in Bangkok. Participants were asked to complete the Discourse Analysis Test developed from Blum-kulka and Olshtain (1984). The study identified 14 politeness strategies used by participants and it also revealed that factors such as years of work experience, occupational role, and gender affected which politeness strategies were used when responding to customer complaints.

Only one study to date (Rattanapian, 2016) has examined the politeness strategies of Thai police officers. In a study of ten Thai police encounters with foreigners at two Travellers Report Centres (TRCs) in Thailand, Rattanapian (2016) found that Thai police officers used direct, assertive speech acts most frequently. The police officers generally believed they had greater power than the travellers and used a mixture of politeness strategies. The most favoured was bald on record which served to provide efficient service to travellers. Rattanapian (2016) also explored miscommunications during these interactions in relation to communicative competence. She found that the Thai police officers sought to

resolve gaps in understanding by re-asking questions, using discourse particles (i.e., huh? err? umm) to signal a lack of comprehension, using hand gestures and other body language to convey meaning, and asking the travellers to speak more slowly. Other measures that the police officers resorted to were using technology (e.g., Google and an automated translation website), and writing and drawing.

Cultural Hybridity in a Third Language

The concept of a “third space” (Bhabha, 1994, p. 36) is used to explore how negotiation occurs between groups (Brown, 2011; Jordan & Clifton, 2014). The concept of a third space derives from sociocultural thinking about the ways in which “culture in (the) mind” is created over generations through the accumulation of shared artefacts such as language and ideas. Third spaces emerge where there are “unequal and uneven forces of cultural representation” (Bhabha, 2004) as communal realms of possibility (Turner, 1982) with potential for transformative cross-cultural understanding (Maniotes, 2005).

The interactions between travellers of different cultures and Thai border police officers at ports of entry may be perceived as unequal with respect to the distribution of power, which is compounded by language distance. There is evidence that host/visitor interactions can become liminal spaces for the duration of an event where reactive identities are formed (Wherry, 2006). However, when interactions occur in proximity, or for extended periods, relationships are almost always expressed in terms of power (Ap, 1992). Moreover, roles align with power relationships.

Role scripts, expectations, role taking, and congruence or conflicts in one’s role are important in such interactions (Cave, 2005, p. 267) or the role of border police. Roles between actors or actor/audiences, are interpreted respectively by each person, through filters of referent sets and can create mutual, symbiotic relationship where each empowers the other, or in fact, can disempower the other. Settings too, exert influence in terms of control, authority, authenticity, and identity, in relation to each other (Cave, 2005).

Bhabha (1994) discusses cultural identity, colonisation and identifies the ways that people negotiate the “in-between” their own culture and the newly imposed culture. This idea links to the encounter with the unfamiliar at the border. The space underlining between the first and the second spaces which can be adopted in the current study is indicated in Figure 2.2.

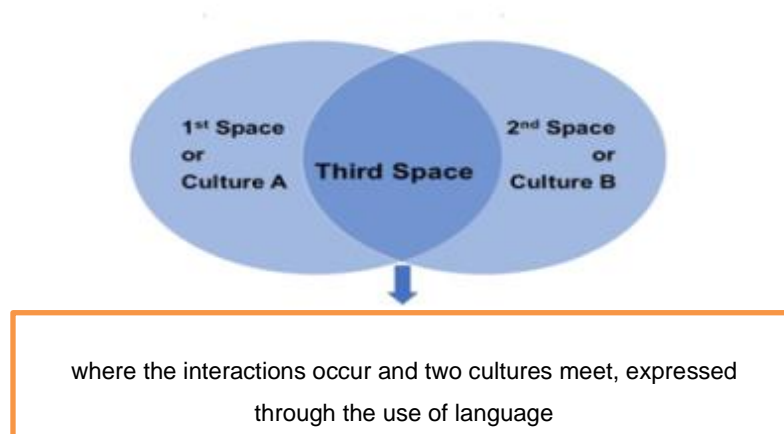


Figure 2.2 Third Space of Intercultural Interactions

In Figure 2.2, the first space, culture A, refers to the culture of the Thai immigration police officers who live in Thailand and who have their own stereotypes about travellers entering their country. The second space, culture B, refers to the cultures of English-speaking travellers who bring along their own cultures, identities, and mindsets. In the middle of Figure 2.2, the third space represents where the two cultures meet and interact. In this location or space, the interactions between the people from more than two cultures occur through the use of language. This may lead to different intercultural interaction experiences of the participants, such as cultural differences, politeness behaviours, and some attached values.

Within Thailand itself, four studies have examined the interaction between travellers, police, metropolitan police and international travellers (Kool-On, 2014; K-Romya, 2006; Khamkaew, 2009; Rattanapian, 2016). Within this body of work, two research themes emerge: communication needs when English is used to communicate; and politeness interactions and miscommunication.

Kool-On (2014) investigates the communication obstacles between Thai immigration police officers and foreigners who use their services. Questionnaires were used to capture the views of 80 foreigners working and living in Thailand. The results revealed that English native speakers struggled when the Thai immigration police officers failed to speak grammatically correct English fluently. Non-native English speakers, however, were generally able to overcome such communication obstacles because most of them were Chinese and, as with the Thai officers, come from a low-context culture. Respondents suggested that immigration officers should have further English-language training to improve their pronunciation and grammar and that providing interpreter services and clear information about processes for accessing immigration services would be helpful.

would be helpful for the immigration office to The term “cultural distance (CD)” relates to the concepts of similarity and dissimilarity between the travellers origins and the destination countries in terms of culture, religion, custom, and language which are barriers for travel (Ahn & Mckercher, 2015; Crotts, 2004; Moufakkir, 2011; Ng, Lee & Soutar, 2007; Sousa & Bradley, 2006; Yang & Wong, 2012). Cultural distance affects the decision making of travellers’ choice of destination and travellers’ experiences during their visit (Yang & Wong, 2012). Statistics on international travellers from the Thai Authority of Thailand (2016) reveal that most international visitors are from Asian countries, such as China, which would support the study of Kool-On (2014).

K-Romya (2006) investigates the challenges faced by Thai immigration police officers in their work. The quantitative and qualitative study involved 86 TIPOs and 18 English-speaking travellers. Participants self-completed a questionnaire, were interviewed, and their behaviours were observed. The study found that the spoken English of the travellers posed a major obstacle to TIPOs who struggled with the variety of accents, colloquialisms, and speed of utterances they encountered. TIPOs found it particularly challenging to converse on the telephone, and struggled when they encountered complaints or were pressed to be precise about numbers. TIPOs tended to lack adequate vocabulary, particularly legal terminology, and basic grammatical skills to communicate with travellers effectively (K-Romya, 2006).

Khamkaew (2009) conducted a study that explores the needs and problems in English listening and speaking skills of metropolitan police at counter service in Thailand. The results revealed that the metropolitan police officers need to improve their English listening and speaking as follows: (1) greeting and offering help, 2) asking personal details and problems and wants, 3) giving information about accommodation, travellers information, transportation, and emergency calls, 4) giving directions, and 5) giving advice and instruction in safety, travel, and shopping. As for English training course, most metropolitan police officers needed to have a good command of English listening and speaking skills, especially basic English conversation (p. 49). The results further revealed that metropolitan police officers learning via English textbooks and dialogue practice would be useful. The study recommended that training involve Thai teachers and native English speakers and take place over three months on Saturdays and Sundays. The problems identified related to listening to different English accents and basic expressions and catching the main idea. Other problems identified include speaking basic expressions and in complete sentences and pronouncing English vowel sounds.

To summarise, according to the related studies of communication problems and barriers of police officers during interaction with travellers. It can be seen that the three studies share the same problems and barriers of listening and speaking skills in English of Thai police (Kool-On, 2014; K-Romya, 2006; Kamkeaw, 2009). In this study, the concept of the third space manifests in intercultural experiences that occur in the interactions between groups that might impact the relationships of Thai immigration police and English-speaking travellers. The views of each group of participants towards their interactional experiences will be expressed as a third space. Therefore, such the concept of the third space is then led to the research gap of the current study, as described below.

Research Gaps

This section outlines research gaps from the literature that are used to frame the current study, develop new knowledge and contribute to the theory. The research problem highlighted intercultural interactions between immigration police officers and English-speaking travellers in Thailand. Hence, the scope of the review was extended to include other kinds of police and border control interactions with travellers.

Four clusters of themes emerged from these reviews, represented as the Venn diagram (Figure 2.3). The respective circles and overlaps between them indicate areas where concepts are linked. In order of importance identified in literature, these include English as an International Language (EIL), intercultural communicative competence (ICC), interaction, and police and travellers interactions at the border.

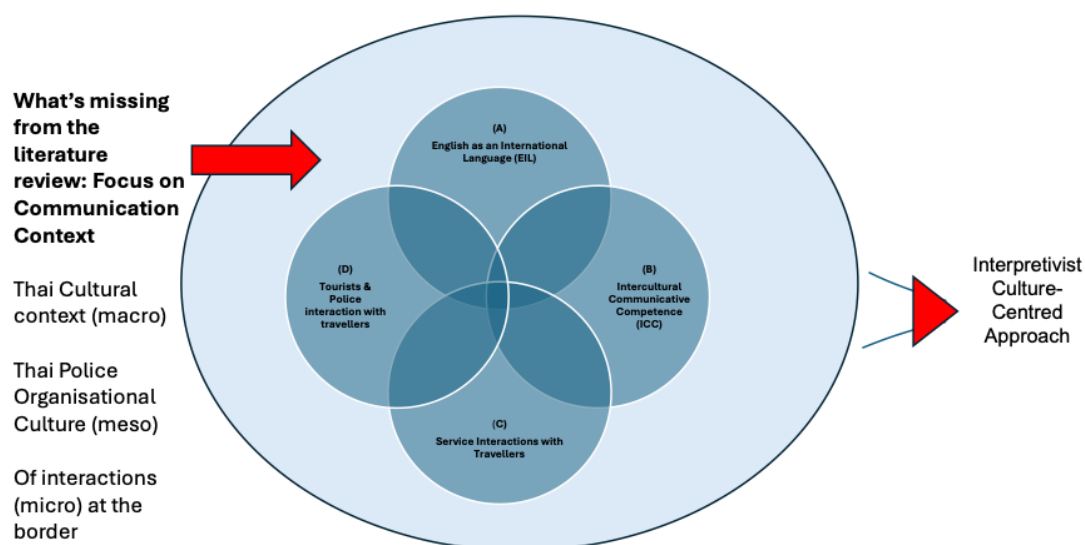


Figure 2.3 Research Gaps

Four different areas of studies were identified in Figure 2.3, relating to service encounter. The first circle (A) represents studies of "English as an International Language (EIL)". Most studies found in this circle aim to investigate English language barriers in interactions between travellers and other occupations in Thailand and abroad (Kim & Mattila, 2011; Netsuwan, 2008; Wankah, 2009; Cyers & Wankah, 2010; Chayarak, 2014). The second theme (B) is "intercultural communicative competence (ICC)". Only one study was found that examined the ICC of hotel front office staff and travellers in Bangkok (Inkaew, 2016). The third group (C) is "service interaction with travellers". Most studies were conducted to explore the intercultural interactions and miscommunication of the travellers and community and local services, such as in hotels and bars (Alsarayreh & Martarneh, 2013; Moyle, Croy & Meiler, 2014; Prayag, 2009; Prayag & Ryan, 2012; Zhou, 2011). The last circle (D) is "travellers and police interaction in national border contexts". These studies focused on the forms of English language use and the potential need for future development by TIPO. However, my study aimed to concentrate on the context of the study across three distinct levels: micro, meso, and macro levels of communication. The micro level of communication pertained to the interactions between individuals, such as the Thai immigration police officers and English-speaking travellers at the border. The meso level of communication encompassed the organisational culture within the Thai Immigration Office. Importantly, power and hierarchy were deemed significant within the Thai organisational culture. For instance, the operational management in Thai organisations adheres to the top-down management style, necessitating that all procedures receive approval from higher management echelons. At the macro level of communication, the emphasis was on the Thai cultural context as articulated through key linguistic concepts (e.g., *Mai Pen Rai*, *Kreng Jai*, and *Khothot*) inherent in Thai values.

Theoretical Framework

This section explains and discusses the theoretical framework, where the literature has emerged and applied as a frame of the current study. The following Figure shows how the model is grounded in the theories of 1. Cultural interaction; 2. Intercultural communication; 3. Enacted organisational values; 4. Sites of interaction.

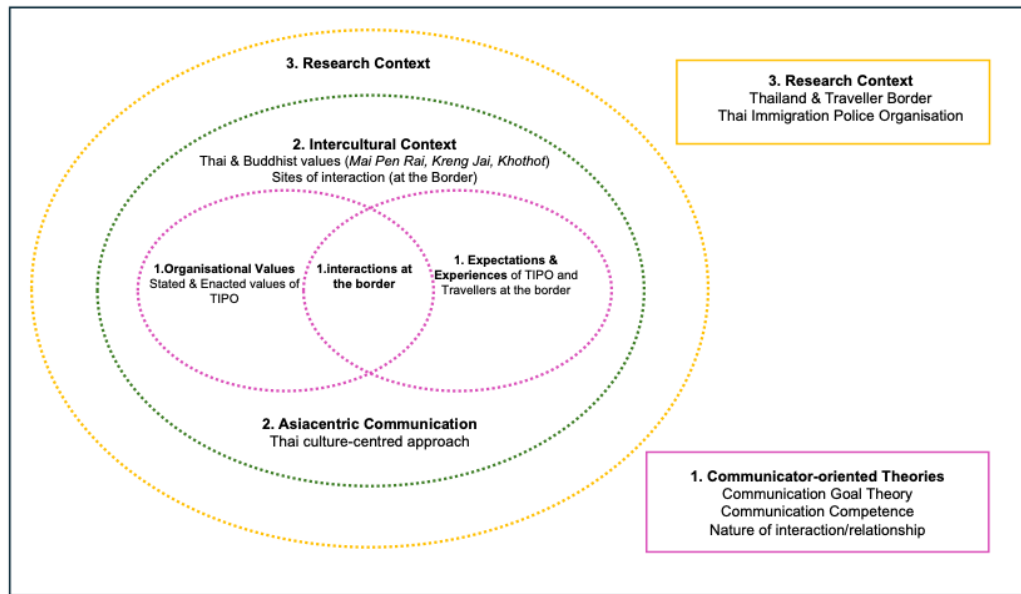


Figure 2.4. A Framework for Third Space Intercultural Interactions

The above Figure 2.4 illustrates the theoretical framework that guided the current study. The outer yellow circle represents the research context of the study, including Thailand, traveller, border, Thai immigration police, and organisation. The green circle shows the intercultural context of the study, consisting of the Thai and Buddhist values and the sites of interaction (i.e., the border). This framed the Asiatic Communication, that is, Thai culture-centred approach. In the middle, the two pink circles present the TIPOs' culture and travellers' expectation, and the overlapped section shows the focus of my study, that is, the interactions at the border in three different levels of communication. They are micro (i.e., interaction between TIPO and traveller), meso (i.e., communication at within organisation), and macro levels of communication (i.e., Thai & Buddhist values).

Conclusion

The purpose of this chapter was to explain the development of theoretical framework that guides the thesis within the context of key communication theories and the relevant literature. Asia-centric approach of intercultural communication with specific attention to Thai and Buddhist values was the main approach to communication that framed the analysis of the current study.

According to the reviews of related literature and previous relevant studies, it can be summarised that the study of intercultural communication can be categorized into two main points: 1) using Western frameworks (i.e., communication goals: instrumental, relational, and identity (Clark & Delia, 1979); intercultural communicative competence (Byram, 2020) and

Politeness theory (Brown & Levinson, 1987) and 2) using Eastern frameworks including Buddhist teachings (Chuang, 2004); (Dissanayake, 2010); (Ishii, 2009)). Most research, according to Western concepts of intercultural communication, show the similarities and differences between the communication of people from different cultural backgrounds (i.e., stereotypes (Gut et al., 2017; Ion & Cojocaru, 2015; Peng, 2010); communication styles (Cherfan, 2016; Klagge, 2016; Pekerti & Thomas, 2003); high and low-context culture communication (Du-Babcock & Tanaka, 2013; Kittler, Rygl, & Mackinnon, 2011)). In this current study, I did not make any comparisons and thought that a study of some concepts of the communication cannot be fully explained by the Western concept of intercultural communication (Intachakra, 2012).

For these reasons, I thought that communication should preferably be analysed from the native language point of view in order to get inside with the information of the native language (Haugh, 2013; Ide, 1989; Intachakra, 2012). To examine intercultural communication between TIPOs and international travellers, Thai values and Buddhist worldview have been adopted as the main theoretical framework of the study. Apart from the two values affecting communication of the TIPOs, the organisational contexts also play an important role driving communication in the organisation. The previous studies showed that “hierarchy” and “power” influenced how the organisation communicate and process their work. According to the organisational culture, it was found that “hierarchy” and “power” were significant because Thai culture is considered paying respect those who are older than whether in terms of age or job position, especially the Thai Immigration Office, which is a government office, where the communication process has been done step by step and has to be proposed from the bottom up, etc.

The following Research Questions were developed in response to the identified gaps in the literature in particular the micro, meso and macro contexts of the interactions between Thai Immigration police officers and English-speaking travellers:

1. What were the experiences of Thai Immigration police officers and English-speaking travellers of organisational processes and interactions at the border?
- 2a. How did the values and expectations of the Thai Royal Police and Thai Immigration Bureau influence Thai immigration Police Officers' role and interactions with travellers?
- 2b. How were the Thai values and Buddhist worldviews applied by the Thai immigration police officers (TIPOs) during the interactions with English-speaking travellers?

Chapter 3

Research Methodology

This chapter presents and discusses how I designed and conducted my research. Firstly, the chapter gives an overview of the research paradigms, interpretivism and the concept of the third space. Secondly, it describes the research questions that guided the current study. Thirdly, it outlines the research framework, including Buddhist worldviews, Thai values, and theoretical framework that guides the current study. Finally, the chapter presents the research methodology, which demonstrates the procedures of the current study.

Interpretivist Research Paradigm with Asia-centric Lens

There are many research approaches to qualitative research and this current study uses interpretivism as the primary research approach because this approach to research emphasizes people's experiences and their perceptions and understanding of those experiences (Denzin & Lincoln, 2018). Interpretivism has been described as “the systematic analysis of socially meaningful action through direct, detailed observation of the people in [their] natural settings in order to arrive [at an] understanding and interpretation of how people create and maintain their social worlds” (Neuman, 2011, p. 71). Using this description, the current study explores TIPO and travellers' experiences, or socially meaningful action, at the natural setting border; their perceptions of their experiences of interactions in the border as a “third space.”

The third space is defined as “the discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, rehistoricalised, and read anew” (Bhabha, 1994, p. 37). In this view, the concept of third space helps to explore and understand spaces, where two or more discourses, conceptualisations, and binaries are not based on universalities, but rather negotiated, with the meaning and symbols to be understood between groups (Earls, 2016). In the current study, this third space comprises (1) the Thai border context; (2) where the instrumental goal for travellers is “crossing the border” and for the TIPOs is “policing the border” as their legitimate regulatory role; (3) within intercultural interaction/communication between TIPOs and travellers of various cultures; and (4) where English fulfils the space as the “third” language spoken. The focus of the current study is on the Thai border defined earlier, as the point of entry into Thailand and point of encounter

between the familiar and unfamiliar. Thus, Thai and Buddhist values are essential features of TIPO experience.

Asia-Centric Lens on Interpretivism

The term “*emancipatory pragmatics*” has been developed by Hanks, Ide, and Katagiri (2009) and the cooperation from many scholars from various fields, such as linguists, anthropologists, sociologist and cognitive scientists which share similar adherence and ideology, that is, analysing the languages with common sense of their own languages from their own socio-cultural perspectives. The developed concept has been adapted to the purpose and asks that the established framework of pragmatics, which originally come from the west, can be adopted to explain a certain interaction of people that have different social structures and thought systems from western society. Scholars further questioned whether it was appropriate or not to apply this established framework to analyse the interaction in non-western societies and how. Therefore, the description of language phenomenon should be analysed from the views of their own language natives or the cultural factors in the related society. This should be supported to establish the framework to analyse the interactions which come from the thoughts and values of that society.

A few scholars in Thailand (Intachakra, 2012; Ongwuttiwat, 2019; Panpothong & Phakdeephassook, 2014) have published research articles using the *emancipatory pragmatics* as a framework to explore the interactions in Thai context. Some of these research articles are reviewed in the following sections.

Panpothong and Phakdeephassook (2014) examined the Thai interactions of the word *mai-pen-rai* and its relationship to the Buddhist concept of *Tri Laksana*. The objective of this article was to examine why this expression was used in a wide range of contexts. Findings identified “four functional categories: a response to apology and thanking; a refusal strategy in the face of an offer; a remark of consolation; and a strategy to terminate verbal conflict” (p. 99). In whatever the speaker or the hearer has faced during the interactions, the core meaning of the expression was not substantial. Hence, the meaning of the expression *mai-pen-rai* is closely related to the Buddhist concept of *Tri Laksana* (Panpothong & Phakdeephassook, 2014), meaning that everything is impermanent, and nothing is truly substantial (Panpothong & Phakdeephassook, 2014). Furthermore, the shared common thing in the use of *mai-pen-rai* was attempting to release the hearers from their concerns.

Intachakra (2012) who was in the same field, conducted research on politeness motivated by the ‘heart’ and ‘binary rationality’ in Thai culture. He mentioned that most research studies on politeness were framed by Western ways of thought, so he introduced

some aspects of Thai politeness '*kwam-kreng-jai*', and some alternative models to analyse behaviours, relating to the term. From Thai point of view, *kwam-kreng-jai* was literally '*fear of heart*', but it was widely used as '*consideration or concern for others' feelings*'. The findings provided evidence of *kwam-kreng-jai* being present in other cultures. The author recommended "looking beyond the confines of the face metaphor and a rationality based on logic and individualism" (p. 619) would benefit politeness research. In the same vein, Ongwuttawat (2019) examined linguistic strategies used to respond to apology by Thai and native speakers associated with various motivational concerns. The study found that the Thai speakers applied the mitigating strategies more frequently than the bold-on record strategies. Two types of motivational concerns were identified for native speakers; the purpose and the context of the conversation. According to the linguistic behaviours, three sociocultural factors of the motivational concerns were identified: the independent view of self, collectivism, and high context culture.

In my research context in Thailand, Buddhist worldviews and Thai values have been used as my research framework to examine the interaction in Thai society. The research articles above explored the three frequently used expressions in Thai society: *mai-pen-rai*, *kreng jai* and *khotot*. These studies applied the notion of *emancipatory pragmatics* for the research framework to analyse the language from Thai researchers' view. My research also takes places in Thailand. In my study, I am trying to examine the three words and their relationships to the Buddhist teachings from the Thai immigration police officers' viewpoints in interactions with English speaking tourists during service provided, so the concept of *emancipatory pragmatics* has been adopted for my study.

Asia-Centric Lens on The Third Space

The interactions between English-speaking travellers and Thai immigration police officers took place at various borders in the northern region of Thailand. Each group of participants brought their own cultural norms into the interactions. Thus, at the borders, where Buddhist worldviews and Thai values influenced how Thai immigration police officers work, are the third space, in which both participants use English language to communicate and combine the two cultures.

Interpretivism is a theoretical position that underpins and guides the research design and specific methods. It aligns with a communication approach to research that explores how the experience is constructed, perceived, and understood within the communication. The data collection and data analysis methods align with the interpretivist approach to explore travellers' and TIPO's perspectives of their experiences and interactions at the border. The analysis method used the Asia-centric perspective to focus on Thai and

Buddhist values features of the TIPO experience. The alignment of the research methods with interpretivism is outlined in the Research Design section of this chapter. The next section describes the research questions that guided the current study.

Research Questions

The methodology (philosophical approach, research design, and methods) aims to achieve the purpose of the study. The purpose was to investigate the perceptions of Thai Immigration Police Officers (TIPOs) and English-speaking travellers towards their interaction with each other in Thai border contexts, including the micro, meso, and macro levels of communication. In this context, the following research questions guided the study.

RQ 1. What were the experiences of the Thai Immigration police officers and English-speaking travellers of the organisational processes and interactions at the border?

RQ 2a. How did the values and expectations of the Thai Royal Police and Thai Immigration Bureau influence Thai immigration Police Officers' role and interactions with travellers?

RQ 2b. How were the Thai values and Buddhist worldviews applied by the Thai immigration police officers (TIPOs) during the interactions with English-speaking travellers?

These research questions informed the data gathering and data analysis methods. The following sections explain the research context and methods.

Research Context

This section will discuss major contexts that shape the interaction between the Thai immigration police officers (TIPOs) and internal travellers, including Thailand tourism, the organisational structure of the Thai Immigration Bureau (IB), and the role of TIPOs as intercultural communicators in the medium of English.

Thailand Tourism and Travellers

Table 3.1 shows the statistics of the number of international travellers entering Thailand between 2019 and 2021 (Ministry of Tourism & Sports, n.d.). The number declined by more than 90 percent in 2021, in comparison to the number in 2019, which is largely due to the impact of the Covid-19 pandemic. In 2019, close to 40 million travellers arrived in Thailand. In sharp contrast, the number is less than half a million between the years 2020 and 2021 (Ministry of Tourism & Sports, n.d.).

Table 3.1. Number of International Traveller Arrival in 2019 and 2020-2021

Continent of Origin	Travellers Arriving 2019	Travellers Arriving 2020-21	Change in Percentage
East Asian	27,259,855	73,428	-98.04
Europe	6,719,114	250,948	-87.91
The American	1,633,911	47,395	-85.09
South Asia	2,379,387	12,278	-96.18
Oceania	886,183	10,851	-92.23
Middle East	702,559	29,694	-62.58
Africa	198,317	3,275	-86.47
Grand Total	39,797,406	427,869	-93.61

However, as internal borders started to open and with various relaxations being introduced, there has been an increasing number of travellers with various types of visas (N. A., 2023, October 4). In their roles, the Thai immigration police officers (TIPOs) will again encounter millions of travellers holding or seeking various types of visas, including tourist, transit, and non-immigrant. Each type of visa has a limitation date for staying in the Kingdom of Thailand. For instance, travellers with a tourist visa are allowed to stay for a maximum of 30 days in the country and then request a 30-day extension from immigration officers, while travellers holding non-immigration visas (e.g., work visa and Thai spouse visa) are granted to stay in the country up to 365 days and they can request for a renewal every year. At the borders of Thailand, there are three major languages that are commonly used by the TIPOs to communicate with travellers: Thai, English and Mandarin Chinese. Given that many international travellers do not speak Thai or Mandarin Chinese, English is considered as the main international language used at the border. That is, English is a second language for both TIPOs and travellers.

The Thai Immigration Bureau: Organisational Structure and its Work

The Immigration Bureau (IB) sits within the Royal Thai Police Office, as shown in Figure 3.1. The department was established in 1927 with its primary role being to control and manage the arrivals to and departures from Thailand "to be in line with other civilised nations" (Immigration Bureau, n.d.). Its mission is to inspect "travellers, passengers, and vehicles" that travel into or out of the country. In addition, its mission and responsibilities include providing immigration services (i.e., visa extension, 90-day notification) for foreigners who reside in Thailand and protecting national security "on the front line" (Immigration Bureau, n.d.). According to the law, the Thai immigration police's primary responsibilities are protecting the country and providing services to international travellers. The structure of the IB organisation is illustrated in Figure 3.1 below.

One noted feature of the IB's feature is its hierarchical structure. Traditionally, the Thai society is organised according to hierarchy and patronage (Young, 2021). Thus, social interactions are often hierarchical and defined by relationships, often according to age, occupation, and the wealth of society. This hierarchy and patronage became established in Thailand during the "system of administration" (Young, 2021). Consequently, hierarchy is found to be most intense in Thai organisations (Kittisarn, 2003; Leelaharattanarak, 2015; Thanasankit, 2002), especially in government organisations, such as the Royal Thai Police, which is the organisation controlling laws, rules, and regulations at the border.

As shown in the diagram of IB's organisational structure, Immigration Division 1 is a department where TIPOs provide visa-related services to international travellers, while Divisions 3-6 are the offices where the TIPOs work at the border and the city providing visa extension services to international travellers. The other divisions and sub-divisions deal with policies and other related facilities.

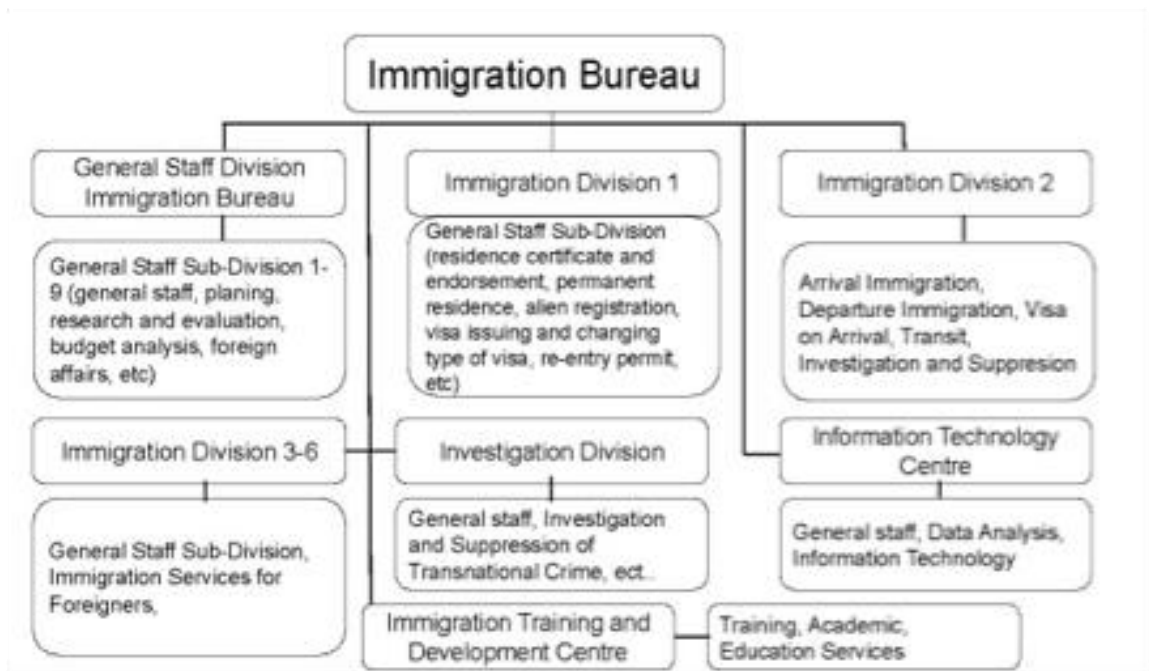


Figure 3.1 Organisational Structure

(Source: https://immigration.go.th/content/immigration_bureau_organisation_chart)

The divisions in focus for this thesis are, therefore, Immigration Division 2 and Immigration Division 3-6 as this is where interactions between TIPOs and travellers can be examined.

The Foreign Service Department (see Figure 3.1) is one of the Thai immigration police office departments which deals directly with all international travellers. In this department, the hierarchical levels of management are superintendent, inspector, sub-inspector, and squad leader. The squad leader and the sub-inspector are the officers who interact directly with international travellers. The squad leader will receive all the application forms from international travellers and check the forms and the attached pieces of evidence to check whether they meet the Thai immigration rules, regulations, and other specific criteria. After the squad leader has made a decision, all the relevant documents will be submitted to the sub-inspector or the police inspector to sign. Finally, passports will be returned to corresponding travellers with a visa granted. In some cases, such as a Thai spouse visa, more evidence is required. Apart from the general documents required (i.e., application form, copy of passport, copy of household registration certificate, copy of marriage certificate, etc.), some other related documents that are used to prove their relationship must be prepared. The inspector will then make decisions. The process required to make such decisions usually takes time, and this is also where TIPOs interact with travellers more in-depth. A competent level of English is required on the part of TIPOs if they wish to carry out their role and perform their responsibilities effectively.

TIPOs as Intercultural Communicators in the Medium of English

Because the TIPOs' roles and responsibilities are largely concerned with facilitating and monitoring international travellers arriving in and departing from Thailand, TIPOs cannot avoid using English communication when providing services to international travellers. Thus, English is considered the primary language that TIPOs use (Romaya, 2009b; Smyth & Bantawtook, 2016). However, studies show that TIPOs often have difficulties in using English during their communication with international travellers (Ka-Kan-Dee, 2017; Kool-on, 2015; Smyth & Bantawtook, 2016). Consequently, the policy for the Thai Immigration Police is that English is now the primary language to be developed for TIPOs to use in their communication with international travellers (Immigration Bureau, 2019). This has resulted in the development of English language programmes and materials (Kool-on, 2015; Romaya, 2006, 2009a). Such training materials were written according to previous studies' research findings (Kool-on, 2015; Romaya, 2006, 2009a; Smyth & Bantawtook, 2016) so that the contents of the materials were compiled with the specific needs of the TIPOs in mind.

To identify how English communication skills (e.g., speaking, listening, reading, and writing) of TIPOs are used as a communication tool, the organisation's training manuals were analysed and compared based on their functions, structures, and communication styles. As shown in Table 3.2, the manuals pay specific attention to communication goals

and their service culture (Jantawej, 2011). These training manuals aim to prepare TIPOs (Books 1 and 2) and the Thai Royal Police (Book 3) to be ready to communicate with international travellers effectively in terms of the English language and communication strategies. Furthermore, they also catered to all levels of language users (e.g., lower-intermediate, intermediate, upper-intermediate, and advanced).

The first training manual was compiled by the Thai Immigration Bureau and distributed to regional immigration police offices in various parts of Thailand. The second training manual was created by the Immigration Divisions 3-6 (see Table 3.2) in accordance with specific projects of each immigration police office. For example, the Thursday English project of Border 2 immigration office was set to train TIPOs to speak English language with English instructors. The instructors were volunteers and would develop the materials for the project themselves.

The first two training manuals were designed to enhance the achievement of communication goals of TIPO, such as instrumental and relational goals of communication. For example, each training manual aims to develop the TIPO's knowledge of English conversational phrases (such as "Hello, how was your trip?"). Such conversational skills help promote the achievement of relational communication goals when interacting with international travellers. To elaborate, the manuals also demonstrate the competency of the users to use language to achieve instrumental and relational goals of communication. [OBJ]

The two training manuals aim to help TIPOs adopt conversational dialogues and skills in their daily interactions with travellers. The part that focuses on Immigration work-related terminologies, includes useful phrases, expressions, and dialogues related to the immigration jobs, and aimed to help achieve instrumental goals of the communication. The instrumental goals of communication here might include questions about TIPOs as travellers for personal information. Communication acts related to instrumental communication goals may also include requesting task-related information from travellers (Brown & Levinson, 1987; Caughlin, 2010; Greene, 2021).

Table 3.2. *Components of Thai Immigration Police Training Manuals*

Components	How Competency is Established
<p>Book 1</p> <p>Section 1: Vocabulary: ranks, positions, departments' names in the immigration office</p> <p>Section 2: Phrases and Expressions for General Immigration Tasks greeting and general basic conversation for everyday interaction expressions used in immigration police work-related jobs basic expressions used to explain Thai immigration laws and regulations basic expressions used to introduce tourist attraction places and Thai traditions</p> <p>Section 3: other immigration job-related important vocabularies</p>	<p>- selected TIPOs from all regions of Thailand will be sent to attend the training program at the Immigration Training and Development Centre as per the numbers of the quota for each immigration office</p> <p>- the manuals will be sent to each immigration office for the TIPO's self-practice</p>
<p>Book 2</p> <p>Vocabulary to be used in naming the rank, position, and departments in the Thai Immigration Bureau</p> <p>Part one: Phrases and Expressions for TIPOs, including greetings, parting and thanking; polite expressions; frequently used words, sentences, and phrases in the immigration work</p> <p>Part Two: Frequently used phrases and sentences likely to be used: Visa on arrival; Service for Foreigners; Investigation and Suppression; United Nations Office on Drugs and Crime</p>	<p>-TIPOs of each immigration office are provided with the 30 hours training sessions arranged by the immigration office. The competence will be established when the TIPO applies the skills gained from the annual training sessions to use in their conversation with international travellers during service provision.</p>

Components	How Competency is Established
Part Three: Examples of dialogues occurring in Immigration daily work, such as Airport: arrival section, departure section, visa on arrivals, and transit visa; Services for Foreigners; Investigation	
Book 3 The chapters in this manual use the following outline: Vocabulary, Listening, Speaking, Reading, and Grammar Chapter 1: Arrival Chapter 2 Describing people Chapter 3 Giving directions Chapter 4 Departure Chapter 5 Human Relations	The competence will be established after the police who wish to be promoted as a TIPO pass the exam.

A private educational institution developed the third book, which focuses on the English test preparation for the Royal Thai Police staff members and people who wish to work as an Immigration Police Officer. The assessment covers three English skills: reading, listening, and speaking. Speaking and listening are the two skills that are required during their interactions with travellers (Nonthapot, 2020; Manmuan, 2018). However, reading and writing skills are also essential because TIPOs also write reports and digest or summarise information provided by travellers. In summary, there are four major communication skills that are considered to be of high importance for TIPOs if they wish to communicate with international travellers competently: speaking, listening, reading, and writing (Smyth, 2016; Ka-Kan-Dee, 2017). Finally, given that hierarchy is highly prevalent in government organisations, such as the Thai Immigration Bureau, hierarchy is also likely to be reflected in organisational communication, such as TIPOs' communication with travellers.

Research Design: Case Study

This section describes the case study research design. It begins with the background of case study research, defines the case study, and explores the characteristics and concepts of the case study in this study. The interpretivist-cultural stance leads the research design to case study and qualitative methods.

A case study methodology is a strategy of inquiry (Stake (1995), where a researcher explores an in-depth program, event, activity, or process within a broader and related context (Yin, 2014, p. 15). In this study, the event or activity under investigation is the communication between Thai immigration police officers and English-speaking travellers on the northern border of Thailand. The case for the current study is Thai immigration police officers who work at the five immigration offices on the northern border of Thailand, which are presented in Figure 3, and English-speaking travellers who come to use services at these five immigration offices.

In a case study, the researcher collects detailed information using various data collection procedures over a certain period (Stake, 1995). For the current study, the researcher collected the data using semi-structured interviews, observation, and documents provided by the immigration offices, including policy and training materials.

Within the case study perspective, Stake (1995) classifies three types: *intrinsic*, *instrumental*, and *multiple or collective*. The *intrinsic case study* is motivated by a research curiosity to gain insight into a distinct or exceptional case. This could involve exploring the experiences of a specific school principal, examining a particular conference, or delving into the details of a unique curriculum design. This type is not the primary interest of the

researcher. The *instrumental case study* is used to enable the in-depth study scope within a bounded system such as an organisation, community, or topic of interest. For instance, a researcher is interested in studying the effectiveness of a new teaching methodology in enhancing student engagement. The instrumental case study could involve selecting a particular school that has adopted this teaching approach. The purpose of studying this specific case is not only to understand the impact on student engagement within that school but also to draw broader conclusions about the effectiveness of the teaching methodology in various educational settings. In this example, the chosen school serves as an instrument for investigating and gaining insight into the broader phenomenon on the impact of the new teaching methodology on student engagement. The third type is a *multiple or collective case study*. This type of case study is made when more than one instrumental case study is conducted to examine a topic of interest.

In the current doctoral study, multiple case study was adopted as the primary method of the study. The overall instrumental case study was to be the Thai immigration Police in Northern Thailand, and the individual, multiple cases were to be the five immigration offices in the region. Figure 3.2-6 shows the five immigration offices located in two different provinces on the northern border of Thailand. The five immigration offices are City 1 Immigration Office, City 2 Immigration Office, City 1 Border Office, Border 3 Immigration Office, and Border 4 Immigration Office. Due to the locations and their functions, the five immigration offices were categorised into three subcategories. The first category is City 1 and City 2 Immigration Offices. This is because they are located in the city centre to service international visitors to extend their trip in Thailand. However, City 1 Immigration Office is situated in a big city, which means that there are many international visitors, whereas City 2 Immigration Office, located in a smaller town, has fewer international travellers. These two immigration offices have the same responsibilities to service international travellers to extend their stays in Thailand.

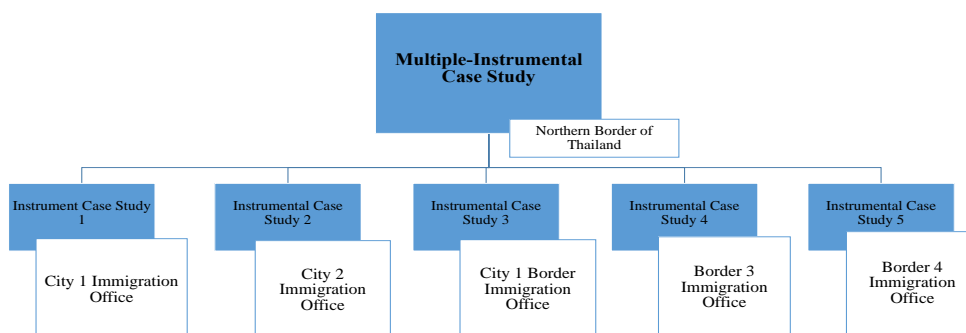


Figure 3.2. Multi-Case Study Diagram

The second category was City 1 International Airport Immigration Office. Because of the location, its function is to check and approve the foreigners who intend to travel into the Kingdom of Thailand. The last category is Border 3 Immigration Office and Border 4 Immigration Check Points. These two offices share a border with neighbouring countries. Their functions are the same as those of the immigration office at the international airport.

In conclusion, each immigration office represents a single case study, illustrating a real-world social interaction framed by social constructionism. However, the original five instrumental case studies formed a multiple-instrumental case study in the current study. However, things did not go to plan, and I had to change the mix from five to four sites when two did not give permission for me to conduct research and a new site was added. Further, in order to avoid comparing the sites and possibly impact participant anonymity, the case study was changed from multiple case studies to one instrumental case study with multiple sites.

Research Methods

Within an approach embracing Thai values and a Buddhist worldview, the data gathering methodologies and methods are described in this section. The methods discuss the research setting, recruiting participants, data collection, and data analysis methods.

Research setting and recruiting participants

This PhD study was conducted in the five immigration offices in two different provinces on the northern border of Thailand. There are two reasons for selecting these two provinces as a multiple-instrumental case study. First, they share similar geography, sharing a border with neighbouring countries. This geographical feature of location will help to provide contrast, sample variability, and valuable information for this study, especially in terms of interactions between different cultures. Second, the University of Phayao, my workplace, sends students to do professional training in the Foreign Services Department at the immigration offices every year to practice their English ability and working skills. Hence, these immigration offices are familiar research sites for me. The familiarity helped to support my fieldwork and was a helpful precondition to establish my rapport with participants (Kvale, 2007).

As each immigration office was chosen to investigate social interaction in an actual situation, two groups of participants were identified: Thai Immigration Police and English-Speaking Travellers (see Table 3.3.).

Recruitment Strategy

Both Thai Immigration Police Officers and English-speaking travellers were recruited through purposive sampling technique (Cohen, Manion, & Morrison, 2018; Patton, 2015). The purposive sampling method is used in qualitative research where the research select specific participants or data sources based on their relevance, knowledge, expertise, or unique characteristics (Cohen et al., 2018). See table 3.2. for a summary of participant selection criteria.

Table 3.3. Selection Criteria for Recruiting

Participants	Selection criteria
Immigration police	<ul style="list-style-type: none">• Work in one of the five immigration offices• Work in Foreign Service Department• Employ as superintendent, deputy superintendent, inspector, sub-inspector, and squad leader
English-speaking travellers	<ul style="list-style-type: none">• Native speakers of English, such as travellers who come from the US, the U.K., Australia, New Zealand, etc.,• Non-native speakers of English, such as travellers who come from European countries, Asian countries, etc.,• Used immigration services at one of the five immigration offices,• Hold a resident, worker, traveller or transit visa

Thai Immigration Police

Recruitment Strategy

After selecting five immigration offices, I contacted my workplace, the University of Phayao, on November 6, 2017, to request formal authorisation letters to submit to each immigration office. I obtained five signed letters from the designated authority on November 17, 2017. Subsequently, I personally visited each of the five immigration offices to deliver the authorisation letters and to follow up on their review by the officials responsible for processing them. I visited three sites on November 20, 2017, and the remaining two on November 22, 2017. These site visits aimed to expedite the authorisation process and ensure the required permissions were in place for further research activities. After gaining permission from each police superintendent, data gathering procedures would begin.

The first three offices contacted me to request further details to be attached with the permission letters on 23rd November 2017. The officers requested that I send my fieldwork schedule, what I needed from the immigration office, whom I would like to interview, and the interview questions via email. After that, they said they would process all documents to ask for approval from the superintendent of each immigration office. On 4th December 2017, I received emails from two offices, that my permission was granted. At the third site, when I met the inspector with the approval letter from the superintendent, I was warmly welcomed and introduced to her subordinates.

The third site rang me on 28th November 2017 stating that the superintendent would like to meet so that I could explain my research details and answer questions. This office was more formal than other offices because the official letters would be requested each time I needed to communicate with the superintendent. Therefore, I wrote the letter to ask for permission to meet with the superintendent, then the appointment was made. The meeting was cancelled because the superintendent had an urgent meeting in Bangkok, so I had to wait for another meeting date. The administrative officer sent me an email for another meeting, and the conclusion was on 14th December 2017 at the immigration office. On that day, I met with the superintendent. He was very gentle and informative. He finally granted me permission to conduct the research but recommended that I do the fieldwork at another immigration office instead of the current one, because the new site had more travellers. Therefore, I received permission from three immigration superintendents to conduct my fieldwork within two months.

The officer from the fourth immigration office called me and told me that the superintendent did not sign my permission letter, which meant that he did not allow me to conduct the research at that office. The officer recommended I visit the office and wait to see the superintendent to explain my research details. On 23rd November 2017, the superintendent's secretary told me to wait for the superintendent. She told me that she would tell the superintendent that I would like to meet him when the superintendent came back from lunch. I waited for almost five hours, but he said nothing, and he went back home. I decided to write an official letter to ask for permission to meet him, but he again did not allow me to meet. Therefore, I was not allowed to do the research at this office.

Finally, I followed up on the result from immigration officers at the fifth site on 27th November 2017, and the officer told me that the letter was at the superintendent's office. Therefore, I needed to call back again. One week later, I called to follow up with the same officer, and I got the same answer, but this time, the officer told me the superintendent might

not allow me to conduct the research at the airport because of the strict rules and regulations the international airport. Therefore, I assumed that I had missed this place.

Outcome

Three immigration offices granted me permission to conduct my research fieldwork, and two refused my proposal. Therefore, I sent an email to communicate with my two supervisors, and the conclusion was that I needed to find one more immigration office to replace the two that had rejected permission. I decided to choose a sixth immigration office because the sixth immigration office was established recently, and most foreigners who came to use the services here previously went to the fourth immigration office. Thus, the system and the organisational culture could be the same. I also used my network to contact the sixth Immigration because the police inspector was a friend of my colleague. I was granted permission by the highest authorised person there, the inspector. Therefore, I had four immigration offices in the northern part of Thailand as my research sites. These processes took two months, and the data gathering procedures would begin as soon as possible after New Year.

The Thai immigration office is a government organisation, so the communication processes must be formal. All places requested an official letter from affiliation as a step of communication. Next, hierarchy is also the culture of the Thai government organisation. Whenever the highest in the hierarchy of the organisation approved the proposal to conduct the fieldwork in the organisation, the lower officers would give you a warm welcome even when they did not want to.

My intention was to include one police superintendent, one deputy superintendent, two inspectors, and eight sub-inspectors and squad leaders. However, 18 Thai immigration police officers from the four immigration offices participated in this study, as illustrated in Table 3.3. because the number of officers would vary depending on the size and the location of the office. In certain border regions, there tends to be a higher deployment of immigration officers to cater the influx of international travellers crossing the border. Conversely, in urban settings, the concentration of officers tends to be lower.

English-Speaking Traveller: Recruitment Strategy

The recruitment procedures began after New Year, starting from City 1, City 2, Border 3, and Border 4. First, I went to the City 1 office on 8th January 2018. I contacted the administrative officer with a copy of the permission letter, and the officer took me to meet with the police inspector. I told the police inspector that I would interview the English-speaking travellers as indicated in the approval letter. Most English-speaking travellers at

this office were long-term stay, which meant that they hold a non-immigrant visa, such as a Thai spouse visa, working visa and the like. They came to the immigration office for several reasons, including extending their visa, reporting 90 days notifications, or re-entry. Therefore, these travellers visited the immigration office every year or every 90 days. The room for the services was tiny, so the officers did not allow me to stay inside for observation. Therefore, I waited for the English-speaking travellers outside the room. Most English-speaking travellers came here with the Thai people, so I approached Thai people first to tell them about my research project and asked for permission to interview the English-speaking travellers.

The first English-speaking traveller I approached refused to be interviewed because he was in a hurry, so I kept waiting for the next traveller. Finally, on the first day of the interview, I recruited two participants from the USA; they held retirement visas.

On 9th January 2018, I arrived at the City 1 immigration office at 9.00 am, and the first traveller came at 9.30. He visited the immigration office alone. He came from South Africa and worked as a teacher in the location, so he had a work permit. I told him that I would interview him after he finished interactions with immigration police officers, and he allowed me to do so. The fourth traveller came from England. He lived in the location with his wife, so he had a retirement visa. I approached him and his wife. I talked to his wife first, and then his wife told him to help to answer my questions but after the services. I waited for them for about one hour. The fifth traveller came in the afternoon. He came from Norway with a retirement visa. So, I asked for permission from him and his wife to interview him after the services, and he was willing to help me. After this tourist, a few travellers visited the immigration office, but they refused to answer my questions because some were in a hurry, and some said they could not speak and understand English very well. I waited until the office closed. At the end of that day, I had recruited three English-speaking travellers.

On 10th January 2018, I arrived at the City 1 immigration office at 9.00 am, and I found one traveller waiting for the services with his wife. He came from France with a retirement visa. I approached him and his wife for the interview, but he told me he would give me time after services, and I waited for him for an hour. One traveller came running into the office during that time because he had an appointment with the officer. While I almost finished interviewing the first French traveller, the second traveller left the office, so I missed him. In the afternoon, I interviewed two British and American travellers. Two British travellers hold a retirement visa, and one visited the City 1 immigration office to report 90 days notification. They knew each other, so when the first British traveller finished the interview with me, he told the second British traveller to help me. Before the office closed, one young

American traveller visited. I talked to him, and he said he came here just to check all documents before applying for the Thai spouse visa. He reflected on most problems he found and gave some recommendations on the services.

On 11th and 12th January 2018, I interviewed four travellers from Canada, Japan, France, and Sweden. The Canadian traveller visited Thailand for a short time as a boxing training in the location, so he came to the office to renew his visa. The second traveller I interviewed came from Japan. His English was not good, but he tried to answer my questions. He was a traveller and visited the office to renew his visa. The third and fourth travellers came from France and Sweden. They had retirement visas, and they came to the office to renew their visa and report their address. Within one week, I recruited 13 English-speaking traveller participants from the City 1 immigration police office.

I went to the City 2 immigration office between 22nd and 26th January 2018. This immigration police office is a sub-branch of a bigger immigration office. Four immigration officers worked in this place, one inspector, one sub-inspector, and two squad leaders. On the day that I visited, the police inspector had a meeting, and she did not tell her subordinates that I would conduct the fieldwork this week, so one of the officers called the police inspector. Then, the officers here allowed me to interview, but it must be at the end of each day. They provided me with a drink and snack during the day. At the end of the first day, I began interviewing the inspector first, and then she told her subordinates to answer my questions.

During the day, I interviewed English-speaking travellers. There were mixed cases here, both short term and long-term visas; however, most travellers were long-term stay. Therefore, I had a different point of view from different types of travellers. Long-term stay travellers had more experiences in interactions with the immigration police officers because they needed to visit the immigration office every 90 days to report their address or renew their visas. I approached them by using an accidental sampling method. This meant that any travellers who entered the room would be asked to be my participants. As a result, 15 English-speaking traveller participants and four Thai immigration police officers were interviewed. I was allowed to observe the interactions between the travellers and the officers at this place. During the observation, the officers set the place for me to sit, which was quite far from the counter, so I could not hear the conversation correctly, but I still could see the body language. From my perspective, I thought that the officers felt uncomfortable giving services to the travellers when I sit near them, so they chose the place for me.

I went to the third immigration office from 12th to 15th of February 2018. There were three offices at this place. I visited the first two places on the recommendation of the officers

at the bigger office, I recruited my research participants at the border with Myanmar because many travellers were crossing the border to Myanmar and back to Thailand. I first contacted the inspector at the border and interviewed him and one of his subordinates. After finishing the interview with the two officers, the inspector recommended I recruit the participant at the gate before the travellers crossing the border. However, I told the inspector that I would like to interview the participants who just had experience interacting with the officer, so I changed the place to the gate where the travellers went back to Thailand. However, I found that it was challenging to recruit the participant here at the border because they crossed the border as a group, and some just crossed the border to renew their visa, so they did not have time to be interviewed. Therefore, most of them refused to be participants. So, I spent the whole week waiting for the travellers on the way back to Thailand, and I recruited only four English-speaking travellers and two Thai immigration police officers.

On Monday, from 19th to 22nd of February 2018, I decided to go back to the office to recruit participants. At these places during the day that there was no customer, I asked the immigration officers for the interview, and I recruited another five Thai immigration police officers as my participants. I waited to recruit the participants at this office for another week; most of the visitors were from one of three nations: Laos, Myanmar, and Cambodia. At this place, I interviewed another three English-speaking travellers, and they were long term stay. I found that one American traveller holding a retirement visa faced some problems in renewing his visa. At first, he felt frustrated with the result of the visa. He spoke very loudly, and he insisted that he was not wrong and understood the regulations. Therefore, the officer asked her supervisor to come and talk to this traveller. The police supervisor explained the reason for 20 minutes, and then he understood and went back to prepare the new document from the bank. He came back again with the new bank statement. When I interviewed him, he told me that it was his fault, and all the problems were solved already. The way he spoke was different from the first time. It seemed that he understood everything. He was now happy.

Then, I went to the Border 4 immigration office from 6th to 14th March 2018. When I arrived in the morning, I contacted the administrative officer. He introduced me to the assigned officer. I explained my needs to the assigned officer and waited for English-speaking travellers on the first day, but there was no tourist. On the second day, I went to the immigration office again to recruit participants, and the assigned officer told me that there were just a few travellers visiting in a week. Most of the visitors were from three nationalities: Laos, Myanmar, and Cambodia. If I wanted to interview the real travellers, I should go to the border because many travellers were crossing the border to Laos every day. The assigned officer contacted the police inspector at the border to arrange that I would go there to

interview the officers and the travellers. When I arrived at the border, I met the inspector and interviewed her and her subordinates. Then, I asked for permission from her to interview the travellers, so she introduced me to the officer at the information desk who checked all documents of travellers before interacting with the immigration officers at the gate. However, I thought that did not work because all travellers did have direct experiences in interactions with the officers here, so the officer at the information desk recommended going inside the gate, but I needed to get permission from the inspector. Therefore, I talked to the inspector and asked for permission to go inside the gate, and she allowed me to stay beyond the gate. The officer at the information desk took me to the bus stop inside the gate.

After all the travellers finished all the paperwork and got their stamp on their passports, they had to wait for the bus to take them across the bridge to Laos, leaving the border every 25 minutes. Most travellers were backpackers at this border and stayed in Thailand for a short period, so the interviews ranged from three to five minutes because they had many experiences in interaction with the Thai immigration police officer. Some travellers crossed the border as a group of up to ten people, but some crossed the border alone. The first group of travellers that I approached came to this border as a group of ten people from Europe. When I talked to them, they all talked, so it was challenging to identify the key idea. Therefore, I decided to interview travellers who came alone or in pairs. Some travellers refused to answer my interview questions or did not allow me to record the conversation because they thought they might face some problems with the immigration police officer. Therefore, I thanked him or her and looked another traveller to record the conversation. I recruited 33 English-speaking traveller participants and seven Thai immigration police officers at this border. It took almost two weeks to finish the interviewing. At the end of my fieldwork at the Border 4 immigration office, the officers added that the superintendent had set up every Thursday as an English-speaking day. An English-speaking volunteer would come to the office to teach the officers.

After interviewing 71 English-speaking traveller participants and 18 Thai immigration police officers, I contacted the administrative officers at the City 1 immigration office. The officer told me that the inspector I talked to had already moved to another province. Thus, I had to contact the Immigration office again for the approval from the new inspector and made the appointment to talk to him. The inspector and other officers allowed me to interview them on 7th April 2018. When I arrived at the immigration office, the officer introduced me to the inspector, and then I interviewed him for 20 minutes. After that, he asked one of the administrative officers to introduce the officers in the Foreign Services Department. At this office, I interviewed two officers after working hours. I interviewed one

inspector, one sub-inspector, and one squad leader. See Table 3.5 for the summary of TIPO participants and their locations.

Outcome

At the end of my fieldwork from the four research sites, I recruited and began interviewing 71 English-speaking travellers from different countries and cultural backgrounds. These groups of travellers visited Thailand for different purposes, such as tourism, employment, retirement, and marriage (see Table 3.4)

Table 3.4. English-speaking traveller participants classified visit purpose and home nation

Purpose of Visiting Thailand	Travellers classified by Kachru's World Englishes and Nations	Numbers of Travellers	Total
	The Inner Circle		27
Tourism	American	7	17
	England	7	
	Australia	2	
	Canada	1	
Marriage	American	1	4
	Australia	1	
	Canada	1	
	England	1	
Retirement	American	2	4
	Canada	1	
	England	1	

Purpose of Visiting Thailand	Travellers classified by Kachru's World Englishes and Nations	Numbers of Travellers	Total
Employment	American	1	2
	South Africa	1	
	The Outer Circle		2
Employment	The Philippines	2	2
	The Expanding Circle		43
Tourism	France	8	33
	Germany	3	
	Spain	3	
	Belgium	2	
	Japan	2	
	Norway	2	
	Romania	2	
	Switzerland	2	
	Argentina	1	
	Brazil	1	
Brunei	1		

Purpose of Visiting Thailand	Travellers classified by Kachru's World Englishes and Nations	Numbers of Travellers	Total
	China	1	
	Czech Republic	1	
	South Korea	1	
	Hungary	1	
	Italy	1	
	The Netherlands	1	
Marriage	Sweden	2	
	France	1	4
	Switzerland	1	
Employment	Taiwan	1	
	Brazil	1	
	Indonesia	1	5
	Netherland	1	
	China	1	
Retirement	France	1	1
Total			71

Table 3.4. depicts a numbers of English-speaking traveller participants categorised according to national language, comprising English as a First Language, English as a Second Language, and English as a Foreign Language. The data clearly indicate diverse purposes for visiting Thailand, encompassing tourism, employment, retirement, and marriage. In this study, the rationale for visits served as a key parameter for interviews, ensuring the preservation of the proxy from the travellers. It is evident from the findings that individuals from English as a Foreign Language countries predominantly visited Thailand for tourism purposes, whereas those hailing from English as a First and Second Language countries displayed a proclivity for long-term objectives such as retirement, marriage, and employment.

Data Collection Methods

This section describes the data collection methods: interview, documents, and observation.

Interviewing--Methods

Interviewing can clarify the participants' implicit and unobservable beliefs. Interviews seem to be a good tool for gathering verbal comments, and many TIPOs and English-speaking travellers' cognitive researchers use them in a semi-structured format (Brinkmann & Kvale, 2018). Interviewing helps researchers to discover what cannot be observed directly by talking with participants (Patton, 2015). The interviewer can disclose personal experiences, opinions, and responses to the social phenomena in our society (Gubrium, Holstein, Marvasti, & McKinney, 2012). Furthermore, Tod (2006) suggests that interviews are an effective way to collect the data concerning informants' views, attitudes, behaviours, and experiences. Seidman (2006) further supports this view in that interviews can help participants and researchers co-construct knowledge through their social interactions, and by the researcher understanding participants' lived experiences and the meaning of that experience. In this respect, interviewing has advantages over data collection methods such as observation or questionnaire surveys in gaining a deep understanding of the participant's experiences (Nguyen, 2013, p. 93). Therefore, in this study, interviewing was an excellent way to investigate socially produced knowledge (Burr, 1995), shifting its emphasis from the person to the social domain. The social domain in this study was interview that took place within the locations of the TIPO-traveller interactions.

Specifically, a semi-structured interview (Tony, 2005; Patton, 2002) was adopted as a data gathering method. Gillham (2005) writes that a semi-structured interview can "facilitate a strong element of discovery, while its structured focus allows an analysis in

terms of commonalities" (p.72). From this statement, it can be inferred that the semi-structured interview consists of two elements of questions: structured and less structured. The structured questions can be the same questions that are used to ask all participants. At the same time, the more minor structure elements are found in open-ended questions, which allow the participants to express their opinions freely (Kvale, 2007).

Interviewing--Procedures

The date and time were set up for the interviews after I gained the approval from the immigration police superintendent. Within the context of my research, the interviews consisted of two series of semi-structured interview questions.

First, before the interview, I explained the purpose of the research and the information sheets carefully, asked the participants to sign the consent form, and asked for their consent to audio-record the conversation. Then, the interview session began. The first set of interview questions were presented to the police superintendent, police deputy superintendents, police inspectors, police sub-inspectors, and police squad leaders. These interview questions were asked in the Thai language to ensure their understanding of the questions and express their view openly and freely. The interview questions were categorised into three groups: background information of the Thai immigration police; intercultural communication experiences during service encounters; and politeness and behaviours when providing services to English-speaking travellers (see Appendix 1).

I conducted 21 semi-structured interviews with Thai immigration police officers from each immigration office. Thus, the total number of participants was 71 Thai immigration police officers. These interviews were conducted in the conference room of each immigration office to make them to feel comfortable. The interviews were conducted privately between the researcher and the officer without other officers.

Second, I approached English-speaking travellers individually while waiting in the queue in front of the service counter. I would present the approval letter for conducting my research and explain the purposes of my research. If they were willing to participate in my research, the information sheet and the consent form would be explained to them to sign the agreement to participate in my study. I told them I would like to interview them after they finished their interactions with Thai immigration police officers at the counter service. The interview questions were asked in English. The second set of questions would be presented to native and non-native English speakers of English-speaking travellers. The interview questions were categorised into three groups: background information of the tourists; perceptions of intercultural communication experiences during interaction with Thai

immigration police officers; and attitude towards politeness behaviours of Thai immigration police officers during service encounters (see Appendix 2). I conducted 71 semi-structured interviews with English-speaking travellers of mixed nationalities in five immigration offices. These interviews were conducted in places which were convenient for the travellers. I did not collect data on the participants' ages due to time constraints and the fact that conducting the interview in a public setting might have made participants uncomfortable when answering.

The recorded interviews were transcribed and rechecked with the research questions and interview guides. The transcription was checked again to identify the areas and points of interest that may have been overlooked from the first interview. If there were any issues presented, they were added later in the following interviews.

Collection Documents--Procedures

Documents were the second source of data. Document review clarifies or substantiates participant statements and provides thick descriptions of the case (Nguyen, 2013). Two types of documents, contextual and organisational, were collected. The contextual documents included government policy and related media stories, and the organisational documents consisted of immigration documents and forms and language training materials. These documents, especially the immigration documents, training materials and media stories, related to their situations for their daily work.

One data source was the documents provided by the participants and the researcher. After receiving approval from the immigration police superintendent from each immigration office, I made an appointment with the authorised immigration officers assigned to take responsibility for my study. I requested the officers provide copies of relevant organisational documents, such as immigration forms, other relevant documents, and training materials. The officers would further be informed to provide some more contextual documents, namely, immigration and government policies, most publicly available.

In addition to the above, I searched relevant online stories, such as news and articles describing related issues occurring during service encounters between Thai immigration police officers and international travellers. The documents were used to identify related issues to the interactions between Thai immigration police officers and international travellers (e.g., European, Asian, American travellers).

Observation--Methods

Observation was the final data collection method. The objectives of the observations are to view how Thai immigration police officers and English-speaking travellers

communicate with each other, identify the challenges each encounter in intercultural communication; and how both participants deal with an attempt to resolve the intercultural communication issues occurring during interactions. It is also used to observe the Thai immigration police officers' politeness strategies and behaviours while giving services to the travellers.

Intention--The data collection from observations took place over time (between January and April 2018). The value of longitudinal fieldwork lies in helping the researcher to build rapport with the participants –in this case the TIPOs. Rapport with participants is essential to enable the researcher to collect valid data and helps to minimise any problematic issues. Willis (2007, p. 236) states that fieldwork often follows a typical pattern. The researcher spends time in the environment building a relationship with participants who act more naturally as trust develops. Also, participants may be more straightforward when discussing issues or making decisions while the researcher is watching (Patton, 2002). The main focus was the TIPOs because travellers were present at the border for a very short time.

Observation has several advantages (Patton, 2002). Firstly, the observation helps the researcher better understand the context and encourages rapport with the participants. Secondly, the observation allows the researcher to see practices that may be missed from the interview sessions. Thirdly, the observation can also serve as triangulation of data collection methods to increase the trustworthiness of findings (Marshall & Rossman, 2011).

In practice, there were many problems I attempted to observe the interactions between Thai immigration police officers and English-speaking travellers during their service encounters at the immigration office. These observations aimed to recheck the details that the participants would identify during the interviews, some issues that the participants could not express during the interviews, and some facts about what occurred during their interactions. At the same time, the travellers were asked to sign the consent form while waiting for the service at the immigration office to allow me to observe their interactions. Finally, the consent form would be presented to the participants to sign their agreement to participate in interviews and observation for the Thai immigration police officers.

Before the observation, the travellers would be given a short introduction to my research. Then, I would accompany the travellers to the counter service to observe their interactions with the Thai immigration police officers. Only one out of the four sites consented me the observation and they allowed me situate mile away from the interaction; as a result, I could not hear the interaction properly. Thus, I decided not to include the data from this method in my analysis.

Data Analysis

Thematic analysis, a qualitative analytic method, was applied to identify, analyse, and report patterns or themes within the data set. Typically, it is organised and describes the data set in rich detail (Braun & Clarke, 2006, p. 79). A theme encapsulates a significant aspect of the data relevant to the research question and signifies a degree of structured response or significance within the dataset (Braun & Clarke, 2006, p. 82). This method of data analysis was chosen for the present study because there are some advantages in using thematic analysis (Braun & Clarke, 2006). First, thematic analysis can manage research questions related to people's experiences or understandings and perceptions of social situations which are the focus of my research. Second, thematic analysis can also analyse different data types, including media, focus group or interview transcripts, and works for large or small data sets (Braun & Clarke, 2006). Finally, it can help produce qualitative analysis suited to informing policy development.

In this study, the thematic analysis was applied in two phases. During the data analysis phase, I searched for commonalities of participants' intercultural interaction experiences and politeness strategies and behaviours. The participants' thought and behavioural patterns can be identified by the similarities and differences in Thai values and Buddhist worldview.

Firstly, phase one in this study analysed data sources separately, including documents, such as immigration documents and training materials; interviews with the participants; and service interaction observations (with field notes taken during and after each observed interactions). I followed Braun and Clarke's (2006) six phases for inductive qualitative analysis in this phase. The six phrases are summarised in Figure 3.3. below.

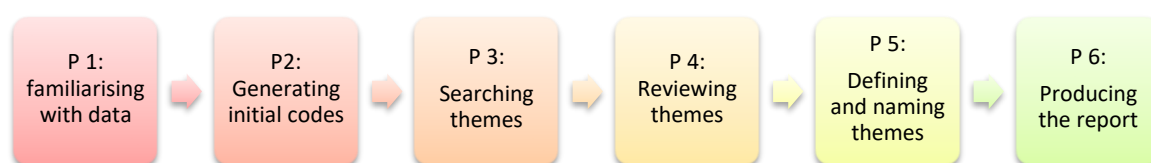


Figure 3.3. Procedures for Analysing the Data

According to Figure 3.3, six phases of data analysis were identified. In Phase1, I read all transcription both Thai and English transcriptions at least three times in order to become familiar with the data (see the example in Appendix 3). The followings were the excerpts of the interview transcriptions of both Thai Immigration Police Officers and English-speaking travellers.

In phase 2, I set up the codes for creating themes and sub-themes with their definitions so that I could manage the themes for the analysis. The themes and sub-themes with the definitions were as follows: (see the example in Appendix 4).

In Phase 3, I started reading the transcriptions again to find the themes and highlighted each theme with different colours (see the example in Appendix 5). In Phases 5, after all themes and subthemes had been grouped into the correct table, I named all themes and subthemes with their definition to clarify each of them. Finally, in Phase 6, I wrote the analysis to report the themes and subthemes (see the example in Appendix 5-7).

After gathering the data from the field, all interviews recorded were transcribed into two languages: English and Thai. The procedures of transcribing the data are illustrated in Figure 3.4. below.

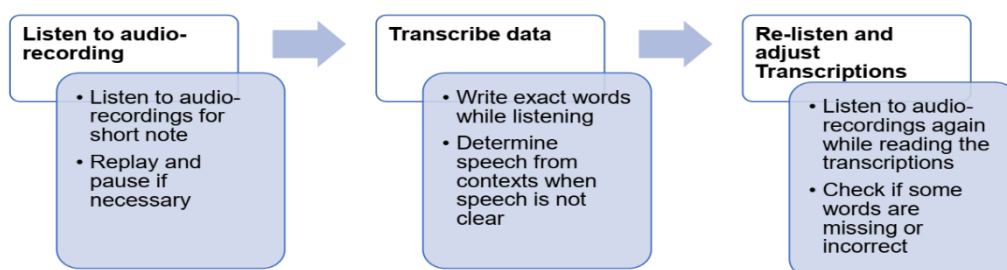


Figure 3.4. Procedure for Transcribing the Interview Data

After completing the first drafts of the transcription (i.e. Phase 1: familiarising with data and Phase 2: generating initial codes), I grouped some noteworthy features from the data and entered them into the table to name them in the following analysis phase (i.e. Phase 3: searching themes, Phase 4: reviewing themes). Some of these features included perceptions of competent and polite communication, such as travellers' and TIPOs' expectations of each other's politeness, expectations of each other communicative competence; and perceptions of organisational processes. After grouping the data, I named the themes and sub-themes of each group of interesting features using content analysis (i.e., Phase 5: defining and naming themes). In the final data analysis stage, I began to report my data using the themes and sub-themes concerning the theoretical framework (i.e. Phase 6: producing the report).

Conclusion

This chapter has explained my approach, that is, Thai culture-centred approach. The benefits of this approach were to identify communication experiences from the views of Asian people. Finally, the chapter detailed the data collection, and data analysis procedures which were informed by an interpretive and Thai culture-centred approach. This meant I

could focus on language use, and Thai and Buddhist values in interactions between TIPOs and travellers. The following two analysis chapters discuss the findings in relation to the different research questions. Chapter 4 addresses RQ 1, What were the experiences of Thai Immigration police officers and English-speaking travellers of organisational processes and interactions at the border? Chapter 5 addresses RQ 2a. How did the values and expectations of the Thai Royal Police and Thai Immigration Bureau influence Thai immigration Police Officers' role and interactions with travellers? And 2b How were the Thai values and Buddhist worldviews applied by Thai immigration police officers in interactions with English-speaking travellers?

Chapter 4

Traveller-Immigration Interactions at the Borders: Differences and Similarities in Expectations

This chapter addresses the first research question: What were the experiences of Thai immigration police officers and English-speaking travellers of organisational processes and interactions at the borders? It presents the experiences of interactions of the Thai immigration police officers (TIPOs) and English-speaking travellers and provides insight into the participants' views towards each other during the interactions at the counter services in the border contexts. Using Thai values and Buddhist worldviews as the research framework (Figure 4.1), the chapter is structured in two parts: the perceptions of intercultural interaction in the experiences of both participants; and the participants' expectations of each other's roles and engagement with the organisational process. The intercultural interactions in this study include the expectations of both the TIPO and the travellers of each other in communication politeness and competence.

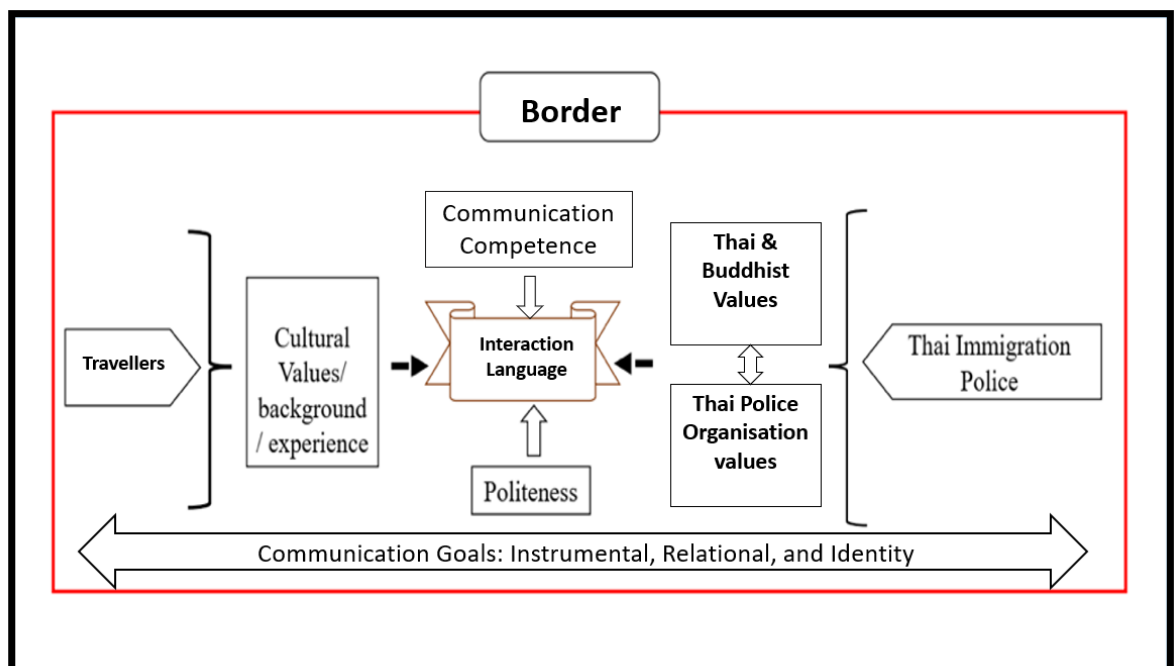


Figure 4.1. : Research Framework

Perceptions of Communication: Politeness and Competence

The first section concerns the perceptions of communication competence that could be discussed in the realm of the participants' expectations of each other's politeness behaviours and communication goals (instrumental, relational, and identity). This concern

was evident in four issues: travellers and TIPO's expectation of each other's politeness; travellers' expectation of TIPOs' communicative competence; travellers' suggestions for TIPO to develop their communicative competence; and TIPOs' needs in developing their communicative competence. Each of these subthemes is illustrated below.

Politeness

This section addresses the politeness from both travellers' and TIPOs' perspectives of themselves and each other. The politeness in this respect was illustrated in two issues: travellers' expectations of TIPO Politeness; and TIPO expectation of traveller politeness. Each of these is discussed below.

Travellers' Expectations of TIPO Politeness: The two main themes connected to travellers' expectations of the TIPO's politeness at the border service were the TIPOs' use of using non-verbal communication, and lack of social interactions, such as the TIPOs' unwillingness to speak, lack of social language such as greeting, farewell, and so on, and use of command language.

Firstly, travellers expected the Thai immigration police officers (TIPOs) to use verbal communication instead of "being silent and using body language only". Participants offered the following comments:

Here the Thai immigration says nothing. Just you know, silence and use body language to signal us to do something (Border/T41)

No communication. They just could have told me ...maybe I do not have to wait again (City/T19)

There was completely silent. No questions. Just stamping passport. Their routine (Border/T4)

Each of these quotes illustrates the problems for the travellers when the TIPO relies on non-verbal gestures or continues with routine tasks such as "stamping" and does not speak to the travellers. The first quote shows that although there was a TIPO gesture that directed the traveller to complete the task, this non-verbal instruction formed an impolite and unpleasant experience for the travellers during service provision. The second quote demonstrates that communication might not result in time-wasting for the traveller; for example, when the traveller came to the information table to get the form from the TIPO, the TIPO could say something to the traveller so that when there was a queue, the traveller did not need to go back and get the extra documents for the type of task. The final quote illustrates the traveller's view that the TIPO was silent while doing its job.

Secondly, social interactions refer to the use of language to make conversation, and travellers seemed to expect some level of relational communication from TIPO. The perceptions include TIPOs' unwillingness to speak; their lack of social language such as greeting, farewell, and so on; and the use of command language, as seen in the following quotes.

Sometimes I feel that the officers are unwilling to talk and that there is even not a language barrier. We have an issue: they are so busy with documents and stamping things that they forget the interactions as a human being who breathes. Furthermore, it will be nice to talk to me a little bit more, whether in English or Thai. Just sort of [so] I know what is happening. (City/T6)

Yes, maybe a little bit more conversational in a communicative skill. Not just like a very business, like in and out, like short word. (City/T15)

Maybe [a] greeting and a little bit of conversation and basic conversation because it is a lot of command[s] like "do this", "do that". Because they need you to do it as quickly as officially, and I think a bit more please and a bit more welcome. Maybe just a greeting and goodbye, saying "safe traveling." (Border/T22)

These quotes show that travellers expected working procedures and verbal interaction with the TIPOs. The first quote highlights the traveller's expectation of social communication to build a relationship within the transaction to enable the task to proceed satisfactorily. Social communications appropriate to greeting and parting (Border/T27) are preferable. However, the traveller indicated that the TIPO was unwilling to talk, which might be a police-type interaction. Similarly, the second quote focuses on the traveller's expectation for the TIPO to have more conversation so that the traveller does not feel as if it is in a very business or police-type context. The third quote emphasises the directive styles of the TIPO in the interaction, which is interpreted as impolite (i.e., 'do this, 'do that,' Border/T22). For example, the traveller expects the TIPO to express politeness in spoken language and in everyday conversation, such as "can you, please, give me your passport?" (City/T6, T14).

In summary, non-verbal communication and lack of social engagement relate to travellers' relational and instrumental goals and their expectations of the interaction with TIPOs. Although, they both know there is a job to do, the travellers seem to want more relational than task-focused interaction.

TIPO Expectations of Traveller Politeness: The TIPOs' expectation of the travellers' politeness focuses on two main areas: expecting negative politeness; and understanding politeness in different cultures.

Firstly, negative politeness is defined as the speakers' action in trying to use a direct and polite speech in order to satisfy the listener. An example is Thai is using polite, complete, and "please" sentences. The analysis showed that the TIPOs saw travellers failing to perform negative politeness as expected in Thai settings. This failure included inappropriate or lack of manners, as defined within Thai culture, respecting and expressing negative emotion while encountering the TIPOs. Examples are shown in the following excerpts.

อ้อใช้ ๆ เหมือนบางที่ชาวต่างชาติก็โยนให้ เหมือนคนจีน พอถึงคิวเขา เขาก็จะโยนพาสปอร์ตให้เลย บางทีเราเป็นเจ้าหน้าที่อะเนาะ เราก็จะพยายามเข้าใจเนาะว่ามันคือวัฒนธรรมของเขา คนจีนเนี่ยะเสียงจะดังโหวกเหวกโวยวาย บ้านเขาคนเยอะเนาะ มันต้องใช้เสียงดัง เราต้องเข้าใจ

Sometimes, a traveller just threw a passport at us. For example, when there was a queue of [named nationality] travellers, this traveller threw a passport to the officer. However, the officer would try to understand that it was the traveller's culture. [These] travellers like to shout and make a loud noise. Maybe there were so many people in their country, so we have to understand them [their culture].
(Border/ Squad Leader2)

This quote shows the aggressive behaviour of the traveller, that is, "throwing the passport" and "shouting" in the immigration office. In this case, the TIPO attributes these behaviours to the traveller's culture. The travellers from this nation usually visit the Kingdom. Thus, the TIPO is familiar with such behaviours of the travellers, and the TIPO addressed that they would have to "understand" such behaviours of this group of travellers.

ก็มีนะคะ ประเภทที่แบบว่าเราพูดไปแล้วก็ไม่รู้เรื่องอะไรอย่างนี้อะคะ ถ้ามอะไรก็จะปฏิเสธอย่างเดียวนะคะ เพราะนักท่องเที่ยวที่มีส่วนใหญ่นั้นจะเป็น

backpacker เนาะ เพราะฉะนั้นก็จะเป็นวัยรุ่นอารมณ์ร้อนซะส่วนใหญ่ แล้วก็
จะมากันเป็นกลุ่ม บางทีภาษาอังกฤษของนักท่องเที่ยวบางชาติก็ฟังยาก ทำ
ให้การสื่อสารกันบางครั้งไม่ค่อยรู้เรื่อง ต้องใช้ทั้งภาษาพูดและ ภาษาท่าทาง
ประกอบคะ พยายามไม่ยอมรับในข้อผิดพลาดของตัวเอง อย่างเรื่องเอกสาร
หรืออะไรต่าง ๆ นานา บางทีเขาไม่เตรียมพร้อมมาคะ

Some types of travellers try to explain [to], and they try not to understand. When we ask some questions, they refuse to answer. Most travellers here are backpackers, and they are teenagers, so they are hot-tempered. They will come as a group. Sometimes, the travellers' English is hard to understand, so miscommunication and verbal and nonverbal communication need to be used to convey the messages. (Border/Inspector2)

The quote highlights the internal attribution of the traveller, that is, the traveller's behaviour is 'bad' and explained by individual and internal factors related to the traveller. That is, they are a "group" of "young," "hot-tempered," "backpackers" with "hard to understand English" who "refuse to answer". Here the TIPO attributes "miscommunication" to the traveller and the need for the TIPO to use verbal and non-verbal communication to compensate. In this way, the TIPO takes responsibility for finding ways to communicate with the traveller. The TIPO, however, does not mention his or her competence with English as a potential factor impacting the interaction.

มีอยู่เคสหนึ่งคะเป็นชาวต่างชาติทำงานมูลนิธิ เขาก็อยู่ในประเทศไทยค่อนข้าง
นานแล้ว แต่เขาก็ละเลยที่จะมารายงานตัว 90 วัน พอมาถึงมันเกินกำหนด
ระยะเวลาไปแล้ว เขาก็ต้องจ่ายค่าปรับ เราก็อธิบายให้เขาฟัง เขาก็จะ
พยายามหาเหตุผลข้ออ้างสารพัดว่ามันเป็นวันหยุดบ้าง ทางเราก็ตอบไปว่า
ไม่ได้ เขาก็จะโมโหทำเสียงดังโวยวายคะ

One case that I found was traveller working for the foundation. He has lived here for a long time, but he neglected to report his 90 days notification. When he came here, he had to pay the fine. I explained to him, but he tried to find the excuse that it was the holiday. When I said no, you had to pay. He got mad and made a loud noise. (Border 1, Sub-Inspector 1)

The quote above presents the use of loud noise of the traveller when he or she misses essential documents, such as bank accounts and bank statements, and does not

accept that this was his/her responsibility. The TIPO interpreted these behaviours of the travellers as negative politeness behaviours. Overall, the quotes above concern TIPOs expectations of politeness and manner from the traveller. The manners are expected to centre on paying respect and not expressing negative emotions.

The second politeness expectation concerns the TIPO's understanding of cultural differences, which was also raised by one traveller in the expectations of the travellers from the West. The traveller expected that other travellers, especially those from the West, might be able to understand the communication behaviours of the TIPO. This traveller showed the different behaviours and manners that may affect the TIPO's communication with travellers.

Oh, I think they [TIPO] do a good job, so one thing is culturally [different] here, the confrontation, so I know a lot from the West I came from the West. People are more assertive [there], ...aggressive about things-- more confrontational, which does not get you very far here. I think they are very respectful, but people who come from the West think that being more confrontational will get their way, so it is a little bit of cultural differences. ...the way I say [it], sounds like they [TIPO] should change to accommodate the Westerners. That is not really what I mean. I think they [TIPO] should be clearer and maybe more patient because of the cultural difference. I found like Westerners are very impatient and more confrontational (Border/T2)

What stands out in the extract above is the traveller's perceived cultural differences between TIPO and travellers of different cultures. Communication behaviours, including "confrontation", "assertion", and "aggression," are characterised by this traveller as Western ways of communication. This Western traveller expected other Western travellers to be aware of such communication behaviours when interacting with the TIPOs.

Communicative Competence

This section addresses the communication competence from travellers' and TIPO's perspectives: travellers' expectations of TIPOs' communicative politeness and competence; TIPO's perspective of communicative competence and politeness; and travellers' suggestions for TIPOs' communicative competence development.

Travellers' Expectations of TIPOs' Communicative Politeness and Competence. The travellers' expectation of TIPOs' communicative competence involves language competency, and language politeness. Communicative competence is using

language to communicate successfully in a particular context. Language competency of the TIPO was important in interactions for the travellers. Evidence of travellers' perspectives of TIPOs' communication competency is shown below.

It could be the low level of English. That is why they cannot speak or have a very poor way of communicating with travellers. Border T10).

I never thought that the officers did not know the specific vocabulary they needed for their job. They know this the passport sign here. However, they cannot often express it in complete sentences and hold a conversation instead of just saying a very short word. They would need to have some conversations instead of just issuing commands. I think that would be very helpful. (City/T6)

Oh, they should at least know typical English, like how to get someone. Many times, we ask; they just don't understand. They just point another way something. They should at least have a conversation about a country that we are visiting, as they work with the travellers, but they don't know what we are asking about. (Border/T8)

.. our experience first is so very ...in English you say brusque, they [TIPO] are very brusque, official. Official, the [TIPO] way they [TIPO] do it very official, but now they [TIPO] are becoming more amiable, that is the English word, become more amiable, they [TIPO] are very easy to talk to and now so the experiences are better (City/T8)

... officers can be very curt and short instead of explaining something in a sentence, such as "can you please give me this", instead of just "a passport". This is a very short command- like. (Border/T6)

She [TIPO] was, I think it worth mentioning, kind of yell[ing] a word at me like "photocopy." (City/T14)

The keywords and phrases used by the travellers to describe the TIPOs as having a "low level of English" (T10) or lacking "the ability to [use] complete sentence" (City/T6); or being "very brusque, official" (T8) or "yell[ing] a word at me" (T14) suggests that the travellers consider the TIPOs to have inadequate knowledge of English to carry out their immigration work effectively and politely. In addition, the travellers seem to want more than transactional interaction; some want a social conversation. In this respect, the required skills

that can shape meaningful interaction of TIPO are based on social language or relational communication. From the quotes, the travellers expected functional and oral communication skills from the TIPOs.

Firstly, these quotes highlight the travellers' view of the TIPO's as lacking the grammatical structure knowledge to apply the immigration terminology to form a correct English sentence. Thus, the TIPOs use a directive form of language or command sentence when indicating to the travellers to do something. This command approach is read by the travellers as a means of impoliteness. Full English sentences with a polite ending, such as 'please', are preferred from TIPO when interacting. Secondly, travellers consider that the TIPO do not have good English speaking and listening skills to engage in socialising conversation with the travellers. In addition, the traveller also expected the TIPO to use a soft and pleasant tone of voice when interacting with the travellers. Such a tone of voice demonstrates politeness and makes the travellers feel welcome. The quotes also support the view of socialising conversation. Even though the interaction occurs in a formal context, the traveller demonstrates that an amiable conversation is needed to make travellers feel comfortable speaking to a TIPO. Such language socialising skills help TIPOs show their communicative competence in using English to interact with travellers. Such relationship-building helps to create a friendly atmosphere of relational communication.

TIPO Perspective: Communicative Competence and Politeness

The TIPO participants identified three areas of the English language as those that TIPOs needed to develop in order to improve their communicative competence skills: general English conversation; English for specific purposes; and English pronunciation. Firstly, general English conversation includes everyday life conversation, such as greeting, parting, and travel topics. Secondly, English for specific purposes refers to the English language learning that mainly focuses on technical terms and skills needed for a particular job for the immigration officers. Thirdly, English pronunciation concerns the practising of pronouncing correctly and listening to different kinds of foreign accents. These three different topics are reflected in the following quotes from TIPOs.

ก็อยากจะให้เริ่มจากบทสนทนาทั่วไปก่อนพอให้เขาเกิดความรู้สึกดีที่เรา
พูดคุยกับเขาได้ เรารู้ศัพท์เฉพาะในงานอยู่แล้ว ก็อยากให้มีโอกาสเขาไปพูดเพื่อ
อธิบายให้เขาฟังได้ค่ะ

I want to start with a general conversation, so the officer feels good that she can make a conversation with the traveller. The officer already knows technical terms relating to the immigration job, so we

want to use it to practice the conversation to explain to the traveller.

(Border/Squad Leader3)

ใช้ ๆ ไม่ใช่เพียงแค่เรื่องของกฎหมายเพียงอย่างเดียว ก็เอาเรื่องที่ว่ามันดูดี ถามไถ่ว่าบ้านเขาเป็นอย่างไรบ้าง ก็เรื่องทั่วไป เพื่อให้เค้ารู้สึกเป็นกันเองค่ะ

Yes, not only the immigration rules and regulations, but also, we have to know how to ask some general topics, such as “how are you?” and general conversation to make the travellers feel comfortable with the officers. (City/Squad Leader2)

The interesting aspect of these TIPO quotes is that they express as an alignment with aspirations the travellers had for TIPO: greater opportunity for social and conversational communication with the TIPO. The quotes show how the TIPO wanted, expected, and needed to learn general English conversation so that they could engage with the travellers. Although most TIPOs have basic knowledge of the required immigration terms and expressions essential for their job, TIPO indicated that “general conversation” was needed in order for them to talk to the traveller.

When can TIPO have a conversation concerning the traveller's everyday life, such as saying ‘How are you?’ to greet the traveller (City/Squad Leader2), it may help the travellers feel at ease in talking to the TIPO. That is, the traveller requires relational communication from the TIPO. One TIPO identifies some of the challenges in talking socially with travellers:

*ก็เวลาเราทำงานเนาะ เราจะไม่ค่อยมีเวลาได้คุยเล่นอะไรกับนักท่องเที่ยว
มากนักหรอกค่ะ เพราะเรามีเวลาเป็นตัวกำหนดถ้าคนเยอะนะคะ เรามี
คุยเล่นคิดต่อไปก็จะรอนาน เราก็จะคุยเฉพาะเรื่องที่เกี่ยวข้องกับงานค่ะ พี่ว่า
น่าจะเน้นไปที่งานเลยนะคะ ศัพท์พวกที่พอรู้ค่ะ แต่อยากให้อามาฝึกใช้ใน
สถานการณ์ต่าง ๆ ที่เกี่ยวกับงานมากกว่าค่ะ บางทีก็อยากให้อ่านฟัง
สำเนียงภาษาอังกฤษต่าง ๆ บ้าง เพราะบางทีบางสัญชาติสำเนียงก็ฟัง
ยากเนาะ*

When we service the travellers, we do not have general conversation with them because we have the [set] time frame for the service. If there are many travellers and we keep talking, other travellers have to wait for a long time, so the talk will only focus on the immigration procedures. I think the training just focuses on the immigration job. We know the immigration terms already, but we

want to practice using them to make conversation in various immigration situations. Sometimes, we want to practice listening to different accents from foreigners because some accents are difficult. (Border1/Squad Leader4).

Here the TIPO says that due to the limited time frame for service provision, there is no time for the TIPO to use general conversation. However, the squad leader also notes the need to practice using immigration terms “to make conversations in various immigration situations” and to deal with different “difficult” accents. Similarly, another TIPO suggested that training in English for specific purposes (i.e., English for Immigration Police) should include conversing in English to address specific immigration tasks:

ความรู้ภาษาอังกฤษเนี่ยะ ผมว่าต้องเป็นภาษาอังกฤษที่ใช้ในงาน
บริการคนเข้าเมือง เกี่ยวกับการถามตอบเฉพาะหน้าว่าวันนี้มาทำไม
อะไรยังไง เขามาอยู่ต่อ เขามาแจ้ง ๙๐ วัน เขามาแจ้งมาตรา ๓๔ หรือ
จะมาเปลี่ยนวีซ่า เปลี่ยนเล่มอะไรต่าง ๆ

For English language training, I expected the course to emphasise immigration services so that the TIPO can encounter the travellers at the counter service (asking-answering questions). If the travellers want to extend their visa, notify the 90 days, report the address, or change the visa to the new passport (City/Inspector1)

The quote above demonstrates the needs of the TIPO to develop their English language ability for service provision. The TIPOs indicated that the TIPO requires English for specific purposes concerning how to apply immigration terms and expressions for a specific job to make a conversation that can be used in their routine responsibilities. The TIPO stated that specific English conversation types concerning each type of service in the immigration office are significant for the TIPO. That is, TIPOs needed to be competent in English for specific purposes (i.e. English for immigration police) in order that TIPO could use the language to perform the tasks well at the borders.

In addition, some TIPOs indicated that they expected to have continuing courses in the English language. The courses should start from general English conversation moving to English for specific purposes, focusing on the conversation in immigration service situations and the correct pronunciation methods. Quotes illustrate this.

* ในการสื่อสารอะคะ คือทักษะเนี่ยะ อย่าง ตม เราเนี่ยะ อบรมก็หาย อบรมก็หาย อยากให้มีความต่อเนื่อง เป็น level 1 level 2 อะโรยอย่างนี้อะคะ คือมันจะได้ยังยืนใจ บางทีมาก็ไม่ได้อะโรยอย่างนี้อะ ก็อยากจะ ให้เรียนด้วยใช้ด้วย อะโรยอย่างนี้อะ คืออย่างตัวสารวัตรเองก็ไม่ได้เก่งภาษาอังกฤษ แต่ลูกน้องเก่ง แต่ก็คือพยายามที่จะสื่อสาร ก็อยากจะ ได้ความรู้มากกว่านี้ เหมือนกับว่าอยาก อยู่ในบรรยากาศ *learning/ developing/ environment* ตลอดอะคะ แต่ของฝั่งทาง ตม เองก็จะไม่ค่อยเยอะเท่าไรอะคะ คือไปก็จะไปในส่วนกลางซะมากกว่าคะ ส่วนภูมิภาคเองก็ไม่ได้จัด ด้านก็จะต้องจัดเอง พอด้านจัดเองมันก็จะ เป็นแค่ครั้งคราวเนาะ มันไม่ต่อเนื่อง ผู้กำกับก็เลยจัด *Thursday English* เพื่อให้ทางเจ้าหน้าที่ได้ฝึกสนทนาภาษาอังกฤษ แล้วก็พูดภาษาอังกฤษวันพฤหัสบดีเดียวอะโรยอย่างนี้อะ ถ้าเรามีความรู้พื้นฐานภาษาอังกฤษคือเรียนก่อนแล้วก็สอบ เรียนก่อนแล้วก็สอบ มันก็จะเกิดความมั่นใจอะคะ

The immigration office has provided English language training courses for the officers, but the courses do not continue. Thus, we want to continue from levels 1, 2.....like that. We want to learn and apply what we have learnt with the real situations. I am not good at English, but my subordinates are good. However, we will try to communicate. We want to learn more and more like we are in English speaking atmosphere (learning, developing and environment). The office quite rarely provides a training course for the officers, but most of the courses come from the centre. We try to organise the course but not continue. The police superintendent here has set up the "Thursday English" project for the officers to practice speaking English with volunteer foreigners after working hours. If we have basic knowledge, that is, learning first and then practising, this will make the officers feel more confident when speaking English. (Border/Inspector2)

Clearly, courses for staff development were organised and provided by the centre but did not continue. Thus, the office provided projects (such as Thursday English) that could help develop the officers' language competency. This TIPO notes the desire to learn from "real situations" and shows a willingness to develop English speaking and listening skills and communication competence in this statement. The next quote extends these aspirations to include English for everyday life:

มันก็ต้องเป็นในแนวการใช้ภาษาอังกฤษในชีวิตประจำวันส่วนหนึ่งคะ เพราะว่า เวลาเราพูดกับฝรั่งอะ เราเอ่อ..มันต้องทักทายอะ ก็คุยเรื่องสถานที่ที่เกี่ยวเวลา เขาถาม คุยในเรื่องของเส้นทางซึ่งมันก็ต้องมีศัพท์ของมัน แล้วก็ถัดมาเนี่ยะ เป็นภาษาอังกฤษสำหรับตรวจคนเข้าเมืองเพราะบางครั้งเนี่ยะ เราต้องอธิบาย ข้อกฎหมายให้เขา (๑๙) แล้วก็เรื่องของ **accent** เพราะว่าตัวพี่เองอะ เอา เฉพาะตัวพี่เป็นหลักพี่ยอมรับว่า **accent** ของภาษาอังกฤษไม่ค่อยดี อยากรู้ได้ด้วย แต่ถามว่าฝรั่งฟังเข้าใจไหมสำหรับสำเนียงไทยเนี่ยะ ก็ฟังเข้าใจ แต่มันก็ยัง คุยไม่เป็น **international** อะ นะ ต้องมีหน่อย บางทีเสียงคำนี้อะดันออกเสียงอีก หนึ่งอะ ความหมายมันก็เปลี่ยนแล้วอะ พี่อยากได้ตรงนี้ **accent** ด้วยมันก็ต้อง เป็นในแนวการใช้ภาษาอังกฤษในชีวิตประจำวันส่วนหนึ่งคะ เพราะว่าเวลาเราพูด กับฝรั่งอะ เราเอ่อ..มันต้องทักทายอะ ก็คุยเรื่องสถานที่ที่เกี่ยวเวลาเขาถาม คุย ในเรื่องของเส้นทางซึ่งมันก็ต้องมีศัพท์ของมัน แล้วก็ถัดมาเนี่ยะ เป็น ภาษาอังกฤษสำหรับตรวจคนเข้าเมืองเพราะบางครั้งเนี่ยะ เราต้องอธิบายข้อ กฎหมายให้เขา (๑๙) แล้วก็เรื่องของ **accent** เพราะว่าตัวพี่เองอะ เอา เฉพาะตัวพี่เป็นหลักพี่ยอมรับว่า **accent** ของภาษาอังกฤษไม่ค่อยดี อยากรู้ได้ด้วย แต่ถามว่าฝรั่งฟังเข้าใจไหมสำหรับสำเนียงไทยเนี่ยะ ก็ฟังเข้าใจ แต่มันก็ยัง คุยไม่เป็น **international** อะ นะ ต้องมีหน่อย บางทีเสียงคำนี้อะดันออกเสียงอีก หนึ่งอะ ความหมายมันก็เปลี่ยนแล้วอะ พี่อยากได้ตรงนี้ **accent** ด้วย

There should be general English conversation for everyday life first because when we talk to the travellers, we have to greet them first and then maybe talk about traveller attractions and the directions they have specific words and expressions for those. Then, English for immigration police is required because sometimes, we need to explain the travellers' immigration rules and regulations. Also, the accent is essential. I think that I do not have a good English accent, but I ask the travellers that "Do they understand my English?" They say "Yes". I think it does not sound international because we pronounce the English word with different accents, which may change the meaning of that word. (Border/Squad Leader5)

The quotes above highlight the need for English language training courses that continue. Most of the TIPO participants preferred to take two types of courses: general English conversation and English for immigration police. Moreover, these speakers ask for general English conversation for everyday life so that they can build up the relationship with

the travellers in talking about tourist attractions, for example. Both general and specific English regarding the correct way of pronouncing the words were required by the TIPOs. In addition, the TIPO indicated that to be better at speaking or listening to the English language, some basic knowledge of English conversation in everyday life needed to be taught first. Then, specific vocabulary that most of the TIPO know would be integrated and practiced at the next level of study. It must be noted that English for immigration police is required for all because these specific skills and topics help the TIPO describe the immigration laws, the organisational, and immigration processes to clarify these to the travellers.

Suggestions for TIPOs to Develop their Communicative Competence

In order to communicate competently, the travellers suggested specific training courses in English conversation focusing on listening and speaking skills, English for specific purposes, emphasising immigration jobs, correct pronunciation, other languages, such as Chinese, Japanese, and others, and encouraging TIPO to speak confidently. This section presents the findings from the individual interviews, which reported the practical solutions for the TIPOs to develop their English communicative competence. Evidence from the interviews is illustrated below.

They need both. They need to listen and be able to speak because it is difficult when they can listen, but they cannot speak, so they need a translator. (City/T3)

I don't know, I guess speaking is the most important part. I mean they really have to know.....how to say, so I think speaking is the most important part because when you listen, there are different kinds of pronunciations and accents, so it is very hard to study....to say to be ready for the accents. Again the speaking is the essential part. If I have to recommend one, I guess it should be the speaking (Border/T28)

The travellers proposed some practical solutions for the TIPO as listening and speaking skills are essential skills for competent interactions. The first quote shows that TIPO has insufficient English speaking and listening skills. Thus, an interpreter is needed during the interactions. As a result, the traveller suggests that the TIPO should be trained in both speaking and listening skills. Similarly, the second quote demonstrates the specific part of the listening skill required for the TIPO, that is, the understanding the different accents of the travellers from different language backgrounds. Thus, practicing listening to different accents from all over the world could help the TIPO to fill the gap for the TIPO to become

competent in using the language. One traveller also supports that, saying "*I just say listening and make sure that they understand the sounds of different accents and things like that. It can be difficult, so just to listen properly and to understand very clear with the language*" (Border/T21). Practising listening to different English accents will help the TIPO better understand the travellers during interactions.

The travellers added that pronunciation and accent of English words were also essential for the TIPO to learn. For example, one traveller responded, "*I think they could understand everything from us, but perhaps for me, it is difficult to understand [them] in some cases. Maybe the pronunciation or accent. They speak English with the Thai accent*" (Border/T8; also, T9, T14, T29, T32, T36). That is, the pronunciation and accent of the TIPOs were sometimes difficult for the travellers to understand. Thus, pronunciation and accent must be addressed to develop English language competency of the TIPO. Other travellers similarly raised the points as shown in the following quotes.

Communication and maybe proper pronunciation of words, yes the intonation and the proper pronunciation is not the accent. The way they pronounce it clearly. It not just hearing like in general, and I think grammar is a part of that that they should learn, but like you know in country it not like a big deal like we are taught that even American they don't really speak with the grammar, so it's not important ... to speak in one full sentence with the grammatical correct[ness] as long as we understand it (City/T27)

This traveller mentioned that pronunciation was considered the core component of English language learning in interaction. TIPO must be trained to say the English word correctly and internationally so that all travellers could understand the words clearly without worrying about the grammatical structure. Moreover, some travellers also suggested that in speaking skills, the TIPO should learn how to explain to the traveller by using complete English sentences to clarify things to the travellers. One traveller suggested that "*Maybe, just to be clear. You know like explain more about what they need or what we need to do so that we can understand*" (Border/T5). In order to clarify the traveller's understanding, a clear explanation is needed. The following quotes comment on this.

Explaining in depth the documents you needed, you know again what form, why, what pages need to be photocopied, what documents need to be brought in and you know because everybody has an excellent baseline English, but I think you should get a little advance [notice], more specific into the job (City/T14)

Like any problems which the traveller personally encounters Like you lost your paper slips or something or providing some help or explaining how to fill up the forms, whatever can come up during the process, which is problematic, it should be able to explain about the problem (Border/T26)

It could be better if they could improve ...English to explain all to the people in the immigration you know it would be better. Sometimes you know they have to communicate with my wife. The lady speak "Okay you know English.: It would be good you know if the other officers can improve their English because it is easy to explain especially with the older [person] like me. It is not easy to learn Thai language you know. You know my wife come with me, no problem (City/T7)

The quotes above highlight one of the proposed practical solutions for the TIPO to improve their communicative competence, that is, being trained to clarify or explain the TIPO situations. The first quote shows that the traveller requires the TIPO to explain the visa extension and application procedures step by step so that the traveller can understand and get ready for the procedures. Similarly, the second quote emphasises that explanation is needed so the traveller will know the current situations and not feel uncertain or confused. In addition, some travellers may not be good at English. Thus, explaining will help them feel secure in what they are doing. Likewise, the third quote shows that the traveller needed the TIPO to clearly explain information so that the traveller did not need help from other people to interpret the TIPO's requests. Thus, English communicative competence is significant for the TIPO to clarify the understanding of the travellers.

The traveller indicated that the TIPO has basic knowledge of immigration vocabulary; however, they do not know how to apply this knowledge to make conversation. Thus, English for a specific purpose is a skill required for the TIPO. However, knowing general English conversation is insufficient for the TIPO to interact with the travellers. The TIPO needs to learn to make a conversation focusing on immigration duties. Moreover, apart from the recommendation for the TIPOs to improve their English language competency, the TIPO also express their needs to develop their English skills.

Summary

In summary, the data from the interviews reported the expectations of both travellers and TIPO towards each other's politeness and communication competence. Most travellers expected TIPO to use verbal communication, have social interactions, and understand the

travellers' expectations of politeness in communication behaviours. However, the findings showed that the TIPOs often preferred "silence" or having "no-communication" while issuing visas for travellers. Furthermore, the TIPOs apparent unwillingness to talk, limited social communication, and use of single-word commands were perceived by most travellers as inappropriate in the interactions. From the travellers' views, non-verbal communication and no social interaction were considered impolite behaviours. Even so, some travellers believed that TIPO's communication behaviours, such as non-confrontation, were considered polite manners.

Concerning the views of the TIPO, they expected all travellers to display polite manners and emotions during interactions and show their respect for other travellers and the TIPOs in the immigration offices. The findings indicated that some travellers did not display polite manners and expressed some destructive emotions to the TIPO at the counter service. Furthermore, by causing trouble, some travellers did not respect other travellers and the TIPOs. The TIPO considered such behaviours impolite.

In addition, the findings showed travellers' expectations about the TIPO's English communicative competence. Regarding communicative competence, the travellers expected the TIPO to communicate in English competently during service provision. The travellers reported that the TIPOs knew basic immigration terms, but they could not make conversation due to time constraints, the lack of English grammar, and speaking skills. Travellers expected socialising language during service provision in order to make interactions amiable. The TIPOs' lack of English social-language skills resulted in them often using imperative comments which might be interpreted as impoliteness from the travellers' point of view. Furthermore, listening and speaking skills were considered problematic for the TIPO in building socialising language.

Regarding using English as a medium in providing services to international travellers, it was found that several English language courses were provided to the TIPOs. However, these were not continuing and might not meet the needs and expectations of the travellers or the TIPOs. Thus, they suggested English language topics that might be added to the training curriculum for the TIPO to become more competent in speaking in English. Firstly, three main topics included general English conversation, which might help the TIPO make amiable conversation, with an emphasis on mainly listening and speaking skills and English pronunciation. Secondly, English for specific purposes concerned English language usage in their daily work and formed the conversation with the immigration terms to explain the information to the travellers using the correct pronunciation and accent.

Organisational Processes: Communicating Service

This section describes the expectations in the organisational processes from both travellers and TIPO's points of view. The two sub-themes are presented: travellers' expectation of their roles and how TIPOs engage with the organisational process; and (2) TIPOs' expectation of their own roles and how travellers engage with the organisational process. These are discussed below.

Travellers' Expectations

The analysis suggested that travellers expected themselves and other travellers to understand their own roles and should express and accept of their own faults occurring during the interactions, follow the immigration rules, and take responsibility by preparing themselves and being ready before visiting the immigration office. Evidence of these three features of expectations is illustrated in the following quotes.

If you [traveller] do not have everything ready and proper setup, they [TIPO] are not going to work with you [traveller]. They [TIPO] will tell you [traveller] to come back tomorrow with the paperwork. It is the policy. Yes, I [traveller] was personally dissatisfied, but it was my fault. They [TIPO] are working by the book. They [TIPO] will not like for any flavour, just by the book. If you [traveller] don't have everything, they [TIPO] will not help you [traveller] out. You [traveller] have to have everything prepared. It is understandable. (Border/T2)

This first quote illustrates the traveller's understanding of the fault caused by their inattentiveness. However, they also note the firmness of the TIPO in working "by the book" not assisting the traveller in any way. Although this traveller accepts the situation as "understandable," it raises questions about how TIPOs and the Thai Immigration Bureau interpret how the "service mind" is enacted. Another traveller offered an illustration of that.

Yes, they [TIPO] have to follow the queue number because you [traveller] can see I [traveller] have number three and I [traveller] am waiting for a long time and nothing happens. You see that some people [have] lost their passports and [are] going in. That is terrible service because they [TIPO] have to accept if they [TIPO] want to have the customer, they [TIPO] have to put up the sign to follow ...the queue number always. Don't go before because now three ladies went in before and [TIPO] didn't. They [must] have [a] number ... higher than this. Why? That's what they [TIPO] have to

answer. Because if you work in a service, you need to be fair for all the customers because we are customers. They [TIPO] have to serve us in a good way. If they [TIPO] don't follow their own rules, how can they [TIPO] service the customers? Not at all. Maybe they [TIPO] should have a meeting and be very concerned about the queue number. Then the foreigners will be happy. (City/T13)

Similarly, this traveller highlights the problems associated with following the rules. The lack of transparency about how the number system worked resulted in this traveller feeling aggrieved at having to wait while others seemed to go ahead of them. The traveller perceived service as not being fair and clear about the process. Another traveller, clearly experienced with the system, emphasised the importance of being prepared:

For me, I should check and check again. Today, the problem was showing the right amount of money. I knew I was right because it is 800,000 baht (NZ\$ 35,000). I have a house but just check and prepare. Be prepared and be early and check again. Today, we made a mistake in Mae Chan Bank, KTB bank, but last year new visa today. Just be prepared of course. Check, be prepared and maybe a little bit early with the requirements. (Border/T6)

This traveller stressed that being prepared and arriving early was necessary before visiting the immigration office. If the travellers are well prepared, all tasks will be completed smoothly and satisfy their expectations and needs. In other words, if travellers followed the process exactly, they would achieve the outcome they desired. In this respect, “service” is achieved through following the rules. Other instances of travellers’ experiences with organisational processes were also offered.

The following quotes show travellers’ experiences of the uncertainty of the organisational process in issuing visas.

...I was a little confused actually. On the paper on the plane, it said you can do 90 days visa, and when I came here the officer just gave me 30 days, a little confused, so I heard that another process you can get another 30 days. It is a little confusing at first but getting to figure out now. But I am a little confused at first (City/T10)

...I think that [it] would be helpful if it is easier to obtain the information or what we require. I know in the past I had the issue with that and plenty of other foreigners who I have met in

Thailand. ..., especially someone with a different kind of visa because the information that we find online is out of date and different officers tell [us] different things. We were talking earlier about just how they count the 90 days. They count it different that we count in another location. It made very difficult. (Border/ T6)

... maybe sometimes people have complicated [the process] you are not sure. Well, maybe when we got here not here when I arrived I was like [I] need to keep the departure card but no one explained to me, so this would be useful that the immigration officers tell you to keep the departure card with you because I don't think it was important to keep it and that would be good if they learn to tell you to keep departure card, then just to extend (Border/T 13)

In these quotes, different sorts of uncertainty in the organisation process could be identified. The first quote reveals that the traveller was confused about the permission date to stay in Thailand. This may cause some trouble to the traveller, such as an extra fee for a fine that the traveller may need to pay due to overstaying. The second quote displays the cause of confusion related to not enough information available that can help the traveller prepare for the requirements. The third quote shows the uncertainty of the traveller. The uncertainty is that there is no sign to guide the travellers in which documents, such as arrival card, is required to be kept and shown to the TIPOs at the counter service. Thus, lacking such a source of information, the uncertainty of the organisational processes can occur that would affect the visa granted to the traveller to enter the Kingdom.

The following quote shows the hierarchical system in the Thai immigration organisation seen from a traveller's point of view.

I should spend more time learning the language and I speak very little basic Thai. I don't know if you very briefly take a little while to kind of learn the cultural differences and I don't know... into getting [a] little into respect. Respect is important here [in Thailand, more] than it is in the West. Not [to] say people try to be respectful [in] the American [way] but [it is] more intense here, more hierarchical,.... one big thing [is] because these people [TIPO] they work for the government. They work as police officer and there is hierarchy here, and that is the important job that you are expected to respect their position which gets back into being patient and they not going to throw out of their ways. You [traveller] won't be confrontational because they are in a

high position. So, it you not going to get far as the best that I can feel as a Westerner here, an outsider. You not going to get very far being confrontational, and that's good for the government doing the visa. In the airport, you get to messed up with your flight and you have to deal with it. You have to be respectful, patient, and not assertive because being aggressive at all means that I cannot help you.

(Border/T2)

In this comment, the traveller offers different perspectives on the hierarchical system in Thai organisations that the tourist has raised. Understanding the culture and learning some language of the destination country might help the traveller approach the cultural differences (e.g., Byram, 2020). However, the intensity of respect for Thai organisational culture was compared as being greater than of Western cultures. Secondly, the traveller also stated that "hierarchy" and "paying respect" were necessary for the travellers to interact with Thai immigration officials who commanded high levels of respect as government employees. The decision-making of all the immigration issues, such as visa extension and 90-day notification, is vertical; thus, the procedures would take time until the top management level would grant the visa extension of the traveller. Thirdly, the traveller further indicated that "confrontation," considered a general communication style of Westerners, could not be expressed in this context, as "TIPOs are in high position" with the power and authority to grant the visa for the tourist. Consequently, travellers needed to be "respectful, patient, and not assertive" when visiting the Thai immigration office.

TIPOs' Expectations

The analysis suggested that four sub-themes could be identified: understanding the roles in providing services; providing services with a service mind; engaging with the immigration organisation of travellers; and being well prepared for travellers. According to the policy of the Thai Immigration Bureau, all TIPOs are supposed to interact with travellers with polite speech and manners on the one hand and a "service mind" on the other hand. One TIPO comments on the expectations of travellers for "best services":

ในการให้บริการแต่ละครั้งคือการใส่ใจ และคำพูด กิริยาวาจา คือชาวต่างชาติส่วนใหญ่เขาเข้ามา เขาต้องการได้รับการบริการที่ดีอยู่แล้วนะ งานเราเป็นงานบริการ พอเราตรวจเอกสาร แล้วเอกสารอันไหนไม่ได้เราบอกเขา แล้วเขาก็ไปทำเพิ่มให้เรา คือเขาใช้คำว่ากิริยาวาจามากกว่าคะ คือน่าจะเป็นสิ่งสำคัญ ถ้าสมมุติเราพูดไม่ดีกับเขา เขาก็จะต่อต้านเรา

In each service provision, carefulness, speech, and manner are our concerns. Most tourists visiting the immigration office expect to

receive the best services. Our role is to serve the tourists' needs. That is to grant the new visa to the tourists. When we check the required documents and find the wrong document, we tell them to go and change it. Speech and manner are important to tourists' satisfaction. If we say something terrible to the tourists, they will oppose what we ask them to do. (Border/Sub-Inspector1)

This TIPO shows his/her understanding of the roles in providing service to travellers, where polite speech and manners show care in proceeding with visa applications. The TIPO notes that "speech and manner" are particularly important with asking a traveller to provide the correct documents. Another TIPO commented that "*We provide service with a friendly speech, a smiling face, and greeting travellers in order that they will [be] satisf[ie]d and feel impressed with our services.*" (City/Sub-Inspector1) This means that has TIPO has to show politeness to build a friendly atmosphere during the interaction.

Similarly, another TIPO further stated that "*first, we have to build up a good interpersonal relationship with travellers. Greet them and smile at them. Importantly, we must be ready to serve them, explain all the required information to them*" (Border/Squad Leader4). These TIPO were concerned with the relationship building between the TIPO and the travellers. In doing so, the TIPO shows their readiness and intention to serve the needs of travellers.

The TIPO also indicated that the 'service mind' was another important aspect of the TIPO that needed to be concerned about when providing services to travellers. One TIPO reported that "*We have to show a good attitude towards our job. We have to show the intention to service the travellers. These [are] called 'service mind': [they] love to serve other people.*" (Border 1, Sub-Inspector 2). The TIPOs commented on the relationship between their communication approaches (e.g., speech, smiles) and a service mind that may influence the travellers' impression and satisfaction. For example, the following comments illustrate TIPOs' understandings of carrying out a service mind:

เออ...ทุกคนไม่ว่าจะเป็นคนไทยหรือชาวต่างชาติเนี่ยะ เราต้องมีการยิ้มแย้มแจ่ม
ใจและก็พร้อมที่จะให้บริการเขา คือต้องมี service mind ก่อน แล้วก็คำพูด คำพูด
นี่ถือว่าเป็นสิ่งสำคัญอะ และก็ต้องมาพร้อมๆกับใบหน้าที่ยิ้มแย้มและก็ต้องพูดจา
ไพเราะ

Whether Thai or international travellers, we must show our smiling faces and be ready to provide the service. We must have a service

mind and then speech. Speech is also important. It has to [be] expressed together with a smiling face (Border 1/Squad Leader5)

การปฏิบัติหรือ คือเราต้องเอาใจใส่เขา เวลาเขาเข้ามา เวลาถามอะไรเราตอบได้ เหมือนเราดูแล take care เขา บางทีเอกสารเขาไม่ครบ เราก็อธิบายเขาว่าทำไมถึงยังต่อหรือทำไมได้ แต่บางคนเขาก็ยังไม่เข้าใจว่าทำไมเขาถึงยังต่อหรือทำไมได้ เราก็ต้องอธิบายให้เขา บางทีเราก็ต้องช่วยเขา อย่างบางคนที่เป็นชาวต่างชาติคือมาท่องเที่ยว บางทีผู้สูงอายุแบบนี้ เราก็ต้องบริการถ่ายเอกสารให้เขา มีรูปถ่าย บางทีก็ต้องถ่ายให้เขา ซึ่งก็คือการบริการด้วยใจค่ะ

We have to pay attention to the tourists when they enter the office. When they ask for any information, we can answer them. We have to take very good care of them. Sometimes, they miss some documents; we must explain why they cannot extend the visa today. Some tourists may not understand, so we have to clarify the case. They come to Thailand for travel, like old tourists, sometimes we may help them make a photocopy of the paper. This is the service mind. (City/Squad Leader2)

ก่อนอื่นอย่างแรกที่เราต้องมีก่อนเลยก็คือ service mind เนอะคะ ต้องมีความเต็มใจที่จะให้บริการ เพราะว่าชาวต่างชาติที่เขาเข้ามาหาเราคือ เขาก็ต้องการอยู่ต่อในประเทศไทยให้ยาวกว่าระยะเวลาที่เขาได้รับอนุญาต เพราะฉะนั้นที่เขามาก็คือเขาต้องการได้รับวันอนุญาตเพิ่มขึ้น หน้าที่หลักของเราก็คือการให้บริการ นักท่องเที่ยวชาวต่างชาติอยู่แล้ว ดังนั้น ๑ เราต้องเต็มใจให้บริการ เต็มใจที่จะให้ข้อมูล หรือให้คำแนะนำแก่เขาก่อน และหลังจากที่เราจะให้ข้อมูลเขาแก่เขาได้ก็คือสุดท้ายเราก็ต้องดูจากพาสปอร์ตว่าเขามีสิทธิ์ที่จะไปขอวีซ่าต่อด้วยเหตุผลอะไรต่อไปคะ คือหนึ่งเลยเราก็ต้องมีใจให้บริการ คือต้องมี service mind เป็นอันดับแรกคะ

First, all Thai immigration police officers indicate that they need to have a "service mind" when giving services to tourists. We must be willing to provide services to the tourists. The tourists come to us because they need to stay longer than the time that they are allowed, and our primary duty is to provide the services to serve the needs of the tourists. There we must be willing to provide the

services, information, or suggestions. However, before we provide some suggestions to tourists, we will have to see the tourists' passports first to determine their right to extend their visa for what reasons. Therefore, the service mind is the most important.
(City/Inspector 2)

These quotes show that TIPOs with a service mind are expected to show a smiling face, readiness for service provision, and polite behaviour to "take very good care" of travellers. A service mind focuses on "the needs of the tourists" and includes giving helpful information, offering suggestions, and caring for and helping travellers at the immigration office. The comment "old tourists, sometimes we may help them to get make a photocopy of the paper" suggests that TIPOs will assist travellers they see need more help than others. The last quote shows that the willingness to provide services seems to coincide with the service mind. Thus, to achieve the communication goals of the organisational process, the service mind must be regarded as one of the roles in providing service of the TIPO. That is, TIPOs are ready and willing to give services, information, and what the travellers want.

The TIPOs also had suggestions for the travellers when engaging with the immigration organisation, namely, that they need to be prepared. One TIPO responded: "*From my view, it is important for all travellers to search for information about the requirement of personal documents. We have an online website*" (จากความคิด นักท่องเที่ยวควรศึกษาข้อมูลเกี่ยวกับเอกสารส่วนตัวที่จำเป็นที่ต้องใช้ ซึ่งสามารถสืบค้นได้ในเว็บไซต์ของเรา) (Border/Sub-Inspector1). The preparation in this context means studying information about the destination country before visiting and managing all requirement documents, as shown in the following quotes:

การเตรียมตัวเข้ารับบริการนะครับ.....ก็เป็นเรื่องของเอกสารครับ ให้เขาได้ทราบเรื่องการเตรียมตัวเรื่องของวีซ่าปลายทางว่ามีการบังคับหรือไม่ ต้องเตรียมข้อมูลประเทศปลายทางครับ อย่างเช่นพม่าต้องการวีซ่าจากคนไทยที่ถือพาสปอร์ตอยู่แต่ถ้าไปลาวแล้วมีพาสปอร์ตไม่ต้องมีวีซ่าก็ได้เพราะมีการเว้นวีซ่าซึ่งกันและกัน อันนี้ก็ปีเรื่องของเตรียมตัวครับ ต้องเตรียมตัวครับ

For the preparation, the most important thing is to have documents. The travellers must know whether or not a visa is required to visit Thailand. They have to prepare the information about the destination country. For example, Myanmar requires a visa for Thai passport

holders but not for Laos. So, they have to prepare. Preparation is important. (Border/Inspector1)

ก่อนอื่นเนาะ งานเขาเราเนี่ยะ สิ่งที่สำคัญที่สุดก็คงจะเป็นเรื่องของเอกสารนะคะ เพราะเราจะเน้นเรื่องเอกสารเป็นหลัก บางครั้งก็ได้พูดกันบางครั้งก็ไม่ได้พูดกันเนาะ บางทีนักท่องเที่ยวเยอะเราก็ต้องรีบเพื่อให้เขาไม่ต้องรอนาน นักท่องเที่ยวก็ควรที่จะต้องดูระเบียบกฎหมายของงานเราก่อนเนาะ ว่ามาแล้วจะต้องมีอะไรมาบ้าง จะได้ไม่เสียเวลา ข้อมูลเว็บไซต์เราก็มีนะคะ ที่ตรงประตูเราก็ติดโปสเตอร์ไว้คะ แค่ว่าได้คือก่อนจะเดินทางมาไทยเนี่ยะ พี่ว่าเขาต้องศึกษาข้อมูลเกี่ยวกับการท่องเที่ยวมาอย่างดีเนาะเนาะ ก็อยากให้เค้าดูเรื่องระเบียบมาบ้างเนาะจะได้เร็ว ๆ ค่ะ

First of all, the documents are essential for the visa application. We will mainly focus on the paper. Sometimes, we will communicate with the tourists if we have time, but sometimes there is no communication. If many tourists are waiting in line, we will have to hasten the process, so they do not have to wait so long. Thus, the tourists have to read the rules and regulations of Thai immigration before visiting so they do not have to waste their time going back and preparing the documents. We also have an online website, and at the entrance door, we have posters. They can read through them. I think that they search for information about tourist attraction places very well, but they also need to search the information about the immigration rules and regulations. (Border/Squad Leader 4)

เค้าควรที่จะศึกษาข้อมูล ก่อนเดินทางเข้าเกี่ยวกับระเบียบข้อกฎหมายต่างๆ ที่เดินทางเข้ามาบ้านเรา เพราะบางครั้งก็เจอปัญหา ที่หลักๆ เยอะมากก็คือ การอยู่เกินกำหนด หมายถึงเข้าสุวรรณภูมิมาปั๊บ เจ้าหน้าที่รอ ตม. อนุญาต ๓๐ วัน เค้าไม่เข้าใจ เค้าจะอยู่เกินกำหนดอันนี้เค้าไม่ได้ศึกษาข้อมูล เค้าไม่เข้าใจ เค้าไม่ถาม เจ้าหน้าที่บางครั้งก็สุวรรณภูมิคนมันเยอะ ก็ไม่มีเวลามาอธิบายหรอก เพราะนั่นเจอบัญหาที่เราคือปลายทาง ฝรั่งจะเดินทางออก เราก็ต้องตรวจ ประทับ ดูในระบบมันจะเกินกำหนด เกินกำหนดปั๊บ ปรับวันละห้าร้อย นี่เป็นเคล็ดลับบ่อย เพราะฉะนั้นชาวต่างชาติต้องศึกษาข้อมูลเบื้องต้น

Tourists should collect information about Thai immigration rules and regulations before visiting Thailand. The biggest problem we found is

overstaying in Thailand. When the tourists arrive at the international airport, the immigration officer will give them 30 days. The tourists do not understand the permission date, so they overstay. They do not research and learn the information before, so they do not ask the officers when they do not understand. There are many tourists at [location] International Airport, so the officers do not have time to explain to every traveller. When the travellers leave the country, we will have to check the computer's stamp seal and system. It found that travellers who overstayed needed to pay a fine of NZ\$ 25. It is the traveller's responsibility to learn the information beforehand. (Border/Squad Leader7)

These comments stress that preparation is the traveller's responsibility and highlight the impact on the TIPO role and the travellers when travellers are not properly prepared. The traveller discovers on leaving Thailand that they overstayed, and the TIPO has an extended and potentially negative interaction at a busy border.

ครับ เขาต้องมีความพร้อมนะครับ คือ ๑ เขาต้องเตรียมเอกสารทุกอย่างที่จะมาใช้บริการกับเราเนี่ยะ ให้ครบนะครับ บางทีมาไม่ครบป้บ กลับไปถ่ายเอกสารบ้าง บางทีหลักฐานขาดอะไรต่าง ๆ ขาด บางทีก็วันนัดที่เราจัดไว้ให้เขาเราติดไว้กับพาสปอร์ต บางทีหลุดหายบ้าง บางทีมาติดต่อเราป้บค่าธรรมเนียมเราจะเอาก็ไม่พร้อม ต้องขอไปกดธนาคารก่อน อะไรต่าง ๆ ทำให้งานมันช้า งานไม่เป็นไปในสภาพที่คล่อง ก็เลยจะเกิดปัญหา ซึ่งมันเป็นหน้าที่ของผู้ที่จะเดินทางเข้าประเทศไทย ที่จะต้องศึกษารู้อะเบียบข้อกฎหมายของไทยเรา รู้อุปปฏิบัติที่จะมาติดต่อสื่อสารกับเรา

Travellers need to be well prepared. (1) They must prepare all the documents for the application procedures. If they miss some documents, they will need to go back and get a photocopy of those documents. Sometimes, the officer had attached the lists of required documents in the passport for the appointment date, and they lost it. Sometimes, when the travellers came to the office for the visa application, they had to pay the fee and did not have it. They had to go and get the money from the bank, which might cause problems for other tourists. It is the tourist's responsibility to research information about rules and regulations and know the procedures when interacting with the officers (City/Inspector1)

As shown above, the TIPOs agreed that the travellers need to be well prepared by searching for information about the destination country, the required documents, immigration rules and regulations, and visa application and extension procedures. The travellers need to understand the types of visas granted and what documents need to be displayed. Similarly, due to the long queue and to hasten the procedures, the TIPOs recommend that travellers visit the Thai immigration police website to know what to prepare and bring to the immigration office.

Summary

In summary, the analysis has identified the TIPO's expectations and travellers' expectations of their roles and how they engage with the organisational processes. Two key ideas within the findings are TIPO expectations of themselves/ their roles (e.g., politeness, service mind) and their expectations of travellers (e.g., preparedness).

Concerning the roles of the TIPO, most of the TIPO reported providing service with a "service mind" to serve the travellers' desire and impress the travellers' satisfaction. In doing so, polite speech and manner were some factors affecting the service provider of the TIPO. In addition, providing helpful information and explaining the visa issuing were also part of the roles of the TIPO. However, the travellers reported different sources of uncertainty caused by the organisation processes, such as lack of essential information. The travellers also identified that the "hierarchy" influenced how TIPO worked in the organisation and that travellers need to be careful and understand such a working cultural system in Thai culture. To achieve the goals of organisational communication, understanding each other's roles in engaging with the organisational processes helps both TIPO and the travellers accomplish the task and meet the needs of each other in the organisational processes.

Discussion

This section discusses the key research findings from the research question, What were the experiences of Thai immigration police officers and English-speaking travellers of the organisational processes and interactions at the borders? Two main aspects of the discussion in this chapter are communication competence and politeness, and organisational processes and communicating services in the interaction. These are presented in Figure 4.2. The interaction occurs within the context of Thai and Buddhist Values and Immigration Police organisational values, as well as travellers' own cultural values and expectations.

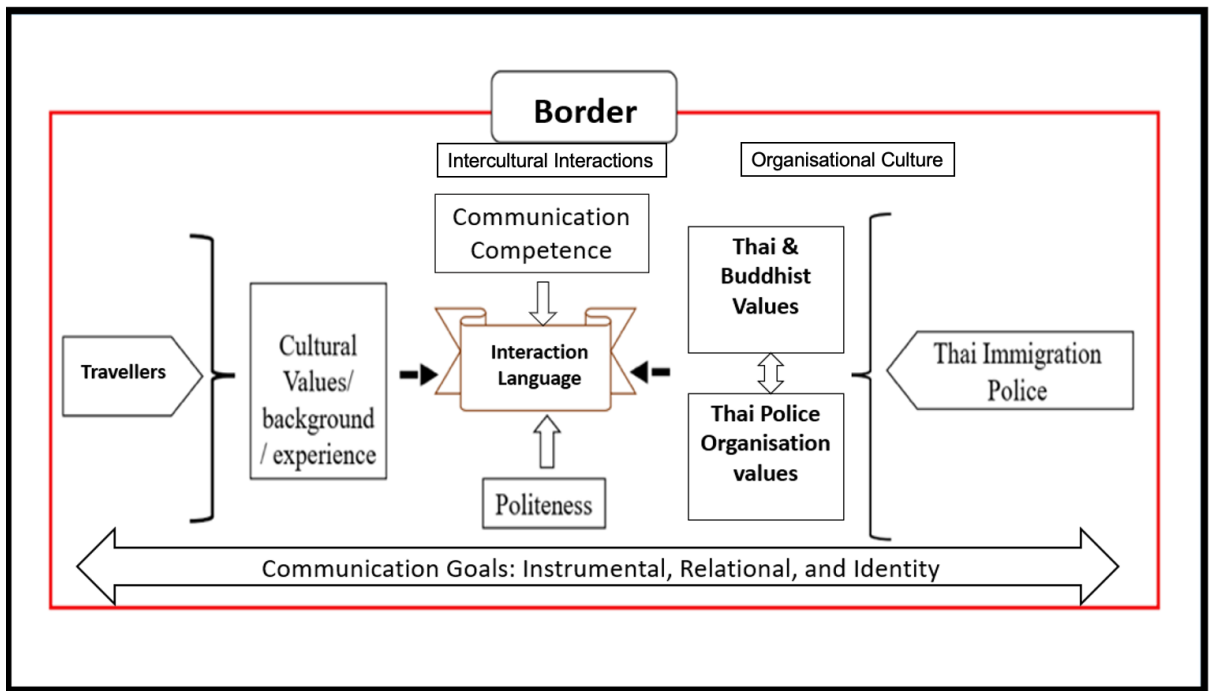


Figure 4.2. Research Framework

Communication Goals: Perceptions of Communication Politeness

The instrumental goals of communication are task-oriented and reflect the basic purpose of communication, such as providing and seeking information, persuading, instructing, and the like (Clark & Delia, 1979). In this border interaction context, the TIPOs often used "directive communication" when interacting with the travellers. This police-type interaction aimed to provide and seek information for the travellers. Such a communication style is part of carrying out their job as upholding the rules that govern entry to Thailand. Thus, TIPOs might use directive communication to instruct the travellers, to achieve instrumental or task goals of communication. In addition, the travellers found that using imperative sentences was impolite (mostly in Western culture). In addition, the travellers, thus, feel that they were being commanded or forced to comply when the TIPO used the imperative sentence, which may have led to their losing face while the TIPO maintained their negative face. This led to travellers experiencing the border interaction negatively and not meeting their expectations of service. The thesis supports existing studies of directive communication, such as the Smyth and Bantawtook (2016) study of English intercultural contexts between TIPOs and visitors. Their investigation found that TIPO struggled with the use of English in interaction with the travellers and the TIPO preferred using a "short sentence" because of the limitation of their English language. In the same vein, Rattanapian (2016) investigated the politeness strategies of Thai tourist police during interactions with international travellers. Rattanapian (2016) found that Thai tourist police preferred employing the speech acts of directives and assertiveness (Searle, 1985) in the encounters. However,

the findings of my study suggest that using short or imperative sentences also represents a police-type interaction focused on instrumental communication goals.

Such interaction of the TIPOs was short but understandable for the travellers. As such using "short sentences" alone was unlikely to be the main issue for the TIPOs when interacting with the travellers, with TIPOs' tone of voice and some non-verbal expressions affecting travellers' perceptions of the overall communication. Additionally, the TIPO's power and authority infused all interactions with travellers. According to the police's roles, the way the TIPO serves must be truthful, fair, and direct (Smyth & Bantawtook, 2016). Therefore, the politeness strategies of bald-on-record (Brown & Levinson, 1987) were often evident in TIPO and traveller comments. The study showed the TIPOs often had the basic knowledge of immigration-related vocabularies to perform the immigration tasks with the travellers. They may have preferred using the "imperative sentences" as a police-type interaction to show that the TIPO had authority.

Relational goals of communication can be used to explain the management of power differences between the speakers (Clark & Delia, 1979). In order to achieve the relational goal of communication, travellers expected TIPOs to express relational communication during communication. However, the analysis showed that TIPOs often used non-communication and directive or imperative communication when providing services to the travellers, which seemed more compatible with achieving the instrumental goals of communication of getting the job done (see above). "Non-communication," aligns with Intachakra (2012, p. 148) where Thai people use non-communication to prevent the speaker from threatening the hearer's face. Similarly, Brown and Levinson (1987) used the term "avoiding FTA (Face Threatening Act)" as one of the five politeness strategies. Studies on silent language demonstrate that during non-verbal communication, there will perhaps be some hidden intention of the speakers to the hearers/listeners because, at that time, gestures or body language might be used to show the intention, idea, or feeling of the speakers (Intachakra, 2012).

As noted above, TIPOs communication was closely connected to carrying out the regulations and procedures possibly with the aim to increase the traveller's certainty. In this context, non-communication was likely to be the best way for TIPOs to avoid challenging or ambiguous situations that they were unable or unwilling to negotiate. Thai people have been considered a high uncertainty avoidant community (Hofstede (2001) and therefore may feel threatened by an ambiguous situation and avoid challenging such experiences (Corbitt & Thanasankit, 2002; Pimpa, 2012; Polyorat & Sophonsiri, 2010; Sriussadaporn-Charoenngam & Jablin, 1999). Previous studies on politeness among Asian people (Edmonds, 2013;

Holmes, 2008; Peng, 2010; Zhu, 2016) support the communicative practice that Asian people prefer using silence or having quiet interactions, such as in the classroom discussion. Thus, silence or non-communication might be perceived as one of the communicative practices of the TIPO. In intercultural interactions at the border. However, some travellers perceived TIPO non-communication as impolite in terms of their expectation for relation communication. Thus, the relational goal of communication was not achieved for these travellers.

Communication Goals: Perceptions of Communication Competence

The findings showed that the travellers' expectations of the English language competency of the TIPOs concerned one aspect, that is, language competency particularly in relation to enacting a "service mind". The finding concerning language competency, showed that travellers seemed to view the TIPOs as already having a fundamental knowledge of immigration terminology. However, from the travellers' perspective, having the basic knowledge of technical terms was insufficient for the TIPOs to communicate effectively with the travellers. Instead, the required skill of the TIPOs for the travellers was socialising language, such as greetings, partings/farewells, and general conversation relating to the traveling, showing relational communication. Phatic communication refers to the language used in social interactions, such as small talk and greetings (Félix-Brasdefer, 2015). Travellers identified the main reason for the lack of socialising language by the TIPO was their lack of English language knowledge, and listening and speaking skills, (Kool-on, 2015; Romaya, 2006, 2009a; Smyth & Bantawtook, 2016). It is noteworthy that TIPOs reported the lack of opportunities and the desire to practice such skills in their initial training. Thus, my thesis supports current literature (Gadavanij, 2002; Intachakra, 2012; Panpothong & Phakdeephassook, 2014). However, the current literature does not take into account the potential influence of the role and function of the Thai Immigration Police on TIPOs English language use. This is the focus of the next section.

The findings identified the "service mind" as the key issue for the TIPOs when providing services to international travellers. The "service mind" in this context includes having polite speech and manners in communication. Specifically, providing adequate and correct information is also part of the service mind from the TIPOs' perspectives. Such challenges to service mind of the TIPOs display the relational goal of communication. Even though the Thai immigration police is the government organisation to assist travellers in getting and extending their visa to stay longer in Thailand, the travellers pay for those services. To support TIPOs in working with a "service mind," features of excellence in servicing clients, may include "being courteous," "providing prompt service," "being

knowledgeable," "being fair," and "treating the person a special" (O'Sullivan (2010). Similarly, Leelaharattanarak (2015, p. 148) claimed that in Thai culture, "the customer are a prior superior to the agent due to the power of money" or in the Thai language called "ลูกค้าคือพระเจ้า" (Customers are God). Thus, the services are needed to serve the customers' needs.

A study by Chatthong, Kovitaya, and Kongjaroen (2014), investigated and reviewed the documents on the action plan of the Royal Thai Police and guidelines for the development of the organisational culture of the Office of the Civil Service Commission of Thai Police. The findings revealed that to satisfy the customers' expectations, it is essential to develop a learning model that enhanced the service mind of Thai police officers. This was especially relevant to officers who worked for the inquiry section. Three aspects were suggested to enhance the Thai police's service mind: organisational culture, a learning model, and a strategy, guideline or policy. The development aimed to create a better image of the Royal Thai Police with specific attention to organisational culture. The values in the vision of the Royal Thai Police are "competency", "overall fairness", "people-orientation", and "service mind": COOPS (Royal Thai Police). Thus, the service mind is the most critical value for the TIPO when providing service to travellers. However, according to the role of police officers, "power" and "authority" influence how the officers provide services to travellers. Thus, such service mind value might not be perceived, or experienced by the travellers during interaction with the TIPOs.

The findings concerning communication politeness, seemed to relate to language and role competence. Role competence refers to the understand a given role and behave appropriately in that role (Trenholm & Jensen, 2013). Thus using "command sentences" or "nonverbal communication" may show the TIPOs' identification of with the authority inherent in their role and be expressions of identity goals of communication. That is, this was "police-type" communication. However, the travellers considered such communication as impolite behaviour. Using "police-type" communication" showed that TIPOs had more power and authority than travellers to grant the visa for travellers to enter the kingdom. TIPOs wanted to be seen as "a police officers working for the state" (see Smyth & Bantawtook, 2016) in the views of travellers and also wanted travellers to "show politeness" or "*kreng jai*" when interacting with the TIPOs. For TIPOs, instrumental and identify communication goals took priority over relational goals. Yet they wanted travellers to interact politely, which ironically can be part of relational communication. TIPOs, by their role authority and power distance with travellers controlled the interaction to achieve instrumental goals at the expense of relational communication goals and possibly enacting a "service mind".

Conclusion

This chapter identified the competing communication goals of TIPOs and travellers during the interactions, issues related to communication politeness and competence; and organisational processes: communicating services. The findings suggest that communication goals, communication competence and communication politeness could be integrated into the organisational values, role expectations policies and practices to better meet the expectations of “service mind” when providing services. The next chapter continues the discussion of “service mind” in relation to how TIPOs enact Thai values and Buddhist Teachings within an organisational context.

Chapter 5

The Interactions at the Borders: How TIPOs enact Thai Values and Buddhist Teachings with a Service Culture

This chapter aims to address this two-part research question: (2a) How did the values and expectations of the Thai Royal Police and Thai Immigration Bureau influence Thai immigration Police Officers' role and interactions with travellers? And (2b) How were Thai values and Buddhist worldviews applied by Thai immigration police officers (TIPOs) during their interaction with international travellers? The chapter focuses on the influence of Thai Values and Buddhist Teachings within the Thai Immigration Police's vision for creating a service culture. I begin with an overview of the central features of a service culture and then explore the findings in three sections: Service Culture at the Border; Organisational Communication Goals; Thai Values in Service Provision; and Buddhist Teachings in Service Provision. The chapter ends with a discussion and conclusion.

Service Culture at the Border: Organisational Communication Goals

This section explores service culture at the border from organisational (Thai Immigration Police) and individual perspectives (TIPOs) using the lens of communication goals. Communication goals can be identified into three types. They are 1) instrumental goals, involving responding to a specific obstacle or problem that defines the task of communicative situation (e.g., issuing a visa); 2) relational goals, involving establishing or maintaining a relationship between interactants (e.g., enacting a service mind); and 3) identity goals, involving managing the communicative situation and include "presenting a desired self-image for the speaker and creating or maintaining a particular sense of self for the other" (Clark & Delia, 1979, p. 200). With regards to TIPOs, this may mean being seen as competent by travellers.

The instrumental goal in interactions is "typically addressed directly" (Clark & Delia, 1979, p.193). However, other goals are always presented, including "interactants' beliefs concerning their own and their interactional partners' identities and the nature of their relationships" (p.193). Also, although, one goal may dominate a given interaction; "constraints arising from objectives in all three domains are presented to some degree in every communicative situation" (Clark & Delia, 1979, p.200). Thus, the communication goals to examine in any interaction include the interactants' instrumental, relational, and identity goals: what they want to achieve (e.g., the task); their preferred relationship (e.g., service encounter, etc., relational); and how they want to be seen by the other (i.e., role identity,

competent, good friend, etc). Each interactant must, therefore, use their “full resources of communication” (p.193) including verbal and non-verbal communication, language competency, and persuasive communication skills, to achieve the desired goals.

Generally, the term “service culture” is defined as an organisation “that places services as the emphasis of their organisational culture” (Curtis & Upchurch, 2008, p. 132). The term “service culture” focuses on “serving and satisfying the customer” (Jantawej, 2011, p. 11). Although it is difficult or impossible to create a “coherent service culture” through prescription (Skålén & Strandvik, 2005), communication skills are the basis of a service culture (Abu-Elsamen et al., 2011). Within the Thai Immigration Bureau, the service culture is described as a “service mind” (Royal Thai Police-Vision, n.d.) when serving the needs of international travellers. The service mind, in this respect, refers to how the TIPOs should conduct themselves when giving services to international travellers, including what TIPOs say, their mannerism and other positive demeanours.

The analysis of the organisation’s official website, training texts, and TIPO interviews revealed three key features of communication related to organisational values and TIPOs’ perceptions of their role as an intercultural communicator in the medium of English, service interactions and role functions at the border. The three communication goals are discussed in relation to service interactions at the border (relational goals); inspection at the border (instrumental goals); and the influence of Thai values and Buddhist teachings (identity goals).

Service Interactions at the Border: Relational Goals

The relational goal of communication concerns the degree of social distance between the interactants and the relational expectations of the interactants. In this context of border interaction, TIPO relational goal includes having a service mind in providing services to international travellers. Importantly, this conduct must be in line with the Thai immigration laws. The immigration office set up English language training sessions to enhance the staff’s ability to interact with travellers to ensure that the expected service mind is carried out (Royal Thai Police-Vision, n.d.).

The Royal Thai Police and Thai Immigration Bureau official websites clearly state their mission statement as:

คำนิยาม: สมรรถนะ สุจริตเป็นธรรม ประชาชนเป็นศูนย์กลาง และบริการด้วยใจ

COPS: Competency, Overall Fairness, People Oriented, and Service Mind

(Royal Thai Police-Vision, n.d.)

The third and fourth values in the acronym COPS are “people oriented” and “service mind”. These may be considered together as contributing to a service culture. This is because service culture includes people oriented and service mind. For both the Royal Thai Police and Thai Immigration Bureau, these values concern the relational communication goal that TIPOs should aim to achieve in their dealing with international travellers. That is serving the needs of the travellers by assisting them to get the visa to enter into the country. Although the Royal Thai Police official website states that service mind is one of the core values that should be held by officers, the Thai Immigration Bureau does not explicitly use the term service mind. Even so, their set missions still implies that service mind is the key to providing services to international travellers. For example: one of their statements is for TIPO to:

อำนวยความสะดวกแก่คนต่างด้าวเป็นเป็นไปตามกฎหมายอย่างมีประสิทธิภาพและสมดุล

Effectively facilitate the convenience for international travellers per the Thai Immigration Laws.

The term “facilitate the convenience” suggests the service mind and people-oriented approaches that should be expressed by TIPOs when servicing international travellers. The interview data reflected TIPOs’ understanding of having this service mind and being people oriented in their interactions with travellers is shown. For example:

เราก็จะต้องมีการยิ้มแย้มแจ่มใส และพร้อมที่จะให้บริการเขา ต้องมี service mind ก่อน แล้วก็คำพูดก็สำคัญคือต้องพูดจาไพเราะสุภาพกับนักท่องเที่ยว

It is important to have this service mind, which is reflected in our friendly and hospitality attitudes. The way we speak to travellers is also important. That is, we have to be polite. (Border 4 Immigration Police Squad Leader)

ในการให้บริการฐานะที่เราเป็นเจ้าหน้าที่ตำรวจตรวจคนเข้าเมืองเราก็จะมองความต้องการของนักท่องเที่ยวเป็นหลักและให้บริการให้ให้เต็มที่เท่าที่เราสามารถทำได้แต่ต้องอยู่ในขอบเขตของกฎหมายนะคะ

We, as the immigration police officers, need to serve the needs of the travellers as much as we can but everything has to be done within the boundaries set by Thai immigration laws. (Border 4 Immigration Police Sub-Inspector 1)

ก็ก่อนอื่นเราก็ต้องมีหลักของ service mind มาเป็นอันดับแรกเลย คือต้องมีความเต็มใจในการให้บริการชาวต่างชาติที่เข้ามาหาเรา ก็คือเขามาขออยู่ต่อเขาก็ต้องได้รับอนุญาตให้อยู่ต่อค่ะ

First, the service mind is our priority. That is, our hospitality attitudes to provide services in response to their travel needs, which is to get an extension for their stay. (City 1 Immigration Police Inspector)

The quotes above illustrate that the service mind is strongly held by TIPOs, as shown in statements such as “serve the needs of the travellers” and “hospitality attitudes to provide services in response to their travel needs”. The TIPOs also mentioned accompanying behaviours and communication strategies that would reflect their service mind, such as being friendly, hospitable, and polite. In sum, these responses point to the TIPOs understanding their role as being hospitable and having this service mind when attending to the needs of travellers. However, while their primary role is to serve the needs of travellers, the services must be provided “within the boundaries set out by the Thai Immigration Laws”. These boundaries may limit the extent to which a service mind can be enacted.

The second attribute in the acronym, “[overall] fairness” can be considered in relation to the boundaries of law that the TIPO must follow. Fairness ensures overall equal treatment within the law (Royal Thai Police-Vision, n.d.) For international travellers, this means equal treatment, fairness and respect in processing and issuing visas (Royal Thai Police-Vision, n.d.).

The first attribute in the COPS acronym is “competency.” In the context of providing services to international travellers, the term competency refers to the ability to use English to enable effective communication with international travellers, and the willingness to serve and provide information to travellers. This aspect of the service mind is also emphasised by the Royal Thai Police. Competency encompasses the skills required to practice of the service mind. Such skills include servicing international travellers and being able to communicate competently and effectively in English.

Thus, the training materials offer phrases and expressions that TIPOs can use in their service interactions at the border. These are classified into two types: general and specific English communication. General English communication focuses on phatic communication modes, such as greeting and parting, whereas specific English communication includes frequently used phrases and conversations that focus on immigration tasks. Both types of English communication help enhance the achievement of relational communication goals.

As part of enacting a service mind, particular phatic or relational communication styles of general English communication is promoted for use by TIPOs. Using such

communication styles aims to help TIPOs build a temporary or transient relationship with travellers, thereby making them feel comfortable during their interaction with the officers (e.g., Have you tried Thai food? Would you like a glass of water?). The example below shows a degree of service culture between the interlocutors:

Dialogue 1: General English Conversation

Mr. A: Good morning. How are you today?

Mr. B: I'm fine, thank you. And, how are you?

Mr. A: I'm fine, thank you

Dialogue 2: General English Conversation

Perter: Good morning. My name's Peter Viney.

Secretary: Good morning, Mr. Viney. How can I help you?

Peter: I have an appointment with Pol.Maj.Gen. Sumatee Kaokham.

Secretary: Ah, yes. Mr. Viney. Nine thirty.

Peter: That's right. Sorry I am late.

Secretary: No problem. Please follow me. It's this way.

(Bureau of Academic Affairs and Educational Standards, 2008, n.d.).

The aim of learning such dialogue, is to help cultivate the skills necessary in a service culture. Phrases and expressions such as greeting, self-introduction, parting, and relational talking, are social or phatic communication (Félix-Brasdefer, 2015). To deliver a professional service and create a comfortable environment, these social or phatic communications are generally expected by customers (Smyth & Bantawtook, 2016; Ka-Kan-Dee, 2017) and travellers from the TIPOs during their interactions. TIPO also talked about their efforts in social communication.

The training in communication aims to reflect the service culture of the Thai Immigration Police. The interaction is a transient relationship or "service encounter" (Abu-ELSamen et al., 2011, p. 350) centred on the legitimacy of the traveller's entry to the Kingdom. This event requires the TIPO to assess the legitimacy of the traveller's request to enter the Kingdom, usually through the associated documentation. Although this is a legal requirement, the mandate for the TIPO to apply a service mind and people orientation (Royal Thai Police-Vision, n.d.) in their interaction with travellers, suggests that the organisation wants the TIPO to manage the interaction in such a way, so it is relational rather than authoritarian in tone. Because of this, the use of competent phatic, conversational, and polite

English is emphasised in the TIPO training. It is this kind of language that helps to smooth the bureaucratic aspect of the interaction where the authority of TIPO remains paramount.

In expressing service culture, a TIPO needs to use social or phatic communication to show their socialising when providing services to international travellers. For instance, the first dialogue that appears in every training manual as an introduction tool for communication focuses on greetings or building rapport with travellers. In providing services, the second dialogue is then introduced with an aim to offer help to travellers. Specifically, TIPOs use such a dialogue to advise travellers of the procedures involved and next steps to follow. These two dialogues given above are fundamentally taught to the TIPOs so that they will be competent in using socialising language to communicate with travellers.

To sum up the results from this section, the TIPO achieves relational communication by using social or phatic phrases (i.e., greetings, travelling-related issues, and parting) to interact with travellers during their service provision. Apart from using phatic communication to build relationship between TIPOs and travellers, the role of inspection at the border is also a main duty for the TIPOs to complete. Therefore, the next section will explain and discuss the role of inspection at a border, which subsequently achieves instrumental goals.

Inspection Role at the Border: Instrumental Goals

Instrumental communication goals can be defined as task oriented which show the primary purpose of conversation. At the border, TIPOs instrumental goals include providing and seeking information, and offering comfort or support to international travellers. Travellers' instrumental goals include preparing tasks required by TIPOs. TIPOs have a specific role in inspecting visitors' arrival to or departure from the country at the borders. During the inspection, specific questions concerning the immigration rules and regulations will be asked for security purposes. Therefore, the training manuals compiled also provide frequently use phrases and expressions for the TIPOs to use during their interaction with travellers with an aim to examine any suspicious issues. The manuals provide examples of conversations that TIPOs are likely to have with travellers, and different dialogues serve different functions. Some examples of useful phrases and expressions are shown as follows:

Excuse me, where is your TM card? (Immigration Card)

I am sorry, you are not permitted to enter the country. Please contact the airline staff.

According to the Law, if you remain in the country for over 12 hours, you must have a visa.

Hello, can/may I have your passport, please?

Do you have anything to declare?

Do you have food or beverage in your luggage?

Do you have a visa to enter the country?

Can you remove your hat and sunglasses and look at the camera?

(Immigration Training Manual Book 1-3)

These phrases demonstrate how TIPOs are expected to carry out their regulatory law-enforcement responsibilities in English communication with travellers. The phrases provided help the TIPOs speak English in full and formal sentences to express politeness and as a service culture of the organisation. The TIPOs regularly used such expressions as part of a service culture to question the travellers before granting them entry to enter the Kingdom. The goal of communication is primarily instrumental. The goal is achieved by seeking information from travellers (e.g., asking for passport, visa, declaration). Even though the TIPO has to follow the regulatory law-enforcement responsibilities to achieve the instrumental goals of communication, the relational goals of communication need to be expressed to meet the mission of the IB, that is, service mind in providing services. In these dialogues, a polite ending (i.e., please) at the end of the question will illustrate politeness when providing services to travellers.

Other conversations that TIPOs are likely to have with travellers include asking them about the purpose of their visit, checking certain information about their trip and visa (e.g., May I have your passport and immigration form? Where did you depart from before arriving here? What is your flight number? Are you travelling alone? and Where are you going to stay?). These examples all show key phrases for achieving the instrumental goals of the communication. That is, they seek information from travellers to ensure that laws and regulations are met by them. Importantly, these questions are expressed politely to demonstrate the service culture of the immigration office. Hence, some degrees of relational communication goals (i.e., politeness and friendliness) also need to be achieved. Examples from the data include: *“According to our data, you are forbidden from entering the Kingdom. Please contact my supervisor”*.

Such dialogues suggested in the manual aim to help TIPOs understand regulatory and polite relational language characteristics for communication with travellers. This instrumental language for communication is also an essential language for the roles of the control border for TIPOs that can be used to seek travellers' information as a screening method before granting them entry into the country.

Thai Values and Buddhist Teachings at the Border: Identity Goals

The identity goals of communication refer to what is needed to present themselves in a conversation with their interactants. While the Thai Immigration Bureau website and other training manuals may not explicitly advise TIPO to adopt Buddhist teaching and Thai values in their interactions with international travellers, some of the phrases taught in these manuals reflect these teaching and values. That means they are naturally embedded in the language. For instance, polite phrases showing an apology, such as Excuse me, may I see your passport, please? and Sorry sir, you cannot come in. No entrance. reflect one of the Thai values known as *Khothot*. This value illustrates the identity goals of communication, notably to save face for both interlocutors during the interaction (Mekthawornwathana, 2011; Zhang, Andreychik, Sapp, & Arendt, 2014). Some travellers may think that what they did was correct; thus, TIPOs would say "*khothot*" or "sorry" to the travellers to save their face and subsequently achieve their own and others' identity goals.

Similarly, although the Buddhist teaching is not explicitly stated, implicit phrases or sentences in the immigration documents can infer one of the Buddhist teachings, which Thai people have been taught to adopt in relation to achieving a specific goal in their life. This Buddhist doctrine is The Four Paths of Accomplishment. These are *Chanda* or satisfaction, *Viriya* or effort, *Citta* or thoughtfulness, and *Vimamsa* or investigation. For example, satisfaction refers to the satisfaction with the field that you are working on. Effort means the devotion to working hard to complete the tasks. Thoughtfulness is concerned with wishing to complete the tasks. Investigation refers to the consideration of solving problems to lead to success. For example, when TIPOs encounter travellers who think that what they did was always right, one of the Four Paths of Accomplishments needed to be adopted by the TIPOs is the investigation. TIPOs will have to solve the problem to achieve identity goals of the communication (e.g., TIPOs presenting themselves to international travellers carrying out the role of immigration police officer and providing services at the same time) by saying "I am sorry," and then an explanation is needed here. The followings are some quotes from the immigration documents that implicitly advise the Buddhist teaching.

ภาครัฐที่ยึดประชาชนเป็นศูนย์กลาง ตอบสนองความต้องการ และให้บริการอย่างสะดวก รวดเร็ว โปร่งใส

We (the government) consider people as our priority by responding to their needs and providing them with efficient and transparent services.

บุคลากรภาครัฐเป็นคนดีและเก่ง ยึดหลักคุณธรรม จริยธรรม มีจิตสำนึก มีความสามารถสูง มุ่งมั่น และเป็นมืออาชีพ

The government officers show good governance and excellence. They work under the frame of morality, ethics and consciousness. They possess abilities, determination and professionalism.

The phrase “We (the government) consider people as our priority by responding to their needs” emphasises the expression of the service mind. The phrase “efficient and transparent services” can also refer to another mission of the Royal Thai Police, overall fairness. The second example uses the term “good governance”, which also refers to overall fairness. In addition, the phrase “They possess abilities, determination and professionalism” in providing services reflects the competency component of their mission statement. These two examples can also be connected back to the Four Paths of Accomplishment when practicing their work. The first quote corresponds to one of the Four Paths of Accomplishment, namely *Viriya* or effort. Thus, TIPOs have to put effort into providing services to international travellers so that they will be satisfied with the service provided. The second quote relates to *Citta* or thoughtfulness. TIPOs have to pay more attention to working with morality, ethics and consciousness.

Considering the aforementioned lines of argument, it is clear that TIPOs are expected to enact Buddhist values as upheld by the Thai Royal Police and Thai Immigration Bureau, while, at the same time, they also have to manage the power distance between themselves as law enforcers and travellers as visitors to Thailand. Furthermore, while TIPOs are expected to demonstrate the service mind when interacting with travellers, they also have the authority to exercise which is inherent in their role as an immigration police officer. These findings have implications for the TIPOs’ achievement of instrumental, relational and identity goals in the communication – how they need be seen in their role as a Thai Immigration Police Officer (i.e., identity) while simultaneously enforcing the laws (i.e., tasks) and serving travellers (i.e., relational).

Thai Values in Service Provision

This section describes the TIPOs’ application of the Thai values during their provision of service to international travellers. In particular, it presents how the TIPOs adopted the Thai values: *Mai Pen Rai* (do not worry), *Kreng Jai* (concern for another’s feeling), and *Khothot* (I am sorry for what I have done) in their daily interaction and service provision. Although these three key values are commonly used by Thai people in their daily

interactions, the context of the legal border interactions and TIPOs' roles may affect how these values are being used.

Mai Pen Rai

The TIPOs used *Mai Pen Rai* in many ways to respond to international travellers at the borders. Firstly, the TIPOs adopted *Mai Pen Rai* in response to travellers showing their gratefulness for the TIPOs' assistance. Secondly, the TIPOs used *Mai Pen Rai* in response to travellers making their apologies for having done something wrong. Thirdly, the TIPOs used *Mai Pen Rai* to enact compromise for small mistakes made by travellers. The expression of *Mai Pen Rai* was often followed by the TIPOs' offering of assistance and support to travellers. These three functions reflect relational goals of the communication. Specifically, Thai people used *Mai Pen Rai* as a way to make travellers feel more comfortable and relaxed in their dealing with officers who hold authority such as the TIPOs. Each of these responses are discussed below.

Responding to the Traveller's Thanks: The first feature of using *Mai Pen Rai* was responding to the travellers' thanks. During the interaction, the majority of the TIPOs indicated that *Mai Pen Rai* was used to respond to the travellers' thanks and compliments when the travellers felt satisfied and impressed with the service provision. The following quotes illustrate the use of *Mai Pen Rai* from different border contexts, such as the border contexts and maintaining interpersonal relationship.

ส่วนไม่เป็นไรหรอกคะ ก็มีบ้างเล็กน้อยนะคะ เช่นเวลาเราดำเนินการให้เขาเสร็จ
เรียบร้อยพอเราขึ้นพาสปอร์ตคือเขา เขาขอบคุณเรา เราก็บอกไม่เป็นไรอะไร ประมาณนี้

We also used *Mai Pen Rai*, but not many [times]. For example, when finishing processing the visa extension, and returning a passport to the traveller, the travellers would say "thank you" to the officers. Then, we would respond to the traveller with the phrase *Mai Pen Rai*. (Border/ Squad Leader 4)

อย่างเด็กมาเขาอยากกินขนม อ่าเรามีขนมอะฮะใหม่ลูก แล้วเขาก็จะขอบคุณนะ
เราก็ไม่เป็นไรลูก อะกินให้อิ่ม

There was a child of the traveller, and the child saw that there was a snack on the table. Thus, I offered the snack for the child... [Both] said "thank you" to me. I would say *Mai Pen Rai*. (City/ Squad Leader 1)

The first quote highlights that *Mai Pen Rai* was used to reply to the traveller's thanks. *Mai Pen Rai* in this situation may be interpreted as "you are welcome". The traveller said

“thank you” to the TIPO because the TIPO provided special care to issue a new visa for the traveller. This use of *Mai Pen Rai* when replying to thanks shows the service mind in providing the services of the TIPOs and also promotes relational communication goals, that is enacting a friendly atmosphere during interactions. This indicates that even in the legal border context, TIPOs would also show a service mind whereby they are seen to be serving the traveller in a relational way while maintaining their policing role. The second quote illustrates this point further in the use of *Mai Pen Rai* in another border context. It could be seen that not only the TIPO helped the traveller to proceed the visa application, but also provided an extra service or a special care for the traveller’s child. In this context, *Mai Pen Rai* might be interpreted as “that’s all right”. In these examples, *Mai Pen Rai* was also used to show ways that Thai people maintain interpersonal relationships with the travellers. This way of using *Mai Pen Rai* promotes relational goals of communication.

Responding to Apology: The second type of *Mai Pen Rai* was used to respond to the apology by the travellers. This type of *Mai Pen Rai* is used in response to a traveller’s apology from the, which may be defined as “do not worry”. The TIPOs will use the term *Mai Pen Rai*, as shown in the following.

อย่างบางครั้งไม่เป็นไรก็คือ นักท่องเที่ยวมีอายุแล้ว ผม เอกสารผมไม่พร้อมผมไม่ได้ถ่าย แต่ผมมาคนเดียว ผมไม่มีที่จะถ่าย ผมขอโทษ อะไม่เป็นไรเดี๋ยวช่วยดูแลให้ ซึ่งบางที่อุปกรณ์เราไม่พร้อมเลย ด่านใหม่เนาะ เราต้องเข้าใจ ไม่มีอะไรเลย อะไม่เป็นไร เอาของส่วนตัวให้เขา เพราะถ้าเขาออกไปคิวอื่นตัดละ คิวก็จะเข้ามาทันที ค่าต้องไม่เริ่มนับคิวใหม่ แล้วเขาแก่แล้ว เขาเหนื่อยแล้ว เขาไม่สบาย เดี่ยวรถตู้รอเขา อะไม่เป็นไร เดี่ยวจัดการให้อยู่เฉย ๆ บอกว่าไม่เป็นไร

The use of “*Mai Pen Rai*”, for instance, an older male traveller showed up at the counter service, and he was not ready for the process because he did not make photocopies of required documents. He said he came here alone. He could not find where to make a photocopy. He said, “I am sorry”. So, I said *Mai Pen Rai*. I would take care of it. We did not provide good facilities for travellers. This immigration office was new. We had to understand. We did not provide all facilities for travellers, so I said *Mai Pen Rai*. I just used my personal facility to help him. If he left for the queue for making photocopy, he would need to start the new queue system, which might take longer time to wait. He was old, tired, and sick. The van was waiting for him. So, I just said *Mai Pen Rai*. I would take care of it. (City/ Squad Leader 1)

This quote presents the use of *Mai Pen Rai* of the TIPO in responding to the travellers’ apology. In the quote, the pattern of using *Mai Pen Rai* was preceded by the expression of apology from the travellers. After the TIPO said, *Mai Pen Rai*, an offer of help

was demonstrated. The quote shows that the TIPO used *Mai Pen Rai* to indicate “it doesn’t matter” or “do not worry”, which was used to respond to the unintentional mistake from the travellers. In this case, TIPOs use *Mai Pen Rai* to present instrumental goals of communication. That is, TIPOs try to offer comfort or support to international travellers, especially older travellers.

Special care is considered as the most important value for Thais towards the older people. This is the way that Thai people demonstrate their respectfulness to *Phu Yai* or older people. One of the values Thais are taught is to show their respectfulness and to give assistance to the older people. Even though it is in a legal border context, the TIPO also show these Thai values when giving services. Thus, when the TIPO sees the older travellers visiting the immigration office alone, the TIPO will offer some help or assistance in some manner to the travellers.

One traveller supports the quotes saying that:

Last time I was here. I forgot and missed my appointment. It was my mistake. I came in the next day and said sorry. No problem, no problem. He brought me in and took care of everything, just like a hand of a woman took care of me. It was my fault. They said it is not a big deal. Okay, we will fix it and we will get you today. (City/ TR 1).

That is, when the traveller apologised for their mistake, the TIPO responded by saying *Mai Pen Rai* and offered further assistance to the traveller to complete the visa application process. This *Mai Pen Rai* shows service mind when fulfilling their duties.

Showing Compromise for a Small Mistake: The third type demonstrates the use of *Mai Pen Rai* to show “compromising for a small mistake” of the travellers. Most of the issues found in this category are considered less significant. Evidence from the quotes is shown below.

ใช้ไม่เป็นไรเพราะบางทีเขาบอกว่าฉันมีเอกสารแค่นี้ได้ไหม ถ้าเราดูแล้วมันไม่ใช่หลักฐานหรือเอกสารที่สำคัญมากที่พอจะอรุ่มอรวัยได้ เราก็จะบอกว่าไม่เป็นไร ะได้ น่าจะเป็นอันนี้มากกว่า

I used “*Mai Pen Rai*”. For example, the traveller asked me, “Can I have just one copy of document?” If we saw that it was not an important document or evidence, we would compromise and said, *Mai Pen Rai*. It should be *Mai Pen Rai* for this situation (City/ Inspector 2)

The first quote shows that *Mai Pen Rai* was used when unimportant evidence was missing. In this regard, the TIPO used *Mai Pen Rai* to show their willingness to make a

compromise for travellers. *Mai Pen Rai* thus reflects the service mind of the TIPOs when providing services to travellers. This approach may be interpreted as an attempt to comfort travellers, so that instrumental goals of communication can be achieved.

น่าจะไม่ใช่ไรนี่แหละ บางทีเขาบอกว่าฉันต้องกรอกเอกสารใหม่ ฉันต้องอะไรยังไงใหม่ ถ้าบางอย่างที่มันไม่ต้องเราก็บอกไม่เป็นไร เดี่ยวเอาพาสปอร์ตมา บางคนเค้าถ่ายเอกสารมาไม่ครบขาดแค่ ๑ ใบ เราก็โอเค ไม่เป็นไร เราก็ถ่ายให้คะ อย่างบางคนก็สูงอายุ แก่แล้วอะ retirement อันไหนที่เราพอจะทำให้ได้เราก็จะไม่เป็นไร

It should be *Mai Pen Rai*. Sometimes, the traveller asked me, “Do I need to fill in the form?” or “Do I need to do anything else?” If there was something that was not important, we would say *Mai Pen Rai*. Then, we would tell the traveller to give us a passport. If some travellers forgot to make a photocopy of one page of required documents, we would compromise and offer to take a photocopy of the document for the traveller. Some travellers were old, like retirement travellers, so if we could help, we would say *Mai Pen Rai* and help them. (City/ Squad Leader 2)

In the examples above, the TIPOs used *Mai Pen Rai* in different border contexts (e.g., city and border immigration office). In some situations, *Mai Pen Rai* may refer to “that’s all right,” and is used before the TIPOs offered extra help. This was the case in helping travellers complete minor tasks, and in extra assistance given to older travellers. These quotes emphasize the service mind of the TIPOs during the provision of their services and show how they helped to achieve instrumental goals of processing the relevant visas while also offering comfort to international travellers which helped achieve relational goals. Comments by travellers supported this analysis. For example, one traveller commented that TIPO “are very helpful, very kindly, but you need to ensure that you also effectively meet the requirements set by the immigration office. If something happens, I am sure the TIPOs would be flexible and helpful” (Border/ TR 6). The traveller seemed to say that they expected the TIPO to enact a service mind in their dealings with travellers.

Kreng Jai

Even though the expression *Kreng Jai* is used in Thai daily interaction, it is somewhat prohibited in the TIPO context. *Kreng Jai* is showing concern for the other person and saying, “That’s okay, you don’t have to do that”. It is a conciliation and for the TIPOs, could be seen to undermine their credibility and authority. TIPOs stated that the expression of *Kreng Jai* could not be used in the context of border interaction because the immigration job is framed under the Thai immigration laws. Thus, the TIPO should not say *Kreng Jai* to the travellers when processing the visa application. Evidence from the quotes is shown below.

เกรงใจ ไม่ได้ใช้อะคะ เพราะว่าเราเป็นผู้ให้บริการภายใต้ข้อบังคับของกฎหมายเนาะ จะมาเกรงใจเขาก็ไม่ได้ เพราะเรามีระเบียบของเรา”

We have never used the word *Kreng Jai* because we give the services under the Thai immigration laws, so we cannot *Kreng Jai* the travellers. We have our rules and regulations. (City/ Squad Leader 4)

ถ้าใช้คำว่าเกรงใจคงไม่ได้หรอก ไม่ได้เลยคำว่าเกรงใจ เพราะเราไม่ใช่บริษัทมาแสวงหา

ผลประโยชน์ เราจะมาใช้คำว่าเกรงใจไม่ได้

We cannot use the term *Kreng Jai* because we are not in the business of seeking for benefit, so we cannot use the word *Kreng Jai*. (City/ Squad Leader 1)

The quotes above show that the TIPO cannot adopt the expression *Kreng Jai* for their daily service provision because the service provision was taken under the legal border contexts, and all procedures must be taken very carefully and followed systemically. The first quote demonstrates TIPOs cannot easily show *Kreng Jai* or “concern for other people's feelings” with the international travellers; rather the TIPOs identity goals in the interaction must come first. In the second quote, the TIPO indicates that the Immigration Office as a government organisation, does not seek benefit (money) from providing services to international travellers, and therefore is under no obligation to relate to the traveller beyond service required by the Thai Immigration laws. All work procedures were undertaken according to the job descriptions of the Thai Immigration Police and Thai immigration Laws. Thus, it was in a difficult to use this expression in their dealing with travellers.

In conclusion, *Mai Pen Rai* and *Kreng Jai* function differently. The key function of *Mai Pen Rai* is to show compromise in providing services to international travellers while *Kreng Jai* is used to show concern for other people's feelings. The analysis shows that the two phrases cannot be used in the context of border legal interactions. However, TIPOs enact these two expressions in a service mind. With *Mai Pen Rai* TIPOs are seen to enact a service mind. That helps to achieve relational and instrumental goals. In contrast, the inability to show concern for the traveller with *Kreng Jai*, illustrates the limits for their enacting a service mind. They cannot go so far as to show concern for the traveller at the expense of their role as Thai Immigration Police.

Khothot

The use of *Khothot*, an apology, occurs as a response to various types of interaction with the travellers. There are four different occasions where *Khothot* is used: TIPOs' giving a wrong explanation; TIPOs asking permission from the traveller; travellers' misunderstanding in the communication with TIPOs; and TIPOs reducing tension/conflict. Each type of *Khothot* is illustrated below.

TIPO Giving a Wrong Explanation: The first type of using *Khothot* is when the TIPO apologises for giving a wrong explanation to travellers. *Khothot* was used when the TIPOs realised that they have misinformed international travellers in some manner, which can potentially cause the travellers to become unprepared. Evidence can be seen in the following quotes.

น่าจะใช้คำว่า ถ้ามีปัญหาอะไรเราจะใช้คำว่า sorry มากกว่าค่ะ ถ้าเรา mistake something หรือเราอธิบายเขาผิดอะไรอย่างนี้เราก็จะใช้คำว่าขอโทษค่ะ คือคำว่าไม่เป็นไรก็จะไม่ค่อยได้ใช้ค่ะ อันนี้คือส่วนตัวนะค่ะ ก็ส่วนใหญ่ก็จะใช้คำว่าขอโทษมากกว่าค่ะ เพราะคำพูดหรืออารมณ์ที่กำลังแรงอยู่ก็จะลดลงค่ะ

It should be “sorry” in a case if there was any problem arising. If we mistook something or explained something wrongly, we would use *Khothot*. Personally, I hardly used the word *Mai Pen Rai*. Mostly, I used the word *Khothot* because the speech or emotion that was serious would be better. (Border/ Sub-Inspector 1)

Sorry มั่งขอโทษ เกรงใจ เราไม่ต้องเกรงใจอะไรเขาเลย ออ sorry บางที่เราอาจจะแนะนำผิด เราก็จะ sorry แล้วอธิบายไปว่าไอ้ที่เราพูดไปเมื่อกี้นะมันผิดนะ เช่นเราแนะนำเอกสารในการต่อวีซ่าผิดอะไรอย่างนี้เราก็จะ I am sorry อันนี้ไม่ใช่เมื่อก็บอกผิด”

I think that it should be “sorry”. Sometimes, we say “sorry” when we suggested something wrong to the travellers. Then, we will explain that what we have already said was wrong. For example, we suggested a wrong document for visa extension. We will say “I am sorry”, what we said is wrong (City/ Squad Leader 3)

ส่วนมากจะใช้คำว่าขอโทษนะ บางที่เราอาจจะแนะนำผิดไปบ้าง เราก็ OK, I am sorry. บางที่อาจจะเขามาแล้วก็ได้บริการที่ดี คือบางที่คนมันเยอะ เขาก็มาถึงเขาก็จะมาถาม เราก็บอกให้เขานั่งรอก่อน เขาก็จะไม่พอใจ พอถึงคิวเขา เราก็ต้องบอก I am sorry นะ เราช่วยเหลือหรือตอบคำถามคนอื่นอยู่

Mostly, I use the word *Khothot*. Sometimes, we may suggest or give wrong information to the travellers. So, I said “Okay, I am sorry”. Sometimes, there are many travellers waiting for the services and when the travellers arrive, they will come to ask. I will tell them to sit and wait which make them feel unsatisfied. Where the queue is reached, I will say “I am sorry” to the travellers and explain them that I am helping or answering other travellers (City/ Squad Leader 2)

The commonality of these three situations was that the TIPOs provided wrong information and to display a service mind”, TIPOs would say *Khothot* to international travellers. This term refers to “apologising” or “I am sorry” and was uttered when the TIPO noticed that the information or suggestion provided to international travellers was wrong. The apology was followed by the correction which was explained in order to achieve instrumental communication goals (achieving the desired outcome) and also the relational goals (maintaining the service provision) of the TIPO with the traveller.

The first and second quotes show that *Khothot* was used as a politeness clue to introduce that mistake occurred, and the TIPO was trying to solve the problem by explaining the new information to the traveller. In this case, the traveller might at first feel not good with the mistake; however, when the TIPO apologised with *Khothot* and repaired the mistake, the traveller was made to feel better. Saying *Khothot* reflects the service mind in TIPOs daily work.

The third quote highlights the purpose of TIPO using *Khothot* to express the apology to the traveller. The TIPO was concerned that the traveller may become dissatisfied with the poor service, and this suggests that the TIPO wanted to be seen as being service oriented. This service orientation thus helped to achieve both relational goals and instrumental goals of communication.

Asking for Permission: The third situation for using *Khothot* is when asking for permission from travellers. It was used when sensitive personal information was requested. In this situation, the TIPOs will say *Khothot* as an introductory device to ask for permission from travellers before the statement of request is indicated. One example is illustrated below.

ก็ส่วนใหญ่นักท่องเที่ยวก็จะใช้คำว่าไม่เป็นไร แล้วก็ขอโทษ เพราะว่าบางที บางอย่างเราต้องถามอะไรที่มันเป็นเรื่องส่วนตัวเขา อะอย่างสมมุติถ้ามาต่อกรรยาไทยเนี่ยะ การมาต่อเราจะต้องดูข้อมูล ดูหมดอะคะ เราจะได้แนะนำเขาถูก จะต้องถามรายละเอียดลึกเข้าไป เหมือนคุณมาต่อครอบครัวไทย คุณมาต่อถ้าเป็นปีแรกอะ ถ้าเคยแต่งงานอะเราก็จะต้องขอใบหย่าเขาด้วย อาจจะมีถามว่าคุณเคยแต่งงานอะไรยังไงมาไหม เราก็จะต้องขอโทษเขาก่อน ขอโทษนะคะ เคย

แต่งงานมาก่อนไหม ฝ่ายใดฝ่ายหนึ่งเคยแต่งงานมาก่อนไหม ถ้าเคยเนี่ยะก็วันนั้นนะ วันที่คุณจะมาต่อวีซ่าเนี่ยะ คุณเตรียมใบหย่ามาด้วยนะ เพราะว่าถ้าปีแรกเนี่ยะมันต้องใช้ คือบางคนเขาก็ไม่ได้เอามาให้ อีกฝ่ายหนึ่งรู้นะคะ เราก็เลยจะต้องขอโทษนะคะ บางทีเขาไม่ได้เอามา เสร็จแล้ว ถ้าเอามาเนี่ยะ เราบอกแล้วว่าเอาตัวนี้มาด้วยนะ บางคนเขาจะแบบนิดนึงนะคะ เรื่องมันผ่านไป แล้วอะคะก็ไม่อยากพูด

For the Thai spouse visa, we have to check and see all documents of the travellers so that we can [make] further suggest[ions for] the travellers. So, we have to ask a very deep detail of the travellers. For example, the traveller whose intention is to apply for Thai spouse visa for the first year have to have all details checked carefully. If the travellers were married before, they have to show the divorced certification, so we have to ask them first. Thus, we have to ask them “Have you ever married before?” We have to say *Khothot* before asking them. If one side of the travellers or their spouse used to be married, we will tell them to prepare and bring the divorce certificate on the day that they will come to apply for the visa. For the first year of visa application, it is very important to show all documents. Sometimes, they do not want each other to know that they used to be married before. So, we have to say *Khothot* to them. (City/ Sub-Inspector 2)

What stands out in the quote is the use of *Khothot* to ask for permission from the traveller. *Khothot* is used to notify the traveller of the TIPO's feeling of consideration in making a request for such personal information even though it was required by the rules and regulations. *Khothot* in this situation may be interpreted as “excuse me”. It is used before the TIPO requests the traveller's personal information to indicate that they know the request is likely to be sensitive. This situation aligns with *Kreng Jai* in that the TIPO is concerned about the impact of the request on the traveller. The TIPO feels *Kreng Jai* in having to ask sensitive questions but expresses this concern by saying *Khothot* to show the respect to the travellers. By saying *Khothot*, the TIPO indicates they do not want to threaten the traveller's face. Although Immigration Police Officers have the role and authority to request such information from the travellers, they also want to respect the traveller. Whereas in daily life, Thais would use *Kreng Jai* to demonstrate respect, TIPOs are constrained by their very role and must use *Khothot*. These situations show the different ways that a service mind is enacted by TIPO in providing services and to achieve both relational and instrumental goals of communication.

Misunderstanding: Another case for using *Khothot* is when the travellers misunderstand the TIPO's communication. This type of *Khothot* is used to express the apology of the TIPO. When there is some misunderstanding occurring during the interaction

between the TIPO and the traveller, the TIPO will say *Khothot* to the traveller. Examples from the quotes are reported below.

น่าจะเป็นคำว่าขอโทษค่ะ เพราะบางที่อาจจะเกิดการไม่เข้าใจกันเพราะว่าสื่อสารกันผิดพลาด หรือไม่รู้เรื่องบ้าง เราก็ต้องช่วยกันแก้ไขปัญหาดังนี้ไป เช่นเราพูด sorry เพื่อแสดงความขอโทษและเสียใจที่คุณไม่สามารถเดินทางเข้าประเทศได้ พร้อมทั้งอธิบายเหตุผลต่าง ๆ ประกอบเพื่อให้เขาเข้าใจและลดความรุนแรงในการปะทะค่ะ บางที่เขาเอารถเข้ามาแต่รถมันต้องขอ อนุญาตทางกรมการขนส่งตามกฎหมายเราก็ต้องขอโทษและแสดงความเสียใจกับเขาว่ามัน ไม่ได้จริง ๆ

It would be *Khothot*. Sometimes, there is miscommunication between TIPOs and travellers which cause misunderstanding, so we will need to help each other to solve the problem. For example, we say “sorry” to express an apology and sorry that the travellers that cannot enter into the country and explain the reason for the travellers in order to reduce a serious situation. Sometimes, the travellers want to drive their own car into Thailand, but they have to ask for approval from the Transportation Department according to the law, so we have to say *Khothot* to express an apology to them. (Border/ Inspector 2)

เอ่อ...เรามีตลอดนะครับพยายามที่จะให้ใช้คำว่าขอโทษนะครับ กรณีที่สื่อสารอะไรที่ผิดพลาดไป ก็พยายามจะให้ทั้งโดยส่วนตัวนะจะแนะนำให้อำหน้าที่ขอโทษ เวลาที่มีกรณีที่เอ่อ...ให้ข้อมูล ผิดพลาดไปหรือเอ่อ.....ให้บริการได้ไม่เต็มที่นัก หรือว่าเกิดการเข้าใจผิด อยากรู้ก็แล้วแต่นะ ครับ ก็ต้องให้เขาได้รู้สึกคำว่าขอโทษนะครับ เพื่อให้บริการด้วยความสุภาพนะครับ

We all try to use the word *Khothot* in case where there is miscommunication. I personally will suggest other TIPO to say *Khothot*. For example, when we give wrong information or miscommunication, or do not provide a good service, we will say *Khothot* to make the travellers feel good and to give service politely. (Border/ Inspector 1)

These quotes show that, the TIPOs use *Khothot* to express their “apology” when there is some miscommunication during service provision. The miscommunication may occur due to misunderstanding and misinterpretation of the interlocutors. Miscommunication between TIPOs and travellers includes giving wrong information, causing misunderstanding. The quotes show that TIPOs use, *Khothot* as an introductory device before a statement of repair to “reduce tension” and to be seen to be “genuine” by the traveller and offer “polite services”. That is, the travellers would know that TIPOs are willing to provide services with a service mind. The quotes offer examples of traveller misunderstandings due to the law

change without notification, travellers being given the wrong information, and travellers being refused entry into the country. Thus, the TIPO has to say *Khothot* and explain the reason for giving wrong information to the traveller, apologise and clarify this miscommunication or situation to the traveller. Face saving is considered the key value for this type of *Khothot*. The TIPO use “*Khothot*” to repair the face of both interlocutors. SAY HOW Such uses of “*Khothot*” in these situations shows that TIPO enact the “service mind” was set out in the mission statement of the organisation. Furthermore, the desire to be seen as “genuine” by travellers, suggests that TIPOs relational goals of communication are to show a degree of closeness between the TIPO and the traveller.

Reducing Tension or Conflict: A further feature of using *Khothot* is to reduce the tension or potential for conflict between the TIPO and the travellers. It was found that when there was a serious situation arising, the TIPO would say *Khothot* in order to make the situation better. Examples from the quotes are presented below.

ขอโทษที่ต้องใช้ ถึงแม้ว่าเราไม่ผิด เราก็ต้องขอโทษเขาไว้ก่อน เช่นเราพูดที่แบบว่าเขาไม่เข้าใจ อะ คำว่าขอโทษเนี่ยะ มันจะลดแรงกระแทกได้มากที่สุด”

Khothot is used whenever we are not wrong. We have to say *Khothot* first. For example, when we say something to the travellers and they do not understand, we have to say *Khothot* because using *Khothot* will reduce conflict between the TIPO and the travellers. (Border/ Squad leader 5)

ยกตัวอย่างใช้คำว่า เอ้อ ขอโทษเนี่ยแหละ คิดว่าขอโทษมันเป็นการเบิกทางสำหรับที่จะทำให้สถานการณ์ดีขึ้น เอ้อคะ ขอโทษเนี่ยแหละเพราะทุกอย่างมันพอใช้คำว่าขอโทษ ซอฟลางจากสถานการณ์ลบก็จะเปลี่ยนเป็นบวก

For example, *Khothot* is used as an expression to make the situation better. When we use the word *Khothot*, the serious situation will become gradually better. The negative situation will change to a positive situation. (Border/ Sub-Inspector 4)

The TIPO in the quotes above emphasise use of *Khothot* to reduce “potential conflict” that occurs during the service interaction with the traveller. The TIPO indicated that no matter who was right or wrong, it was the TIPO’s responsibility to say *Khothot* to the traveller first. Avoiding confrontation and conflict is one of the behaviours that is normally found in Thai culture and society. Thai people may feel uncomfortable with uncertainty and serious situations. Therefore, in order to avoid such a cause of conflict, Thais will say *Khothot* first in order to show their polite behaviour.

These features of using *Khothot* in the border interaction context reflect the relationship of key characteristics of Thai values: paying respect, face-saving, and politeness. Thus, the TIPO say *Khothot* after they have made a mistake, which means that they accept they have made a mistake and express an apology. Finally, *Khothot* is also used to give face to the travellers and is considered as politeness. In summary, In the TIPO may decide to say *Khothot* to the travellers to avoid face threatening acts, show them respect, and express politeness.

Summary

Mai Pen Rai, *Kreng Jai*, and *Khothot* are the selected key features of Thai values that were usually found in daily interaction in Thai culture. These three Thai values were connected with Buddhist teachings and were rooted in the Thai ways of life.

The use of *Mai Pen Rai* can be classified into three types: responding to thanks, responding to apology and offering help, and compromising for a small mistake and offering help. *Mai Pen Rai* in these contexts may have various English definitions depending on the situation; for instance, in responding to the traveller's thank you, *Mai Pen Rai* may be defined as "you are welcome" or "don't worry". In responding to the traveller's apology, *Mai Pen Rai* may refer to "don't worry" or "never mind". In addition, in compromising, *Mai Pen Rai* means "that's all right" or "that's fine". The patterns vary due to the situation, such as *Mai Pen Rai* may be adopted after the traveller's apology followed by offering help of the TIPO. However, in the context of border interaction, the findings suggest that *Kreng Jai* is hardly ever used in this context because the TIPO role in service provision and the interaction with travellers are framed by laws.

Khothot can be categorised into several features depending on situation: when giving wrong explanation, asking for permission, missing communication, and reducing tension and avoiding potential conflict. In each situation, *Khothot* can be referred to as "apologising", "I am sorry", "excuse me" or "let's stop arguing". More importantly, *Khothot* is used to express politeness by the TIPO in providing services to the travellers. The patterns of *Khothot* are indicated before the explanation of the TIPO has been offered.

Kreng Jai was not identified in the data. Laws of the Thai immigration frame the service provision of the TIPO, and therefore, the TIPOs were unable to use the expression *Kreng Jai* in their daily work. The differences of power between the TIPO and the traveller affected the use of *Kreng Jai*. However, in a practical way, the TIPO may act differently from the set of rules and regulations. For example, although the TIPO indicated that *Kreng Jai* was rarely used during their interactions with travellers, the TIPO always provided services

to the traveller with *Kreng Jai* behaviour and manner that promoted polite behaviour in providing services. In this practical space, the key values identified were respectfulness, face saving, and politeness. These values are further discussed below in addition to the Buddhist teachings also adopted by the TIPO when providing services to the travellers.

Buddhist Teachings in Service Provision

This section describes how the TIPO adopted Buddhist teachings in their everyday interaction with travellers. Three Buddhist teachings were identified: Loving-Kindness and Compassion, Patience, and The Path of Accomplishment. These Buddhist teachings serve as a set of beliefs for the TIPO to provide good service to the travellers.

Loving-Kindness and Compassion

“Loving-Kindness and compassion” are two types of the “Four Sublime States of Mind” that the TIPO adopt in their daily interaction with the travellers. The Four Sublime States of Mind is the principle that most Thai people adopt in their everyday work in order to work effectively and successfully. The following quotes show the use of “Loving-Kindness and Compassion” by the TIPO.

ครับตรงนี้น่าจะเป็นหลักการเมตตากรุณาซึ่งคือไม่ว่าบุคคลสัญชาติไหนก็ตามที่เดินทางเข้าประเทศเราเราก็จะถือว่าเขาเป็นผู้ใช้บริการที่มีคุณภาพเอาไว้ก่อนเนาะเรามองจุดนี้ว่าเราใช้ความเมตตากรุณาต่อเพื่อมนุษย์ด้วยกัน

In the service provision, I think it should be the principle of loving-kindness and compassion. Travellers from any nationalities that enter Thailand are considered as a high-quality customer, so we have to adopt loving-kindness and compassion when providing services to all travellers. (City/ Inspector 1)

ก็ต้อง เมตตา อะนะคะ ก็คือเราก็ต้องนึกถึงใจเขาใจเราอะนะคะแต่ส่วนใหญ่จะดูแลเด็กกับคนแก่มากกว่าอะเพราะว่าใจเขาใจเราถ้าพ่อแม่เราไปติดต่อกับที่ไหนถ้าเขาคนแก่อะเขาจะไม่วัยรุ่น เท่คนวันทำงานอันนี้อะช่วยอะไรได้ช่วยแต่ถ้าวัยรุ่นเนี่ยะมันวัยเรียนรู้เนาะ ต้องเข้าใจชีวิตนะคะว่าเราจะมาทำอะไรเราต้องเตรียมพร้อมอย่างเมื่อก็มีคุณนี่มาต่อ retire ภรรยามาต่อติดตามแต่ว่าภรรยาเขาอะอาจจะความจำไม่ดีอะอย่างนี้อะ ถ้าเกิดให้เขาไปถ่ายเอกสารเนี่ยะเขาก็ต้องพา ภรรยาเขาไปด้วยมันก็ลำบาก อะอย่างนี้อะเราทำให้ คือเราเข้าใจว่าถ้าถึงขนาดนั้นอะเราทำให้ให้หมดไปอะอย่างนี้นะคะ ให้จบไป

We should have loving-kindness and compassion and put ourselves into the traveller's shoes. We mostly take care of children and elder travellers because of

putting yourself into their shoes. If our parents go to contact other office, and they don't know like younger travellers. If we can help, we will help. Younger travellers are fast learning. We have to understand that what are we doing here. For example, there were just a couple of retirement travellers visiting the immigration office. But the wife might forget to make a photocopy, and he had to take his wife with him when going to make a photocopy. So, we understand, and we have to show our loving-kindness and help them to make a photocopy. (City/ Sub-Inspector 2)

ก็ที่ใช้หะคะ ก็คงจะเป็นเรื่องความเมตตากรุณาหะ ถือว่าเป็นสิ่งสำคัญในการให้บริการและการทำงานเลยหะคะ อย่างกรณีที่นักท่องเที่ยวมาแล้ว บางทีมาแค่พาสปอร์ตเล่มเดียวเนี่ยะ ถ้าตามกฎระเบียบเราก็จะต้องไม่ทำให้ แต่พอมาคิดว่าเขามาแล้ว เราก็ต้องมีจิตเมตตาต่อเขา ดินะคะที่อยู่ในอาคารของเรา มีบริการถ่ายเอกสารเลยแนะนำเขาได้ รอเขาได้ นี่แหละเราต้องมีเมตตา

For the Buddhist teachings, it should be loving-kindness and compassion. It is the most important principle to adopt when providing services and daily work of the TIPO. Sometimes, the travellers just bring a passport without any other documents and copies. According to the rules and regulations, we cannot process the visa extension for the traveller. When the queue is reached, we have to think of loving-kindness. It is good that there is a photocopy shop in the building, so we suggest the traveller to go and make a photocopy. We can wait for the traveller. This is called "loving-kindness and compassion". (Border/ Squad Leader 6)

The quotes above show how the TIPOs highlight the first Buddhist teachings, loving-kindness and compassion, that are adopted when providing services to the Loving-kindness and Compassion refer to the intention of the TIPO for others to be happy physically and mentally. The quotes show that the TIPO adopt Loving-kindness and Compassion to provide services to travellers equally with his/her compassion, to take a special care to both younger and older travellers, and to provide photocopying facilities in the building to help travellers with documentation. Thus, the TIPO will offer assistance to travellers if it is found that there is a problem arising, and thus the TIPO will show his/her Loving-kindness and Compassion. Loving-kindness and Compassion are considered the most important Buddhist teaching that the TIPO can adopt to provide a good service to the travellers and make the travellers feel impressed with the organisation. These two Buddhist teachings are also connected with the Thai values of respectfulness and politeness. Thais are taught to pay respect to older people and take care of children. In addition, such Buddhist teachings express the service mind in providing services and also promote relational goals of communication. That is, showing

Loving-kindness and Compassion of the TIPOs demonstrates the kind assistance to international travellers.

Patience

The second Buddhist teaching that the TIPO have adopted is the principle of "Patience". The TIPO are educated to be patient when providing services to the travellers. Patience is the Buddhist principle that helped the TIPO to restrain the emotion and maintain manners in responding to "a bad tempered" traveller. Examples are illustrated below.

คือเราจะใช้หลักของเอ่อ...นโยบายของหน่วยงานของเราที่เป็นที่ปลูกฝังกันมาโดยตลอดก็คือการบริการด้วยใจคือตำรวจเขาปลูกฝังมาในเรื่องของการมีความอดทนอดกลั้นคะ แล้วก็ใช้สติ แล้วก็ตั้งใจเย็น คือเราได้รับการปลูกฝังกันมาอย่างนี้คือประชาชน ก็ต้องมาก่อนคะ ต้องให้ความสำคัญกับเขาอะไรอย่างนี้คะคือเราก็ต้องดำเนินการให้เขาก่อนแล้วก็อธิบายด้วยกฎหมายให้เขาเข้าใจอีกทีคะ

The Buddhist teaching. The policy of this organisation fosters the officers to provide services with heart. The Police will be fostered to be patient, the police have to provide service consciously and patiently. We are educated that the priority is people. We will treat them as an important people. That is, we have to process the visa application first and then clarify the travellers with the laws. (Border/ Squad Leader 1)

ไม่อ้อมคะส่วนใหญ่ของเราจะพูดตรง ๆ เลยแต่หลักคำสอนทางพระพุทธศาสนา ที่จะต้องใช้คือหลักของความอดทน ความอดทนต้องมาอันดับหนึ่งแล้วก็จะต้องใจเย็นเพราะเราจะต้องไม่โต้ตอบก็คืออย่างคนนี้ขึ้นอะคะอีกคนจะต้องเข้าไปช่วยทันที คือต้องมีความอดทนอดกลั้นคะ คือมันไม่ดีคะถ้าเขาไม่ฟังพอใจเขาก็จะไปร้องเรียนเรา เพราะส่วนใหญ่ก็คือถ้าบางคนเขาแรงมาเราก็ต้องบอกเขาถ้าเขามีภรรยาหรือมีคนมาด้วยเราก็จะบอกเขาให้เชิญไปนั่งก่อนสักครู่

Normally, we use direct communication. The Buddhist teaching that I use is the principle of patience. The patience will come first when giving services and then calmness. We should not confront the traveller. If one TIPO gets angry with the traveller, other TIPO will go and help immediately. So, we must be patient. It is not good if the traveller feels dissatisfied and makes a complaint. If the traveller gets angry, we will tell the traveller to calm down. Or, if the traveller comes to the immigration office with his wife and children/friend, we will tell his wife or the other person to take the traveller to sit down for a while until he feels better. (City/ Inspector 2)

อีกอันที่สำคัญก็น่าจะเป็นความอดทนอดกลั้นค่ะ เพราะ ต่างชาติมาหลากหลายเนาะ บางคนก็พูดจาไม่ดี อารมณ์ร้อนเราเลยต้องมีความอดทนในการให้บริการ พูดจาสุภาพกับเขา ไม่งั้นถ้าเขาแรงมาเราแรงกลับ มันก็จะยิ่งเป็นเรื่องค่ะ

Importantly, it should be the principle of patience because the travellers come from various nations. Some travellers may say something badly or may lose their temper, so we have to adopt the principle of patience to provide services with polite speech to the travellers. If the traveller acts aggressively, and then we respond to the traveller in an aggressive way, the situation will get worse. (Border/ Squad Leader 6)

All the quotes above show the use of one Buddhist teaching, Patience, as the main principle that the TIPO apply to their work. Most situations where the TIPO use the principle of patience are when there is a conflict with the travellers resulting in the traveller becoming angry. Importantly, the TIPO in the first quote, identified patience as a policy guiding the TIPO when providing services to the travellers. Patience is advocated to make the situation better for both the traveller and the TIPO to avoid situations where the traveller makes a complaint, which in turn may cause some problems to the TIPO. In the same vein, the TIPO adopt the principle of Patience to make the traveller feel satisfied and to avoid complaints with services of the TIPO. Interestingly, the TIPO express both a concern to satisfy the traveller and protect themselves from complaint, through being patient and polite. Their inherent authority, however, means TIPO can also tell the traveller to “sit down for a while until he feels better”. Thus, it can clearly be seen that the principle of Patience is adopted in the service provision to reduce conflict in the TIPO and the traveller’s interaction. This Buddhist teaching promotes communication behaviours of Thai people, that is, avoiding confrontation and conflict. When there is a problem arising, Thai people will find the soft way to solve the problem and try to reduce such a problem. This Buddhist teaching of being patient shows the TIPO’s willingness to provide services with a service mind and thereby manage potentially difficult situations with travellers.

The Path of Accomplishment

The “Path of Accomplishment” is the third Buddhist teaching that the TIPO adopt when providing services to the travellers. The path of accomplishment is the principle that the TIPO adopt as a guideline to work successfully. The following quotes illustrate the use of the path of accomplishment.

ก็มีนะคะ มีนะคะ พี่จำหลักของศาสนาไม่ได้อะ แต่ว่าพี่ก็คือมันน่าจะเป็นอิทธิบาท ๔ หรือเปล่าว่า
ที่ว่า ฉันทะ คือความพอใจ วิริยะคือ ความเพียร จิตตะคือ ความตั้งใจ และ วิมังสาคือ คัดตัก
ตรอง นี่และพี่จำไว้เลย ทั้งสี่อันนี้ แล้วมันก็จะแตกแขนงออกไปเป็นต้นไม้อะ

Sometimes, I adopt the Buddhist teaching, but I cannot remember the principle. I think it should be the path of accomplishments, that is, *Chanda* (passion), *Viriya* (diligence), *Citta* (mind/ consciousness), and *Vimmamsa* (investigation). I have to remember these four principles and will spread as tree's branches. (Border/ Inspector 2)

ใช้อะไรคืออิทธิบาท ๔ เหรอ ใช้เพราะมันเป็นงานบริการตามต่างๆในด่านวัฒนธรรมภาษามันมีอยู่แล้วมีอารมณ์ เพราะฉะนั้นมันต้องใช้หลัก อิทธิบาท ๔ ที่เค้าบอกอะคะ พวกนี้แหละต้องใช้ให้เยอะ เพื่อที่จะได้ให้บริการเขาได้อย่างมีประสิทธิภาพคะ

I use the principle of the path of accomplishments because we provide the service, so there are differences in cultures and languages and may lead to bad emotion. So, I need to adopt the principle of the path of accomplishments in order that I can provide services to the travellers effectively. (Border/ Squad Leader 5)

Each of these quotes demonstrates how the TIPO adopted the principle of the Path of Accomplishment to provide services to the travellers. The first quote highlights the four types of the Path of Accomplishment (e.g., *Chanda* or satisfaction; *Viriya* or effort; *Citta* or thoughtfulness; and *Vimamsa* or investigation), which are basic for the success. The TIPO adopted these four characteristics in willingness to provide services with enthusiasm and intention. Similarly, the second quote illustrates the use of the path of accomplishments of the TIPO with intercultural communication where differences may lead to miscommunication and potentially “bad emotions” and impolite behaviour. Thus, these principles will help TIPO to manage the tension. In organisation culture in a Thai context, the Path of Accomplishment is considered the most significant value for all people to work successfully and carefully with passion and intention. Most TIPOs said they adopted this Buddhist teaching (the Path of Accomplishment) to complete all the working procedures when providing services to international travellers. In this respect, a service mind was the key feature of this Buddhist teaching.

Summary

Three Buddhist teachings were identified in TIPOs descriptions of their work: loving-kindness and compassion, patience, and the path of accomplishment. These three principles share similar goals: that is, to provide a good service to the travellers and to let all obstacles go.

However, each of the Buddhist teaching has its own unique characteristics. One Buddhist teaching embedded in Thai society and culture that connects to the Thai values is loving-kindness and compassion. Loving-kindness and compassion are illustrated through the manners and behaviours that TIPOs are enacting when providing services to international travellers (e.g., using *Mai Pen Rai* to offer help to the travellers). Such use of *Mai Pen Rai* and *Khotot* enact the connotative meaning of *Kreng Jai*.

The second Buddhist teaching is “Patience”. Patience is considered a policy for TIPOs when providing services to the travellers. Patience is central to enacting a service mind and helps to reduce any tension and potential conflict between the interlocutors. Although the TIPOs have authority in providing services to international travellers, the adoption of Patience helps to achieve the mission of the Royal Thai Police, that is, a service mind.

The last Buddhist teaching is “the Path of Accomplishment”. It is the key Buddhist teaching that most Thai people adopt in order to complete assigned tasks effectively and successfully. This Buddhist teaching helps TIPOs to conduct the task systematically. More importantly, these three Buddhist teachings are adopted not only to provide service effectively, but also to promote the polite behaviours of the TIPO. These Buddhist teachings and Thai values might not be expressed through the word of mouth because of the impact of power that TIPOs hold. However, the inherent Buddhist teachings and Thai values influence and shape how the TIPOs serve international travellers in order to achieve a service mind. As the Thai values, Buddhist principles, and politeness behaviours are connected and educated together, the relationship between these three features will be discussed in the following section.

Discussion

This chapter aimed to address the research questions: 2a How did the values and expectations of the Thai Royal Police and Thai Immigration Bureau influence Thai immigration Police Officers’ role and interactions with travellers? 2b. How were the Thai values and Buddhist worldviews applied by the Thai immigration police officers (TIPOs) during the interactions with English-speaking travellers? A follow-up question focuses on the impact of enacting these values and worldviews on the TIPO role and the service delivery. In this section, I discuss how the TIPO apply Thai and Buddhist values in their interaction with international travellers, instances when Thai and Buddhist values align with their TIPO role, and instances where the TIPO are forced to choose between either Thai and Buddhist values and the requirements of their role or integrate these values in ways that enable them to enact a service mind without compromising their role.

The key findings from the research question focus on TIPO's opportunities and challenges in putting Thai values and Buddhist teachings into practice when delivering services to international travellers. At the interaction level, TIPOs used Thai phrases incorporating important Thai values to respond to the traveller's thanks, apologies, and small mistakes. However, the responsibility of the TIPO to enforce the law prevented TIPOs from fully enacting Thai values (e.g., *Mai Pen Rai*, *Kreng Jai*, and *Khotot*) and Buddhist teachings (e.g., Loving Kindness and Compassion, Patience, and the Path of Accomplishment). Even so, instances where the TIPO relaxed the process and ruled a little "care of older people" demonstrate that a TIPO has some latitude in upholding Thai values in a few specific circumstances. In addition to caring for older people, TIPO shows its service mind in providing services to international travellers.

According to the analysis, the study showed that TIPOs as government officers wear three hats when providing services: authority and power as a police officer; a service mind to align with the mission of the organisation; and Thai values and Buddhist teachings, which are rooted in Thai society and culture. To help explain these, I am using the metaphor of "hat", which refers to the various roles and responsibilities TIPOs have when providing services. TIPOs, as a part of the Royal Thai Police, were seen to have authority and power and carry a customer service role. In this study, TIPOs wore three hats simultaneously during interactions with international travellers; Hat No 1: authority and power; Hat No 2: service mind; and Hat No 3: Thai values and Buddhist teachings. Each of these is discussed below.

Hat No. 1: Authority and power

Thai culture has been ranked as a high-context culture (e.g., hierarchical, respect for authority, and gender role) (Andrews & Sununta, 2009, p. 60). That is, the characteristics of Thai people concern the hierarchy of management. Thus, authority and power are essential, especially for government officials. Such characteristics aligned with Hofstede (2011) that Thailand was ranked as a high-power distance society. That is, power is concentrated among a few people at the top management level, who can have the authority to make a decision.

In addition, there is a language of hierarchy (Andrews & Sununta, 2009, pp. 74-76) which expresses the power and the authority of the TIPOs. This can be seen using the formal titles (shown in the first section of every training manual). This is another way of addressing people to indicate their authority and power.

Hat No. 2: Service mind

Service mind is considered one of the missions of the Royal Thai Police. The results showed that even though the TIPOs could not use the Thai phrases to show compromise when providing services because TIPOs were wearing the first hat (e.g., authority and power), TIPOs enacted some behaviours to serve the needs of international travellers and to make international travellers satisfied with the services. O'Sullivan (2010) pointed out the features of excellence in servicing clients, included "being courteous," "providing prompt service," "being knowledgeable," "being fair," and "treating the person as special" (p. 35). Similarly, Leelaharattanarak (2015, p. 148) claimed that in Thai culture, "the customer is a prior superior to the agent due to the power of money" or the Thai language, "ลูกค้าคือพระเจ้า" (Customers are God). Thus, the services are needed to meet customers' needs (O'Sullivan, 2010).

The study by Chatthong et al. (2014) investigated and reviewed the documents on the action plan of the Royal Thai Police and the guideline for developing the organisational culture of the Office of the Civil Service Commission of Thai Police. The findings revealed that to satisfy the customers' expectations, it is essential to develop a learning model to enhance Thai police officers understanding and practice of a service mind. This was especial relevant to officers who worked in the inquiry department. Three aspects were suggested to enhance the Thai police's service mind: organisational culture, a learning model, and a strategy or policy. The development aimed to create a better image of the Royal Thai Police with specific attention to organisational culture. Furthermore, the values in the vision of the Royal Thai Police are "competency," "overall fairness," "people-oriented," and "service mind": COPS (Royal Thai Police). Thus, the service mind is the most critical value for the TIPO when providing service to travellers. However, according to the nature of police officers, "power" and "authority" influence how the officers provide services to travellers. Thus, such service mind value might not be perceived as present by the travellers during interaction with the TIPOs.

Hat No. 3: Thai values and Buddhist teachings

Regarding Thai values, three key phrases (*Mai Pen Rai*, *Khothot*, *Kreng Jai*) were chosen to represent the identity of the Thai people (Mekthawornwathana, 2011). Firstly, in general, the term *Mai Pen Rai* was used by Thai people for different functions as to make the listener feel better, to respond to an apology, to perform a refusal strategy, to respond to thanks, to provide black-channels to fill pauses or turn-taking in conversation, to give pause in conversations, to express sympathy, to understand or accept others' concerns as a sign of social care, and to terminate verbal conflict (Chaimanee, 2003; Mekthawornwathana, 2011;

Panpothong & Phakdeephassook, 2014) in daily interaction of the Thai people. However, in my study, the TIPOs highlighted the use of *Mai Pen Rai* in three functions as responding to the travellers' thanks, responding to the travellers' apology, and showing compromise for a small mistake from the travellers. It can be argued that the first two functions that the TIPOs adopted in the term *Mai Pen Rai* were similar to other studies in other contexts. On the other hand, in the context of border interaction, it was found that the TIPOs used *Mai Pen Rai* to offer a compromise for a small mistake by the travellers, which was found to be different from other studies.

With the Buddhist teaching, Panpothong and Phakdeephassook (2014) identified the relationship between the use of *Mai Pen Rai* and the Buddhist concept of *Tri Laksana* (i.e., *aniccang*: impermanence; *dukkhang*: suffering; *anatta*: selflessness) as rooted in Thai way of life. This study supported the results of the current study that the TIPOs adopted *Mai Pen Rai*, showing compromising for the travellers making a small mistake. Thus, this *Mai Pen Rai* is related to the concept of *plong* or *ploy wang* in Buddhism and Thai culture and can be interpreted as 'letting go' in English. As a result, The TIPOs would especially apply this term (*Mai Pen Rai*) to travellers, especially old age females. These uses of *Mai Pen Rai* showed compromise. Such compromising was found to be a Thai identity that can be linked with the Buddhist teaching *Dhana*; namely, forgiveness and the Four Sublime States of Mind called Loving-Kindness.

Secondly, *Khothot* was used by all Thai people as a negative politeness. The term *Khothot* is used when Thais would like to take responsibility for what they did severely to others (Junlaprom, 2011; Mekthawornwathana, 2010, 2011). In this study, the TIPOs used *Khothot* when giving of a wrong explanation, taking responsibility for the mistake, asking for permission, misunderstanding, and 5) reducing tension. From the current study, it can be argued that all functions of *Khothot* that the TIPOs used were to reduce conflict or avoid arguments and confrontations with the travellers. This is supported by the study of Pekerti and Thomas (2003), Cherfan (2016), Kang and Hyun (2012), and Hwang and Park (2018) that this was a communication style of Asian people. Based on Buddhist teachings, *Khothot* was influenced by the concept of *krama* (Gadavani, 2002), which forced the TIPOs to adopt the term *Khothot* to respond to the travellers. One more important Buddhist teaching adopted by the TIPOs during service provision was the Path of Accomplishments, especially for the passion for providing services for the travellers.

Thirdly, *Kreng Jai* was the most dominant value of Thai people and was found in every situation of daily interactions. (Intachakra, 2012b; Mekthawornwathana, 2011, 2012). Generally, *Kreng Jai* was used when the Thais would like to express their feeling of concern

for other people (Intachakra, 2012a; Mekthawornwathana, 2012). However, in the context of border interaction, the TIPOs insisted on not using the term *Kreng Jai* during their service provision. The TIPOs said that it was in the legal context; as a result, *Kreng Jai* could not be applied. In fact, the evidence illustrated in the action of the TIPOs, that *Kreng Jai* was also embedded in the service provision, especially for the travellers whose ages were higher. This is because Thai people were taught to pay respect to older people (Mekthawornwathana, 2012). In addition to paying respect to the elders, the TIPOs also expressed the feeling of *Kreng Jai* to keep the relationship between the TIPOs and the travellers by using an other-accommodation strategy (Intachakra, 2012a). Concerning Buddhist teaching, the concept of the Five Precepts, which would violate other people or make other people feel inconvenienced, was adopted by the TIPOs when providing services to travellers at the border. In addition, the Path of Accomplishment, especially the passion for providing services for the travellers would also guide the TIPOs to complete the services satisfactorily.

Conclusion

This chapter identified competing roles and responsibilities of TIPOs in interactions with travellers, related to the three hats of enacting authority, a service mind, and Thai values and Buddhist Teachings within an organisational context. The findings suggest that Thai values and Buddhist Teachings support the organisational value of a service mind and also compete with the inherent authority of the TIPO role. The final chapter discusses the implications of these findings.

Chapter 6

Conclusion

The last chapter concludes the thesis by reflecting on the main objective of this study, which was to investigate the communication experiences of Thai Immigration Police Officers (TIPOs) and travellers at the border to understand TIPOs' role within organisational and cultural contexts. The border included the physical points of entry to Thailand, the interaction as an encounter between the familiar and unfamiliar for both TIPOs and travellers. Taking a Thai culture-centred approach helped me to examine the communication expectations of travellers and TIPOs and how TIPOs applied Thai values and Buddhist teachings in the context of organisational values, processes and expectations of the Thai Royal Police and Thai Immigration Bureau. My thesis is that individual language skills, communication competence and goals, organisational roles and functions, and Thai cultural values influence communication at the border. In this chapter, I present a conclusion of the thesis with an attempt to answer the following research questions:

RQ1: What were the experiences of the Thai immigration police officers (TIPOs) and English-speaking travellers of the organisational processes and interaction at the borders?

RQ2a: How did the values and expectations of the Thai Royal Police and Thai Immigration Bureau influence the Thai immigration Police Officers' role and interactions with travellers?

RQ2b: How were Thai values and Buddhist worldviews applied by Thai immigration police officers (TIPOs) during their interaction with travellers?

This chapter is organised into three sections. In the first section, I begin with reflecting on the original aims and intentions and discuss them in terms of the findings and the new areas of expertise resulting from the thesis. I then explain how the findings relate to the original objectives and the opportunity for research identified in the literature review. I end this section by summarising how the findings address the research questions in the overall thesis. In the second section, I discuss the contribution of my research to the field, and consider the methodological, theoretical, and practical, meanings of my study, and explain the significance and implications within the context of the existing literature. Finally, I discuss the limitations of the study, and offer suggestions for future research and before concluding with final thoughts..

Reflections: Original Aims, Findings and New Expertise

This section reflects on the original aims and intentions and discusses them in terms of the findings and the new areas of expertise resulting from the thesis. The study originally aimed to explore the intercultural interactions between Thai immigration police officers (TIPOs) and English-speaking travellers in the northern borders of Thailand. The border in this context is the place where the TIPOs and travellers interact with each other, that is the immigration police offices, located in the city centre and the borders of Thailand. This research gaps identified in the current literature centred on the lack of research about intercultural communication in Thai police and service encounters in Thailand. Previous studies have involved Thai Tourist Police (Rattanapian, 2016; Romaya, 2006, 2009a; SAE-JENG & Sribayak, 2018) and international studies have focused on police communication (Alhuqbani, 2014; Gamal, 2014; RISKI, 2012), but there was little about communication between immigration officers and travellers. The literature review showed there was an opportunity to investigate interactions at the border between Thai Immigration Police Officers and travellers using an Asia-centric approach to intercultural communication (Chaimanee, 2003; Intachakra, 2012; Panpothong & Phakdeephasook, 2014) This Asia-centric approach framed interactions at the border as intercultural communication centred on the cultural influences of (1) the Thai Police regulatory role, (2) the organisational “service mind” culture of Thai Police, (3) Thai values and Buddhist teachings, and (4) how each of these impacted on TIPOs’ instrumental, relational and identity communication goals (Clark & Delia, 1979) within the interaction.

In terms of the findings, the Thai Police regulatory role, the organisational “service mind” culture of Thai Police, and Thai values and Buddhist teachings played out in the interactions in several ways. First, expectations and perceptions of interaction at the border were centred on three key spaces: language use, organisational culture, and worldviews.

The first space was the language primarily used to socialise, and the English language was used as a medium of communication in that context. All travellers accepted that Thai immigration police officers were able to use English to communicate with the travellers. However, the biggest issue that the travellers raised during the interactions with the TIPOs was using short or imperatives considered impolite from travellers' views. Another issue that the travellers demanded was socialising language. The socialising language could represent the TIPOs in using English to communicate with the travellers effectively and politely.

The second space was the organisational culture where culture of the TIP centred on the organisational structure and the Thai Value of respect. Hierarchy remains dense in Thai

organisations (Andrews & Chompusri, 2013; Corbitt & Thanasankit, 2002). The management system in Thai government organisation is vertical; all working procedures, decisions and approvals must proceed from the lower staff to the highest staff (Andrews & Chompusri, 2013; Corbitt & Thanasankit, 2002). Paying respect is also essential in Thai culture (Andrews & Chompusri, 2013; Thanasankit & Corbitt, 2002). Respect is commonly expressed in Thailand by using body language (e.g. Wai as a sign of respect and greeting); and the use of formal title (Andrews & Sununta, 2009). The data suggested that the TIPOs needed the travellers to respect the TIPOs when visiting the Thai immigration office by showing good manners to them. Such behaviours are consistent with Thai values and Buddhist teachings related to the Four Principles of Services or *Sangahavatthu*. From the travellers' perspectives, however, the hierarchical processes were often seen as slow or difficult and they wanted a more customer service approach described in the literature (Leelaharattanarak, 2016; Smyth & Bantawtook, 2016; Thanasankit & Corbitt, 2002; T. Thanasankit, 2002). This "service mind" value of the Thai Immigration Bureau aligns with "service culture" – a customer-focused approach to providing services (Abu-ELSamen, Akroush, Al-Khawaldeh, & Al-Shibly, 2011; Jantawej, 2011). TIPOs are expected to enact their authority and a service mind in their interactions with travellers at the border.

The third space was the worldviews of Thai values and Buddhist teachings. Key features of this combined worldview include politeness and service mind which are enacted in language (Intachakra, 2012; Leelaharattanarak, 2015; Panpothong & Phakdeephassook, 2014; Rattanapian, 2016). The TIPOs enacted these values in three key terms: *Mai Pen Rai* (do not worry), *Kreng Jai* (giving consideration to others), and *Khothot* (I am sorry for what I have done). The TIPOs used these terms in interaction with the travellers in different functions.

TIPOs used the term *Mai Pen Rai* to respond to the traveller's thank you, to respond to an apology and to show compromise for a small mistake from the travellers. This use of *Mai Pen Rai* highlighted the Thai value showing compromising, reducing the stressful situation to make the travellers feel better. Concerning the Buddhist teaching, this use of *Mai Pen Rai* aligns with one of the Buddhist teachings named forgiveness and the four sublime states of mind called loving-kindness. These Buddhist teachings teach people not to detach from their belongings. Letting go is considered the ultimate goal for the Dhamma. TIPOs frequently selected the term *Khothot*, sharing a similar meaning with taking responsibility in the context of border interaction. *Khothot*, in this context, was used as negative politeness and the aim of using this term was to reduce the conflict and make the problematic situation feel better. This was in line with one of the Buddhist teachings called the Path of Accomplishments, namely the passion for providing good services to travellers. Finally, the

term *Kreng Jai* or concern was rarely found in the data. The TIPOs insisted that all tasks performed happened in the legal border context; thus, the TIPOs could not show their *Kreng Jai* to the travellers. However, some data showed that TIPOs did not use the term *Kreng Jai* directly. It could be seen from their actions, especially when the TIPOs treated the travellers who were old. Thai culture is considered a compromising culture and paying respect to older people. Thus, the concept of Five Precepts and the Path of Accomplishments were the two central Buddhist teachings that influenced how the TIPOs provide services to the travellers. Such Thai values and Buddhist teachings help TIPOs to achieve communication goals, such as relational goals of communication by offering help to travellers to create friendly atmosphere.

Contributions to the Field

Literature

The research contributions of my thesis arise from the culture-centred approach taken to examine the experiences of the Thai immigration police officers (TIPOs) and English-speaking travellers, and the influence of Thai values and Buddhist worldviews in the TIPOs interactions with international travellers. Firstly, my study confirms the existing literature that identifies the need for those interacting with international travellers need to be competent in a speaking a third language (e.g., Kool-on (2015); Rattanapian (2016); Romaya (2006, 2009a)--- in this case English. Competence is demonstrated by speaking and listening skills (Kool-on, 2015; Manmuan & Simasangyaporn, 2018; Smyth & Bantawtook, 2016). The key findings in my study show that the travellers wanted the TIPOs to use a polite form of English language instead using a short form or a non-verbal language.

The current study adopted an Asis centric approach and used Intachakra (2012) proposed emancipatory pragmatics to centre the TIPOs own values and worldviews, as located within Thai values and Buddhist teachings in the study. Emancipatory pragmatics concern the analysis of languages with the “common sense” approach within languages from their own socio-cultural point of view (Hanks, Ide, & Katagiri, 2009). This approach moved away from using common Western orientations to politeness (Hanks et al., 2009). Instead, the study focused on Thai values as commonly expressed in the phrases *Mai Pen Rai*, *Kreng Jai*, and *Khotot*. Even though the TIPOs were dealing with mostly international travellers, the situations governing the use of these phrases concerned aspects of both the role and service mind.

Functionally, “*Kreng Jai*” and “*Mai Pen Rai*” might not occur in the context of legal border interaction. However, the Thai identity always governs the way of thinking of Thai

people. Thais often say “*Khothot*” as an introductory device before the conversation has begun; then, the general topic is followed (usually when talking with unfamiliar people and situations). It indicates the utmost politeness and the ultimate aloofness. In addition, “*Kreng Jai*” is also a unique Thai identity that permeates all the time, although it does not appear in words.

These three terms are connected to the Buddhist principles of forgiveness. Moreover, “*Mai Pen Rai*” occurs when the speaker's status and the hearer are unequal. Typically, the speaker with a higher status tends to forgive their hearer's mistakes by constantly saying “*Mai Pen Rai*”, but not the etiquette. On the other hand, the speaker with a lower status would avoid saying “*Mai Pen Rai*”. However, the way of thinking of Thai people is always ready to forgive unconditionally, especially for the interlocutor who is old and female. Therefore, instead of using only Western approaches to communication, my interpretivist approach within a Thai culture-centred study included “emancipatory pragmatics”. Together, these centred the Thai Immigration Police Officers' own values, worldviews, and micro-level communication framed by Thai values and Buddhist teachings and thus contribute to the field of the study.

Theoretical Framework

As a Thai citizen, I applied Thai values and Buddhist teachings to frame the research methodology of the current study. The original framework for the study is Illustrated in Figure 6.1. below. As the study developed, the “intercultural communication” became more centred on expressions of Thai values and organisational values in the interactions at the border.

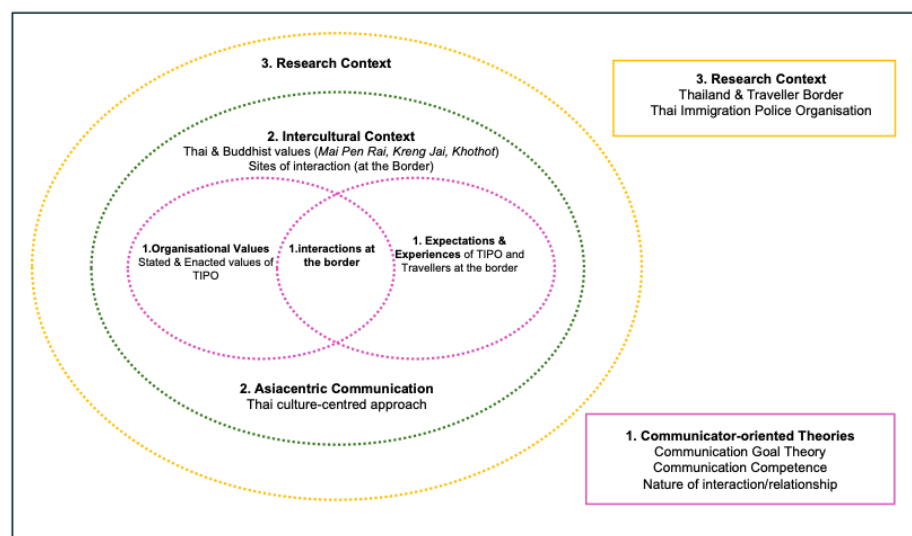


Figure 6.1. Research Framework

The final framework prioritised “Asiacentred communication” (Chaimanee, 2003; Hanks et al., 2009; Intachakra, 2012; Panpothong & Phakdeephassook, 2014) and emancipatory pragmatics (Hanks et al., 2009; Intachakra, 2012), where the language should be analysed with the common sense of the interlocutor’s own language from his or her own socio-cultural perspectives (Hanks et al., 2009). For the TIPO, this meant focusing on Thai values and Buddhist teachings as part of everyday Thai life. However, including organisational culture within TIPOs’ socio-cultural perspectives added a valuable important theoretical contribution to understanding the role of TIP, the communication skills, and communication goals enacted at the border.

Finally, the framework of communication goals (Clark & Delia, 1979) was critical to identifying the conflicting and competing expectations of the TIPOs role. In examining the instrumental, relational and identity goals of TIPOs and travellers, the competing aspects in the TIPO-traveller interaction became evident. The combination of the authority inherent in the TIPO role, the organisational expectations to apply a service mind, the everyday desire to enact Thai Values and Buddhist teachings, combined with the travellers’ expectations for relational skilled and competent communication revealed the interaction to be a site of encounter of difference both internally for TIPOs and between TIPO and travellers. In addition, to exploring communication goals (i.e., instrumental, relational, and identity), I used an interpretive approach to culture-centred communication that addressed three distinct levels of interactions: micro, meso, and macro levels of communication. The micro-level communication encompassed TIPO-traveller interactions. The meso-level communication involved the context of the TIP regulations and role. Finally, the macro-level communication incorporated the context of Thai and Buddhist values. These levels of communication thus significantly contributed to the field of study and the existing literature.

Future Practice

The discussion of the current study’s findings has been greatly facilitated by using the current study’s findings in the field of English for Academic Purposes (English for Immigration Police). Regarding the suggested language skill development for the TIPOs, the travellers pointed out several factors affecting the TIPO’s communication competence, such as English listening and speaking skills. Thus, the travellers recommended that two main topics must be concerned and added into the course curriculum for English language development for the TIPOs, namely, basic English conversation and English for specific purposes. Concerning basic English conversation, it was clear from the quotes that the constant responsibility of the TIPO’s daily work in communication with the travellers emphasised the improvement in their listening and speaking English skills with specific

attention to pronunciation. Concerning the research findings, Smyth and Bantawtook (2016) and Romaya (2006, 2009b) proposed that listening and speaking English skills were considered the most important for the daily work of Tourist Police -. Thus, to train the police, especially immigration police whose duties were to fulfil the needs of the travellers, communicate in English effectively and successfully, these two skills must be included in the language training curriculum.

Furthermore, the findings also reported that English for specific purposes (English for police) was considered essential for the TIPOs to communicate with the travellers. Some officers could not communicate in English effectively about the problems in speaking skills because of the limitation of vocabulary. However, the travellers reported that some TIPOs had already known basic English vocabulary about the immigration terminology. Nonetheless, the required skills for the TIPO were how to apply these technical terms to form the conversation to respond to the inquiry of the travellers.

With the travellers' recommendations for English language development, the TIPO also reported their need to improve their English communication competence in three similar areas. The first required topic was a basic English conversation to form a socialising conversation with the travellers to build a relationship. In addition, the required skills for English conversation were listening and speaking skills. Earlier studies identified, the needs and problems in English communication for the police in ESL contexts. These studies showed that English speaking and listening skills were found to be the most aware of the skills for the police officers as an effective communication (Aldohon, 2014; Khamkaew, 2009; Kool-on, 2015; Siriangkoon, 2011; Siwayingsuwan, 2015; Smyth & Bantawtook, 2016; Tipmontree, 2007; Ulum, 2017). The second topic concerned English for specific purposes with specific attention to English conversation that was used to respond to the travellers in their daily job responsibility, such as issuing a visa, explaining the immigration rules. Alhuqbani (2014), Qaddomi (2013), Romaya (2009b), Tipmontree (2007), and Ulum (2017) with reference to the current research findings supported that English conversation training courses for the police must be related to the field of their expertise that was specifically focused on their routine jobs. The last topic that was enquired by the TIPO was the correct English pronunciation because the TIPO were the inability to pronounce words and expressions properly. Furthermore, the findings also indicated that sometimes the TIPO could not understand the travellers' accent. Therefore, it is suitable to provide a course focusing on pronunciation and accent for the TIPO. Similarly, previous studies on police reported that the police in the ESL context faced some problems regarding English pronunciation and proposed that the police be trained to pronounce correctly (Siwayingsuwan, 2015; Tipmontree, 2007; Ulum, 2017).

Regarding the development of intercultural communicative competence, Byram (1997) proposed the framework designed to develop intercultural communicative competence of second language learners to communicate sufficiently. The learners needed to be fulfilled with four different competencies: linguistic competence, sociolinguistic competence, discourse competence, and intercultural competence. These four competencies include the ability to cope with and create the shared meanings of the spoken language.

Final Comments

Limitations

My study could not represent all contexts of the immigration office, such as the international airport, because the procedures and some rules might be different from the city and the border contexts. In addition, the findings on language interaction may not show the deep conversation between the officers and the travellers because of the laws of immigration that video recording was prohibited during service provision. There were some limitations of observing the interactions of the officers and the travellers. All offices did not allow the researcher to stay close to them; thus, the researcher could not see the gestures or hear all parts of the conversation. However, this study has provided some insights in a unique context, that is, a border interaction. My case study provides inside information from TIPOs and travellers about their respective expectations of interactions at the border, especially in relation to language, values and worldviews.

Further Research

Firstly, this current study employed a multiple case study research design to different dimensions within the study of a phenomenon in an instrumental case study of the intercultural interaction at the border. The data collection methods were semi-structured interviews, interaction observations, and document collections. The data collected systematically compared and contrasted in a detailed process of thematic analysis. These processes helped promote a more comprehensive understanding of intercultural interaction in the legal border context in Thailand. Furthermore, it could be valuable for future studies that take a case study approach (e.g., Stake (1995) to incorporate communications goals (Clark & Delia, 1979), Asia-centric approaches to communication (e.g., (Chaimanee, 2003; Intachakra, 2012; Panpothong & Phakdeephassook, 2014), in other regions of Thailand, and across Asian countries that share similar conditions as those of the present research setting.

Secondly, this study paid some attention to linguistic politeness strategies from an Asia-centric perspective (e.g., negative, positive politeness). To develop a complete

understanding of politeness theory, further studies could carefully explore the politeness strategies (e.g., Rattanapian, 2016) of Thai immigration police officers during their interactions with the travellers at the border context.

Final Thoughts

After a long journey of research on expectations of intercultural interactions between the Thai immigration police officers and English-speaking travellers, using new theoretical frameworks and applying the approaches of Thai values and Buddhist worldview, this study has finally arrived at a further stage, that is, I have become a resilient researcher to continue my career afterwards. Experiences gained during my PhD journey taught me how to construct new knowledge from local context to a wider research procedure. I learnt that starting with my own values and worldview, was key for the exploring Thai immigration police officers' interactions with travellers at the physical and abstract border. TIPOs can apply their values and worldview to achieve instrumental as well as relational and identity communication goals: It is hoped that the findings of current study will offer value to those working in and serving people in Thai border contexts.

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Appendix 1

Ethnical Approval

WAIKATO MANAGEMENT SCHOOL
TE RAUPAPA

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Sommai Rodpan
14 McGregor Place
Hillcrest
Hamilton

28 September 2017

Dear Sommai

*Ethical Application WMS 17/90
Perceptions of intercultural communication between Thai immigration police officers and English speaking tourists in the northern border of Thailand*

The above research project has been granted Ethics Approval for Research by the Waikato Management School Ethics Committee.

Please note: should you make changes to the project outlined in the approved ethics application, you may need to reapply for ethics approval.

Best wishes for your research.

Regards,

Amanda Sircombe

Amanda Sircombe
Research Manager

Appendix 2

Research Instruments

Documents for Thai Immigration Police Officers

แบบสัมภาษณ์สำหรับเจ้าหน้าที่ตำรวจตรวจคนเข้าเมือง

Waikato Management School
Te Raupapa



วิจัยเรื่อง

การสื่อสารระหว่างวัฒนธรรมของเจ้าหน้าที่ตำรวจตรวจคนเข้าเมืองในเขตภาคเหนือตอนบน
ของประเทศไทยกับนักท่องเที่ยวชาวต่างชาติโดยการใช้ภาษาอังกฤษในการสื่อสาร

บทสัมภาษณ์นี้ประกอบด้วย 3 ตอน ได้แก่ ตอนที่ 1 บทนำ ตอนที่ 2 บทสัมภาษณ์ ตอนที่ 3 บทสรุป

บันทึกสำหรับผู้วิจัย:

1. ชื่อ-สกุลของผู้ที่ได้รับการสัมภาษณ์:
2. วันที่ที่สัมภาษณ์:
3. เวลาที่ใช้ในการสัมภาษณ์:
4. ระยะเวลาที่ใช้ในการสัมภาษณ์:
5. เพศของผู้ที่ได้รับการสัมภาษณ์:

บทนำ

ก่อนการสัมภาษณ์ ข้าพเจ้าดำเนินการตามขั้นตอนดังต่อไปนี้

- แนะนำตนเองให้กับผู้ได้รับการสัมภาษณ์
- อธิบายวัตถุประสงค์ของการวิจัย (เอกสารชี้แจงผู้เข้าร่วมวิจัย)
- สร้างความเชื่อมั่นในการเก็บรักษาข้อมูลที่ได้รับจากการสัมภาษณ์
- สร้างความเชื่อมั่นแก่ผู้ที่ได้รับการสัมภาษณ์ว่าข้อมูลที่ได้รับจากการสัมภาษณ์จะไม่ส่งผลใดๆต่องาน
- แจ้งให้กับผู้ที่ได้รับการสัมภาษณ์ทราบเป็นรายบุคคลเพื่อขอความอนุเคราะห์บันทึกการสัมภาษณ์
- อธิบายเอกสารแสดงเจตนายินยอมเข้าร่วมการวิจัยให้กลับกลุ่มตัวอย่างทราบและให้ลงลายมือชื่อเข้าร่วม
- ขอบคุณผู้เข้าร่วมงานวิจัย
- และสุดท้ายเปิดเครื่องบันทึกเสียงเพื่อทดสอบและเริ่มการสัมภาษณ์

บทสัมภาษณ์:

I. หน้าที่ของเจ้าหน้าที่ตำรวจตรวจคนเข้าเมือง

1. ในการปฏิบัติหน้าที่ของท่าน ท่านใช้ทักษะทางภาษาอังกฤษทักษะใดมากที่สุดในการสื่อสารเมื่อท่านให้บริการแก่นักท่องเที่ยวชาวต่างชาติ
2. ในการปฏิบัติหน้าที่ของท่าน กรุณาอธิบายขั้นตอนในการให้บริการนักท่องเที่ยวต่างชาติตั้งแต่ขั้นตอนแรกถึงขั้นตอนสุดท้าย
3. ในการให้บริการแก่นักท่องเที่ยวชาวต่างชาติ ท่านควรปฏิบัติตัวแบบใด

II. ประสบการณ์ปฏิบัติในการให้บริการนักท่องเที่ยวชาวต่างชาติ

ประสบการณ์ที่ดีที่ท่านพบในระหว่างการสื่อสาร

1. กรุณาเล่าประสบการณ์สื่อสารที่ดีกับนักท่องเที่ยวต่างชาติที่ท่านพบในระหว่างปฏิบัติหน้าที่
2. ท่านคิดว่าปัจจัยใดที่ส่งผลให้นักท่องเที่ยวต่างชาติเกิดความพึงพอใจในการให้บริการของท่าน โปรดอธิบาย
3. จากมุมมองของท่าน ท่านทราบได้อย่างไรว่าท่านให้บริการที่ดีแก่นักท่องเที่ยวต่างชาติ โปรดอธิบาย

ประสบการณ์ที่ไม่ดีที่ท่านพบในระหว่างการสื่อสาร

1. กรุณาเล่าประสบการณ์สื่อสารที่ติดกับนักท่องเที่ยวต่างชาติที่ท่านพบในระหว่างปฏิบัติหน้าที่
2. ท่านมีวิธีการแก้ไขปัญหาดังกล่าวอย่างไร
3. ในระหว่างการปฏิบัติหน้าที่ของท่าน ท่านคิดว่าปัจจัยใดที่ส่งผลให้นักท่องเที่ยวต่างชาติเกิดความไม่พอใจในการให้บริการของท่าน โปรดเล่าประสบการณ์ดังกล่าว

III. การรับรู้การสื่อสาร

1. ในการปฏิบัติหน้าที่ของท่าน ท่านคิดว่าความสามารถในการสื่อสารระหว่างวัฒนธรรมคืออะไร
2. ทักษะการสื่อสารทักษะใดที่ช่วยให้ท่านสามารถสื่อสารกับนักท่องเที่ยวต่างชาติได้อย่างเหมาะสมและมีประสิทธิภาพ
3. ท่านคิดว่านักท่องเที่ยวต่างชาติควรมีการเตรียมความพร้อมอย่างไรเพื่อจัดการกับการสื่อสารกับเจ้าหน้าที่ตำรวจตรวจคนเข้าเมือง
4. ท่านคิดว่าท่านสามารถใช้หลักธรรมคำสอนทางพระพุทธศาสนาเพื่อส่งเสริมพฤติกรรมความสุภาพในการปฏิบัติหน้าที่ของท่านในการให้บริการนักท่องเที่ยวต่างชาติ โปรดอธิบาย
5. “เกรงใจ”, “ไม่เป็นไร” และ “ขอโทษ” ถือเป็นค่านิยมสำคัญในวัฒนธรรมไทย ท่านใช้ค่านิยมเหล่านี้ในการแสดงความสุภาพในการสื่อสารระหว่างวัฒนธรรมกับนักท่องเที่ยวต่างชาติหรือไม่ ถ้าใช่ ท่านใช้คำไหนมากที่สุด เพราะเหตุใด จงยกตัวอย่าง

บทสรุป

1. ท่านมีข้อคิดเห็นเพิ่มเติมเกี่ยวกับประสบการณ์การสื่อสารกับนักท่องเที่ยวต่างชาติหรือไม่
2. ท่านมีข้อคำถามเพิ่มเติมเกี่ยวกับหัวข้อวิจัย การสัมภาษณ์ ข้อคำถาม หรือกระบวนการวิจัยหรือไม่

ขอขอบพระคุณสำหรับความร่วมมือในการให้คำสัมภาษณ์ของท่าน

แบบสัมภาษณ์สำหรับเจ้าหน้าที่ตำรวจตรวจคนเข้าเมือง

Waikato Management School

Te Raupapa



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

ข้อมูลส่วนบุคคลของผู้ได้รับการสัมภาษณ์

1. ท่านอายุเท่าไร
 20 – 25 26 – 30 31 – 35
 36 – 40 41 – 45 45 ขึ้นไป
2. ระดับการศึกษาชั้นสูงสุดของท่านคือ
3. ตำแหน่งของท่านคือ
 ผู้กำกับ รองผู้กำกับ สารวัตร
 รองสารวัตร ผู้บังคับหมู่
4. ท่านปฏิบัติหน้าที่ ณ ตำแหน่งตรวจคนเข้าเมือง.....เป็นระยะเวลา
 1 – 5 ปี 6 – 10 ปี 11 – 15 ปี 16 – 20 ปี 20 ปีขึ้นไป
5. หน้าที่รับผิดชอบของท่าน ณ ตำแหน่งตรวจคนเข้าเมืองนี้มีอะไรบ้าง
.....
6. ท่านเคยได้รับการอบรมการพัฒนาทักษะภาษาอังกฤษที่จัดโดยหน่วยงานของท่าน หรือหน่วยงานภายนอกหรือไม่
 เคย จำนวน.....ครั้ง เมื่อใด..... เนื้อหาคือ.....
 ไม่เคย
7. ท่านมีความมั่นใจในการใช้ภาษาอังกฤษของท่านอยู่ในระดับใด
 มั่นใจมาก มั่นใจ มั่นใจปานกลาง ไม่มั่นใจ ไม่มั่นใจมาก
8. ท่านเคยสื่อสารด้วยภาษาอื่นนอกเหนือจากภาษาอังกฤษหรือไม่ ถ้าเคยภาษาอะไร
 เคย ไม่เคย
ถ้าเคย โปรดระบุ
 ภาษาจีน
 ภาษาญี่ปุ่น
 ภาษาฝรั่งเศส
 ภาษาเยอรมัน
 ภาษาอื่น ๆ (โปรดระบุ)

หนังสือแสดงเจตนายินยอมเข้าร่วมการวิจัย (Consent Form for Participants)

Waikato Management School
Te Raupapa



การวิจัยเรื่องการสื่อสารระหว่างวัฒนธรรมของตำรวจตรวจคนเข้าเมืองในเขตภาคเหนือตอนบนของประเทศไทย
กับนักท่องเที่ยวต่างชาติโดยใช้ภาษาอังกฤษในการสื่อสาร

หนังสือแสดงเจตนายินยอมเข้าร่วมการวิจัย

ก่อนลงนามในหนังสือแสดงเจตนายินยอมเข้าร่วมการวิจัยนี้ ข้าพเจ้าได้อ่านเอกสารชี้แจงผู้เข้าร่วมวิจัย (Participation Information Sheet) และ ผู้วิจัยได้อธิบายวัตถุประสงค์ของการวิจัย ระเบียบวิธีการวิจัย รวมทั้งประโยชน์ที่จะเกิดขึ้นจากงานวิจัยอย่างละเอียด ข้าพเจ้าทราบว่าผู้วิจัยสามารถสอบถามข้อมูลเพิ่มเติมได้ และข้าพเจ้ายินยอมตอบคำถามต่าง ๆ ที่เกี่ยวข้องกับงานวิจัยด้วยความเต็มใจ

ข้าพเจ้าทราบว่าข้าพเจ้าสามารถบอกเลิกการเข้าร่วมงานวิจัยดังกล่าวภายในสองสัปดาห์หลังจากสัมภาษณ์หรือการสังเกตการณ์หรือสามารถปฏิเสธการตอบคำถามบางข้อคำถามในการวิจัยนี้เมื่อไม่สะดวกใจที่จะตอบ ข้าพเจ้าขอรับรองว่าข้าพเจ้าจะให้ข้อมูลที่เป็นข้อเท็จจริงและมั่นใจว่าข้อมูลดังกล่าวนั้นผู้วิจัยจะเก็บไว้เป็นความลับดังที่ได้กล่าวไว้ในเอกสารชี้แจงผู้วิจัย

- ข้าพเจ้า ยินยอม ไม่ยินยอมให้ทำการบันทึกการสนทนาระหว่างการสัมภาษณ์
 ข้าพเจ้ายินยอมเข้าร่วมงานวิจัยในครั้งนี้ภายใต้เงื่อนไขในเอกสารชี้แจงผู้วิจัย

ลงนาม: _____

ชื่อ-สกุล: _____

วันที่ลงนาม: _____

ข้อมูลของผู้วิจัย

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ดร.เจนนี่ เคฟ (ที่ปรึกษารอง)

อีเมลล์: jenny.cave@waikato.ac.nz

เอกสารชี้แจงผู้เข้าร่วมวิจัย (Participation Information Sheet)

Waikato Management School
Te Raupapa



งานวิจัยเรื่อง การสื่อสารระหว่างวัฒนธรรมของเจ้าหน้าที่ตำรวจตรวจคนเข้าเมืองในเขตภาคเหนือตอนบนของประเทศไทยและนักท่องเที่ยวชาวต่างชาติโดยการใช้ภาษาอังกฤษในการสื่อสาร

เรียนผู้เข้าร่วมวิจัย

ท่านได้รับเชิญให้เข้าร่วมงานวิจัยระดับดุษฎีบัณฑิต วัตถุประสงค์หลักจากงานวิจัยนี้เพื่อวิเคราะห์ปัญหาและอุปสรรคของการสื่อสารระหว่างวัฒนธรรมของเจ้าหน้าที่ตำรวจตรวจคนเข้าเมืองในเขตภาคเหนือตอนบนของประเทศไทยและนักท่องเที่ยวชาวต่างชาติโดยการใช้ภาษาอังกฤษในการสื่อสาร และงานวิจัยดังกล่าวจะศึกษาความรู้ ทักษะ และประสบการณ์ต่าง ๆ ในการสื่อสารข้ามวัฒนธรรมระหว่างกลุ่มตัวอย่าง

ข้อมูลผู้วิจัย

งานวิจัยระดับดุษฎีบัณฑิตของ นายสมหมาย รอดแป้น อาจารย์ประจำสาขาวิชาภาษาอังกฤษ คณะศิลปศาสตร์ มหาวิทยาลัยพะเยา ได้รับอนุมัติให้ลาศึกษาต่อในระดับปริญญาเอกสาขาวิชาการสื่อสาร ภาควิชาการจัดการการสื่อสาร มหาวิทยาลัยไวคาโต ประเทศนิวซีแลนด์ โดยมี ดร.แมรี ซิมสัน และ ดร.เจนนี่ เคฟ เป็นอาจารย์ที่ปรึกษา

ข้อมูลสำหรับติดต่อผู้วิจัย

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อาจารย์ที่ปรึกษาหลัก	ดร.แมรี ซิมสัน	อีเมลล์: mary.simpson@waikato.ac.nz
อาจารย์ที่ปรึกษาคณะที่สอง	ดร.เจนนี่ เคฟ	อีเมลล์: jenny.cove@waikato.ac.nz

ท่านได้รับเชิญให้เข้าร่วมงานวิจัยเนื่องจาก

ท่านเป็นเจ้าของหน้าที่ตำรวจตรวจคนเข้าเมืองที่ปฏิบัติหน้าที่อยู่ในแผนกบริการคนต่างด้าว ที่ปฏิบัติงานอยู่ในด่านตรวจคนเข้าเมืองทั้งห้าด่านต่อไปนี้คือ ด่านตรวจคนเข้าเมืองเชียงราย ด่านตรวจคนเข้าเมืองแม่สาย และด่านตรวจคนเข้าเมืองเชียงแสน

เมื่อท่านยินยอมเข้าร่วมงานวิจัยนี้ สิ่งที่ท่านต้องปฏิบัติคือ

ผู้วิจัยรู้สึกเป็นเกียรติอย่างยิ่งที่ท่านเข้าร่วมงานวิจัยนี้ ผู้วิจัยขอความอนุเคราะห์จากท่านเพื่อทำการสังเกตการณ์สนทนา ระหว่างท่านและนักท่องเที่ยวต่างชาติ และสัมภาษณ์ท่านเป็นเวลาประมาณ 40 นาที ผู้วิจัยขออนุญาตทำการบันทึกบทสนทนาด้วยเครื่องบันทึกเสียง

สิ่งที่จะเกิดขึ้นกับข้อมูลของท่านคือ

ข้อมูลที่ได้รับจากท่านจะปรากฏอยู่ในงานวิจัยระดับดุษฎีบัณฑิต และได้รับการนำเสนอในการประชุมระดับนานาชาติ และตีพิมพ์ในวารสารที่มีชื่อเสียง และข้อมูลดังกล่าวอาจถูกนำไปใช้ในงานวิจัยอื่น ๆ ในอนาคตเพื่อพัฒนาหน่วยงานของท่าน ท่านสามารถขอรับผลของงานวิจัยครั้งนี้ได้หลังจากที่งานวิจัยนี้แล้วเสร็จ โดยท่านสามารถให้รายละเอียดการส่งข้อมูลดังกล่าวให้กับท่านได้ ผลของงานวิจัยจะถูกเก็บรักษาไว้แยกจากบทถอดเทปการสนทนา

ข้อมูลที่ได้รับมาจากท่าน จะถูกเก็บรักษาไว้โดยไม่เปิดเผยต่อสาธารณะ มีเพียงแต่ผู้วิจัยและอาจารย์ที่ปรึกษาทั้งสองท่านเท่านั้นที่สามารถดูรายละเอียดของข้อมูลที่ได้รับจากท่านได้ ในงานวิจัยนี้จะไม่มีการระบุชื่อหรือลักษณะส่วนบุคคลของท่าน โดยผู้วิจัยจะใช้นามแฝงแทนชื่อจริงของท่าน เอกสารทั้งหมดจะถูกเก็บรักษาไว้ในตู้ที่มีกุญแจล็อกในห้องทำงานหรือที่บ้านของผู้วิจัย และข้อมูลต่างๆ ที่อยู่ในรูปแบบของไฟล์จะถูกเก็บไว้ในคอมพิวเตอร์ส่วนบุคคลของผู้วิจัยโดยกำหนดรหัสของการเข้าถึง และมีการตรวจสอบข้อมูลอยู่เป็นระยะ

สิทธิ์ของท่าน

เนื่องจากท่านให้ความอนุเคราะห์ในการเข้าร่วมงานวิจัยในครั้งนี้ ท่านสามารถถอนตัวออกจากการวิจัยภายในสองสัปดาห์ หลังจากการสัมภาษณ์หรือสังเกตการณ์ โดยไม่ต้องให้เหตุผลใด ๆ ทั้งสิ้น ท่านสามารถปฏิเสธการตอบคำถามในบางข้อคำถาม ท่านอ่านบทถอดเทปการบันทึกการสัมภาษณ์ และข้อมูลต่างๆ ที่ได้รับมาจากท่านในงานวิจัยนี้ กรุณาแจ้งให้ผู้วิจัยทราบหากท่านต้องการสำเนาของการบันทึกบทสนทนาและบทถอดการบันทึกการสนทนา

หากท่านมีข้อสงสัยเพิ่มเติมท่านสามารถติดต่อผู้วิจัยได้จากที่อยู่ที่อยู่ระบุไว้ในข้างต้น
ขอขอบพระคุณ

สมหมาย รอดแป้น

Consent Form for Participants

Waikato Management School

Te Raupapa



THE UNIVERSITY OF

WAIKATO

Te Whare Wānanga o Waikato

Intercultural Communication between Thai Immigration Police Officers and English Speaking Tourists in the Northern Border of Thailand

Consent Form for Participants

I have read the **Information Sheet for Participants** for this study and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I also understand that I am free to withdraw from the study within two weeks after the interviews or observations, or to decline to answer any particular questions in the study. I agree to provide information to the researchers under the conditions of confidentiality set out on the **Information Sheet**.

Y I agree/do not agree for this interview to be audio recorded

Y I agree to participate in this study under the conditions set out in the **Information Sheet** form.

Signed: _____

Name: _____

Date: _____

Researcher's Name and Contact Information:

Sommai Rodpan

Email: sr157@students.waikato.ac.nz

Mob (NZ): +64 21 02462996

Mob (Thailand): +66 953066966

Supervisor's Name and Contact Information:

Dr.Mary Simpson,

Email:mary.simpson@waikato.ac.nz

Dr.Jenny Cave, Email:jenny.cave@waikato.ac.nz

Information Sheet for English Speaking Tourist

Waikato Management School

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PARTICIPATION INFORMATION

Project Title: Perceptions of intercultural communication between Thai immigration police officers and English speaking tourists in the northern border of Thailand

Dear _____

You are invited to participate in a doctoral research project. The purpose of this research is to analyze the challenges and the dynamics of intercultural communication between the Thai immigration police officers and different English speaking tourists in the northern border of Thailand. The research will explore the knowledge, skills, and experiences of cross-cultural communication.

Who are involved in this research?

This research is being conducted by Sommai Rodpan, a PhD student at Management Communication Department, University of Waikato, under the supervision of Dr. Mary Simpson and Dr. Jenny Cave of the Management Communication Department, University of Waikato.

The researcher's and his supervisors' contact details are as follows

Somma Rodpan: sr157@students.waikato.ac.nz, +64 21 024 62996 (NZ), +66 95 3066966 (Thailand)

Dr. Mary Simpson: mary.simpson@waikato.ac.nz

Dr. Jenny Cave: jenny.cave@waikato.ac.nz

Why have you been approached?

You are an English speaking tourist who is either native or non-native speakers of English, use immigration services in one of the five immigration offices, and hold a tourist or transit visa.

If you agree to participate, what will you required to do?

I would be very grateful for your participation. I would like to ask your permission to (a) observe your meeting with the Thai immigration police officers and then (b) interview you for 30 minutes afterwards. I will ask for your consent to audio-record the interview.

What will happen to the information you provide?

The information will be used in my doctoral thesis, and be presented at academic conference and published in scholarly journals. It may also be used for future research. You will be sent a summary of findings at the end of the study if you would like. Please give me your contact details if this is the case. This information will be kept separate from your interview transcript.

All collected information would be treated with the highest confidentiality. Only I and my supervisors will see the information. Pseudonyms will be used to protect confidentiality and there is no information will be used in a way that will reveal any participant's identity. All hard copies will be kept and protected in the locked drawer in the researcher's office or at home. All electronic data would be stored on a university computer and the researcher's personal computer laptop with locked password and will be backed up regularly.

Your rights

Participation in this study is your choice. You are free to withdraw from this study within two weeks of the interview or observation, without giving any reason or encountering

any penalty. You have the right to refuse to answer any questions. You also have the right to read the interview transcript and your information collected as part of the study. Please let me know if you would like copies of the audio recording and the transcript.

Whom should I contact if I have any question?

Please contact me any time at the contact options given above.

Yours sincerely,

Somma Rodpan

Interview Guide for English Speaking Tourists

Waikato Management School

Te Raupapa



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Research Title

Perceptions of Intercultural Communication between Thai Immigration Police Officers and English Speaking Tourists in the Northern Border of Thailand

This interview guide contains three main parts: introduction, interview questions, and closing interview which are presented as follows.

Researcher notes:

1. Interviewee's name:
2. The interview date:
3. Interviewing time:
4. The length time of interview:
5. The interviewee's gender:

Introduction

In this pre-interview stage, I will aim to:

- Introduce myself as an interviewer, present my name, and my role.
- Explain the goals of this study (information sheet).
- Assure confidentiality.
- Assure participants that I will not judge their answers.
- Inform the participant individually to ask for permission to record the conversation.
- Discuss the consent form to the participants and have them to sign it.
- Thank participant.
- Finally, turn on the tape recorder, test it, and start interview session.

Interview questions:

I. Role

1. What was your purpose for visiting immigration police office?
2. While you were at the immigration office, what questions did the Thai immigration police officer ask/say? What was it like for you?
3. What should the Thai immigration police officers do next time to provide good services to international tourists?

II. Experiences

Screen Question: *Have you had previous interactions with the Thai immigration police officers?*

Interactions with Thai immigration police officers that went well

1. Think of a time when, as a customer, you had particularly satisfying interaction with the Thai immigration police officers.
 - a. When did the incident happen?
 - b. What specific circumstances led up to this situation?
 - c. What did the Thai immigration police officer say or do?
 - d. What resulted that made you feel the interaction was satisfying?

Interactions with Thai immigration police officers that did not go well

1. Think of a time when, as a customer, you had particularly dissatisfying interaction with the Thai immigration police officers.
 - a. When did the incident happen?
 - b. What specific circumstances led up to this situation?
 - c. What did the Thai immigration police officer say or do?
 - d. What resulted that made you feel the interaction was dissatisfying?

III. Perceptions

1. What communicative skills of the Thai immigration police officer can help you as an English speaking tourists visiting Thailand?
2. How could you be better prepared to deal with the Thai immigration police officer?

Demographic questions

1. What is your country of origin?
2. What age groups are you in?
 20 – 25 26 – 30 31 – 35
 36 – 40 41 – 45 45 plus
3. What is your educational background?
4. What is your purpose of visiting Thailand?
5. How many times have you visited Thailand?
6. How long have you been in Thailand?
7. What is your first language?
8. To what degree is your confidence when you are speaking English?
 very confident somewhat confident
 somewhat unconfident very unconfident

Closing the interview

1. Is there anything else you would like to add about your experiences with the Thai immigration police officers?
2. Is there anything you would like to ask (about the topic/the interview/the questions/the process)?

Thank you for your participating in this interview. I will contact you again when I have transcribed in the interviews and ask you to check over my transcription.

Appendix 3

Samples of Interview Transcriptions from TIPO and English-speaking traveller

Transcription of Thai Participant and the translation

ผู้วิจัย	<p>ในการปฏิบัติงานของท่าน ท่านใช้ทักษะภาษาอังกฤษทักษะใดมากที่สุดในการปฏิบัติงาน</p> <p>During your duty, what communicative skills that you think are important in your work?</p>
พบ หมู	<p>อืม conversation ค่ะ</p> <p>Conversation</p>
ผู้วิจัย	<p>ขอ ก็คือทักษะการพูด เน้นพูดนะคะ So we just focus on speaking skill?</p>
พบ หมู	<p>ค่ะ เน้นพูดกับฟัง แลวกั้โต้ตอบ</p> <p>Yes, we just focus on speaking and listening skills, and then we response.</p>
ผู้วิจัย	<p>ในการปฏิบัติงานเรามีขั้นตอนในการทำงานอย่างไรบ้างครับ คือเมื่อนักท่องเที่ยวเข้ามาถึงบู๊ปเราต้องเริ่มต้นจากอะไรกันบ้างก่อน</p> <p>Please narrate the working procedures, starting from the tourists arriving.</p>
พบ หมู	<p>ขั้นตอนแรกของที่นี้เราจะมีการอธิบายเนาะ อย่าง four chart ที่เห็นคะตรงโน้นว่าคุณจะมาทำอะไร วีซ่าของคุณเนาะถ้าคุณเตรียมเอกสารเรียบร้อยแล้ว ระยะเวลา หรือเวลาเนาะที่เราให้บริการคุณเนาะเรามีfour chart มีขั้นตอนไว้เรียบร้อยแล้ว แล้วการอธิบายก็คือ ของที่นี้ก็คืออันดับแรกเข้ามาต่อวีซ่าเนี่ยะอาจจะบางคนอาจจะยังเตรียมเอกสารไม่พร้อมสมบูรณ์ คือเราให้มาติดต่อก่อนให้มาตรวจสอบเอกสารดูพาสปอร์ตก่อนว่าเคสนี้สามารถต่อวีซ่าได้ไหมนะคะ ถ้าต่อได้เราก็จะเตรียมฟอร์มให้เขาไปเตรียมเอกสาร แล้วก็ดูว่าวีซ่าหมดเมื่อไหร่เราก็จะนัดเขาเข้ามาทำ เนื่องจากปริมาณคนที่เข้ามาใช้บริการมีเยอะนะคะ จะทำให้การทำงานของเรารั้งขึ้น ถ้าเกิดเดินเข้าทำเลยอย่างเนี่ยะอะไรก็ได้เตรียม อะไรก็ได้รู้ คือมานั่งเขียนตรงนี้นะมันทำให้การให้บริการมันช้ามาก ๆ ประมาณนั้นคะ</p> <p>At this office, we have the explanation in the form of four chart which are posted on the wall. In the four chart, there will be some details of documents that you need to prepare to extend each type of visa, procedures and duration. Here, the first step for extending the visa, you will need to prepare some required documents. If you are not ready with your documents, you will need to talk to us first on order to check the passport which can let us know that you can extend your visa or not. If you can extend your visa, will provide a form and a list of required documents for you. Then, the appointment date is made. Due to a high number of tourists, we have to check the passport first and then make the appointment so that the process will be very fast and flow. If you just walk in and want to get it on that day, the process will be very slow, and the other tourists will have to wait very long.</p>

Sample of Transcription of English-speaking Traveller

TR	Today my purpose was to check all of my documents for having an interview for my visa.
Res	While you were at the immigration office, what question did the officer ask you? What was it like for you?
TR	They asked me about some of the different details on my documents and give me some suggestions on things that I might need to arrange to a bit differently. Just about this for today. Mostly just focused on the documents.
Res	What should the Thai immigration office do to provide a good service to international tourists?
TR	I think that it would be helpful instead of having me comment to check all of my documents that I had, a form or something that they could give me in advance. Then, have a list of everything they needed. Here is the form that we needed. Have some examples of documents and saying we need this, take a copy here. Make sure that tourists understand all. Not just spend one or two hours looking at each paper and tell me what I needed. They could just had something they could give me a package like this that the information saying here are the documents we needed, the form that we need you to fill in. That would be very helpful and I don't need to come in here at all.
Res	Next part is about your experience with the immigration police officers. I have two main points: the first one is about the satisfying interaction and the second one is the dissatisfying interaction. You have an satisfying interaction experience with the Thai immigration police officer?

Appendix 4

Samples of themes and sub-themes.

Legend: TR = tourist, TIPO = Thai immigration police officer, EST = English speaking tourist

Main Theme	Sub-code and description
<p>1. Process refers to the process of running the visa starting from the tourists presenting all the paper works to the TIPOs at the counter service until getting the passport back with the new stamp of visa. This process includes document checking, giving suggestions, and working process which will be examined under the immigration rules and regulations.</p>	<p>1.1. Document checking = the officer checks all the required documents for each types of services according to the immigration laws.</p> <p>1.2. Giving suggestion = the officer gives information to the tourists at the information desk or the counter service for the next stage of preparation.</p> <p>1.3. Fast and flow process = the process of visa extension and/or other services that run very fast and flow.</p> <p>1.4. Working under the immigration policy = all working processes of the TIPOs during giving services to international tourists are under the frame of the immigration rules and regulations.</p>
<p>2. Tourists' preparations refer to getting all the paper works and themselves ready before visiting the immigration police office. The preparations involve researching information about visa services, the intension of the tourists, and arranging all the papers.</p>	<p>2.1. The intension for checking documents = the tourists come to the immigration office to check all the documents in order that the next stage of visa application will be proceeded quickly and correctly.</p> <p>2.2. Document arrangement = the tourists prepare all the required documents correctly and in orderly.</p> <p>2.3. Well-prepared = the tourists prepare themselves before visiting the immigration office, in term of the paper work ready to be proceeded.</p> <p>2.4. Preparing documents = the tourists prepare all required documents and form ready to be proceeded before visiting the immigration office.</p> <p>2.5. TR preparing to deal with the TIPOs and Thai culture = the tourists research some information about working culture or Thai culture before visiting the Thai immigration office in Thailand.</p>
<p>3. Respect refers to the behaviors of the TIPOs and ESTs from</p>	<p>3.1. Language use: using full sentences to show politeness = the tourists require the TIPOs to</p>

<p>tourists' point of view. It includes the language use of the TIPOs, the behavior expressing, and the important of paying respect in the culture.</p>	<p>3.1. speak in a full sentence ending with 'please' because they think that speaking with 'please' will express some politeness behaviors.</p> <p>3.2. Language use: using short/command sentences to show impoliteness = the tourists think that the way that the TIPOs speak in short/or command sentence will indicate some impolite behaviors.</p> <p>3.3. More power: TR's behavior: some tourists think that they come from the developed countries, so they may show that they have more power than the TIPOs which are working in the developing country.</p>
<p>4. Cultural issues refers to the expressing of cultural differences between the TIPOs and ESTs in terms of working process and behaviors.</p>	<p>4.1. Cultural different: the tourists understand that there were some differences between the cultures of the TR and the TIPOs, including the behaviors, working cultures, and the languages.</p> <p>4.2. Learning /paying respect to Thai culture and language: the tourists think that the language and the culture of the destination country is very important, so it must be very important to pay respect.</p> <p>4.3. The important of paying respect in Thailand: the tourists understand that in Thai society and culture, paying respect to the culture, language and the people are very important.</p> <p>4.4. The intense of paying respect to Thai culture: the tourists understand that paying respect is very intense in Thai culture, so they must learn some Thai culture before visiting.</p>
<p>5. Practical solutions refers to the recommendation of the tourists towards working processes and the interactions of the TIPOs, such as providing a lists of required documents in order to run the process quickly and smoothly.</p>	<p>5.1. Providing a checklist: the tourists recommend that the immigration office should provide a checklist of the required documents for each types of services, so that the tourists can prepare before visiting.</p> <p>5.2. Update the official website: the tourists suggest that the official website of the Thai immigration office is not updated, so it would be better if the immigration office can up to date the information in the website.</p> <p>5.3.</p>

Appendix 5

Sample of Theme coding for TIPOs

No	Theme	Keyword	Quotes
1.	Practical Solution	<ul style="list-style-type: none"> - Online information - Learning language/ Thai/culture - Explaining - Suggestion - Seeking help - Using full sentences and some expression showing politeness 	<ul style="list-style-type: none"> - Then, we will suggest what documents that the tourists need to prepare, what forms that the tourists need to fill out, which pages of passport that the tourists need to make a photo copy, and which size of photo that the tourists need to attach into the form. (Examp; Inspector 2, line 12-15) Suggestion -, and then we can give some suggestion for the next stage. (; Inspector 2, line 19-20) Suggestion - However, before we give some suggestion to tourists, we will have to see the passport of the tourists first that they have the right to extend their visa for what reasons. (; Inspector 3, line 6-8) Suggestion - We must communicate with them and explain them the reasons why they cannot get more days. (; Inspector 4, line 6-7) Explaining - But if there are many tourists, the officer may not have time to explain one in details. But we have the posters on the wall that show the process and the required documents. (; Inspector 7, line 4-6) Explaining - Sometimes, the officer explained the reason why you were not allowed to extend your visa. We refused because of the regulations according to the order of Immigration Law about the required documents. (; Inspector 9, line 2-4) Explaining -sometimes the officers explain everything (rules, regulation, procedures, and guidelines) that the tourists need to follow. If you ignore to follow, you will not get it.....(; Inspector 9, line 12-14) Explaining - We try to serve the tourists needs as much as we can, but tourists don't understand We explain, but they don't understand, or they don't want to follow what we recommend. These will make us feel upset because we try very hard to explain. (; Inspector 10, line 16-19) Explaining

No	Theme	Keyword	Quotes
			<ul style="list-style-type: none"> - Most tourists that visited the immigration office will try to understand our culture. They will need to follow Thai culture, such as saying some Thai words like Sa Waddee, Khob Khun. They will try to use Thai language to communicate. (; Inspector 12, line 3-5) Learning language/Thai/culture - It is very difficult to communicate, so we seek some helps from others, such as Chinese tourists who cannot speaking English, and we also cannot speaking Chinese. The tourists always come with friends, like Chinese student. They know some Thai language, so we call friends to help us explain. (; Inspector 17, line 2-6) Helping/ Seeking Help - Sometimes they came here with their Thai wife and their wife can speak Japanese language. We will ask their wife to help us explain. (; Inspector 18, line 4-6) Helping/ Seeking Help - In some case that we cannot communicate and the tourists cannot speak English, we try to seek help from others to explain. We call the embassy. (; Inspector 10, line 19-21) Seeking helping - If we noticed that the tourists feel dissatisfied and get mad, we will tell their wife or their friend to take them out for a while, or just stop conversation. (; Inspector 20, line 5-7) Seeking help - If I were there, I just told the tourists to come to see me and then I can explain them. (; Inspector 26, line 3-4) Explaining - Actually, the officer should say anything with "..., please" like "Copy, please." (, Sub-inspector 9, line 1) Using full sentences and some expression showing politeness - There was one tourist who didn't provide us the required document, so we didn't proceed with the request. Instead, the tourist complained that our process was so complicated. We tried to explain why we did so with friendly words and tone of voice expressions; however, the tourist was still frustrated. Actually, the foreigner had had negative attitude towards our services. (, Sub-inspector 11, line 2-7) Explain + using expression showing politeness -

Sample of Theme Coding for English-speaking travellers

No	Theme	Keyword	Quotes
1.	Practical Solution	<ul style="list-style-type: none"> - Checklist - Online information - Learning language/ Thai/culture - Explaining 	<ul style="list-style-type: none"> - I should spend more time learning the language and I speak very little basic Thai. (Tourist 1; TR 6, line 2-3) learning language/Thai/culture - I don't know if you very briefly take a little while to a kind of learning the cultural differences..... (Tourist 1; TR 6, line 2-3) learning language/Thai/culture - Actually, I am a guest in this country, I should learn more Thai. Tourist 1; TR 7, line 7-8) learning language/Thai/culture - I think that it would be helpful instead of having me come in to check all of my documents that I had, a form or something that they could give me in advance. Then, have a list of everything they needed. Here is the form that we needed (Tourist 2; TR 2, line 1-4) Checklist - and plenty of time that they were helpful explaining what was required for me. (Tourist 2; TR 5, line 2-3) Explaining -because the information that we find online is out of date and different officers also tell different thing. (Tourist 2; TR 8, line 5-7) Online information - I think they should have more a uniform resources where you can find an accurate update of information and it will be easy for us to prepare. (Tourist 2; TR 8, line 11-13) Online information -so explain about the visa run could be the nice thing. (Tourist 3; TR 5, line 7) explaining - I think there no website to go to for the most current information since the policy changes. That would be helpful. So, just find the updated websites that updated all the information of the immigration policy. (Tourist 3; TR 8, line 1-3) online information -so ..er...that was a little confusing and nowhere online that could I find that I need a photo copy and photo graph, so tough....(Tourist 1; TR 3, line 12-14) online information - May be explaining a little better. You know explaining me what form I would need. Explaining me what pages needed to be photo copy. (Tourist 1; TR 8, line 1-2) Explaining

No	Theme	Keyword	Quotes
			<ul style="list-style-type: none"> - I am a tourist may be explaining more and a process will be a little better. (Tourist 1; TR 8, line 4-5) Explaining - I had no idea that I would need it to the immigration office, so you know maybe a better website could take care of that. (Tourist 1; TR 8, line 4-5) online information - Errr....explaining in depth that the want of the documents you needed, you know again what form, why, what pages need to be photo copied, what documents need to be brought in.....(Tourist 1; TR 9, line 1-3) Explaining -so having an online registration where you can pick a specific to come in. (Tourist 1; TR 10, line 5-6) online information
2.	Interactional issues	<ul style="list-style-type: none"> - Perceive - Understand - Help/facilitate - Interaction/talk - Answering/asking 	<ul style="list-style-type: none"> - Err....they do a good job but you don't want to speak too quickly or use a complicated vocabulary, just speak simply (TR 4, line 5-6); understand the interaction - If you cannot, get a Thai friend to come with you and help you. In my case, there is a lady help me out. I always better to have a local that can speak foreign language. It just make easier..... (TR 4, line 6-9) Help the interaction -I think they do a good job. I think they speak pretty clearly. (TR 6, line 1) understand the interaction - Make sure that tourists understand all. Not just spend 1 or 2 hours looking at each paper and tell me what I needed. (Tourist 2 TR 3, line 5-6) understand the interaction - I think sometimes I feel that the officers they are unwilling to talk and that even not a language barrier we have an issue that they are so busy with all documents and stamping thing that they forget the interaction as an human being who breaths. (LTourist 2 TR 6, line 2-5) interaction/talk - And it will be very nice if they would talk to me a bit more whether it is in English or in Thai. Just sort of I know what is happening. (RaTourist 2 TR 3, line 5-7) interaction/talk -a lot of time when they do speaking, sometimes I want to know did they speak in English or in Thai, so I taliked to them in English(Tourist 2 TR 6, line 7-9) interaction/talk

Appendix 6

Sample of Theme Groupings

Main theme	1. Process	2. Tourists' Preparations	3. Language Issues
Sub-coding	<ul style="list-style-type: none"> - Asking questions (LP 1, TR 2, No.2) - Giving suggestion—teach TR to prepare the required documents (LP 1, TR 2, No.3) - Fast and flow—processing visa (LP 1, TR 2, No.5) - Giving suggestion—teach TR to prepare the required documents (LP 1, TR 3, No.6) - Fast and flow—processing visa (LP 1, TR 3, No.7) - Making appointment (LP 1, TR 7, No.12) - Providing services—solving problems (LP 1, TR 8, No.18) - Giving suggestion—teach TR to prepare the required documents (LP 1, TR 13, No.31) - Giving suggestion—teach TR to prepare the required documents (LP 1, TR 13, No.33) - No personal questions—routines jobs for TIPOs (LP 2, TR 4, No.2) - Document checking (LP 4, TR 2, No.4) 	<ul style="list-style-type: none"> - Tourists' intension—90 report (LP 1, TR 1, No.1) - Well-prepared—preparing documents (LP 1, TR 2, No.4) - Making lists of the required documents (LP 1, TR 13, No.32) - Tourists' intension—getting new visa (LP 2, TR 3, No.1) - Tourists' intension—getting new visa (LP 3, TR 1, No.1) - Preparing documents ready (LP 3, TR 8, No.20) - Tourists' intension—extending visa (LP 4, TR 1, No.1) - Searching information from websites/ well-prepared (LP 4, TR 2, No.3) - Having 2nd plan for the new visa (LP 4, TR 8, No.13) - Tourists' intension—report the address (LP 5, TR 1, No.1) - Well-prepared-preparing required documents (LP 5, TR 2, No.5) - Preparing documents (LP 5, TR 9, No.17) - Tourists' intension—checking documents before processing visa (LP 6, TR 1, No.2) 	<ul style="list-style-type: none"> - English language ability of TIPOs (LP 1, TR 10, No.22) - English language ability of TIPOs (LP 1, TR 10, No.24) - English language ability (LP 1, TR 10, No.26) - Communication factors affecting interactions—small office with lots of people and age of TR (LP 1, TR 11, No.27) - Communication factors affecting interactions—small office with lots of people and age of TR (LP 1, TR 11, No.28) - English language ability—pronunciation and accent of TIPOs (LP 1, TR 11, No.29) - English language ability of TIPOs—different levels of English language ability of TIPOs (LP 2, TR 9, No.9) - English language ability of TIPOs (LP 3, TR 3, No.4) - English language ability of TIPOs—both listening and speaking skills (LP 3, TR 6, No.12)

Appendix 7

Sample of Frequency of occurrence of the theme

Perceptions		Process	
TR	TIPO	TR	TIPO
<ul style="list-style-type: none"> - Needs—want to cross border quickly / (1) - Understanding—(1) accepting the fault, the process, (2) the different types of English pronunciation of TR and TIPO, (3) the difficulty of learning accents and pronunciation for TIPO, (4) overstay, (5) language ability of TIPO // (10) 	<ul style="list-style-type: none"> - Satisfying—(1) satisfying with services, (2) offering help, appreciated with the help of TIPOs, (3) feeling welcoming, (4) smooth process, (5) giving directions to TR, (6) clear explanation from TIPO, (7) providing friendly services // (28) - Behaviour in providing services—(1) being more polite, (2) having bad emotion, (3) polite and nice and patient // (3) - Positive interactions—(1) clear process and interactions, (2) satisfying with services and interactions, (3) friendly and professional, (4) smiling, (5) feeling welcoming from TIPO, (6) better services than other countries, (7) having nice conversation, (8) polite and precise conversation, (9) providing service politely // (42) - Interactions—(1) desire for more interactions, (2) no interactions, (3) fine interactions, (4) good interactions, (5) providing services with a smiling face, (6) not much interactions just simple greeting, (7) no issues, (8) no smiling and 	<ul style="list-style-type: none"> - Asking—asking information from TIPOs / 	<ul style="list-style-type: none"> - Asking questions—(1) asking questions relating to passport, the immigration rules and regulations, (2) asking for passport and departure card // (19) - Problems—lack of staffs in providing services // (1) - Checking documents—(1) looking at passport and stamping, (2) checking details on passport // (11) - Fast and flow—(1) quick process, (2) not many people, (3) quick and correct // (16) - Visa run through—(1) checking passport and taking photo, (2) stamping passport, (3) giving passport and departure card // (15) - Trying to get all TR crossing border quickly—high numbers of TR / (1) - Providing help—informative and overworks for TIPOs, systemic process // (2) - Tourists' claim—long process // (1)

Appendix 8

Letter to Immigration Office (in Thai)

ที่ ศธ ๐๕๙'๐.๒๔ /



คณะศิลปศาสตร์ มหาวิทยาลัยพะเยา
ตำบลแม่กา อำเภอเมืองฯ
จังหวัดพะเยา ๕๖๐๐๐

พฤศจิกายน ๒๕๖๐

เรื่อง ขอความอนุเคราะห์เก็บข้อมูลวิจัยระดับชุมชนพื้นที่

เรียน สารวัตรด่านตรวจคนเข้าเมือง|

สิ่งที่ส่งมาด้วย ๑. เอกสารชี้แจงผู้เข้าร่วมวิจัย ๑ ฉบับ
๒. รายละเอียดการลงพื้นที่เก็บข้อมูล ๑ ฉบับ

ด้วยอาจารย์สมหมาย รอดแป้น อาจารย์ประจำสาขาภาษาอังกฤษ คณะศิลปศาสตร์ มหาวิทยาลัยพะเยา ได้รับอนุมัติให้ลาศึกษาต่อในระดับปริญญาเอก สาขา Communication Management Communication Department The University of Waikato ประเทศนิวซีแลนด์ กำลังดำเนินโครงการวิจัยเรื่อง “Perceptions of Intercultural Communication between Thai Immigration Police Officers and English Speaking Tourists in the Northern Border of Thailand” โดยมีวัตถุประสงค์เพื่อศึกษาปัญหา อุปสรรค ประสพการณ์การสื่อสารระหว่างวัฒนธรรม และการใช้กลวิธีความสุภาพในการสื่อสารระหว่างเจ้าหน้าที่ตำรวจตรวจคนเข้าเมือง และนักท่องเที่ยวชาวต่างชาติโดยใช้ภาษาอังกฤษในการสื่อสาร

เพื่อให้การดำเนินการโครงการวิจัยดังกล่าวเป็นไปด้วยความเรียบร้อย และบรรลุวัตถุประสงค์ที่กำหนดไว้ ในการนี้ คณะฯ จึงขอความอนุเคราะห์ให้อาจารย์สมหมาย รอดแป้น ดำเนินการสัมภาษณ์เจ้าหน้าที่ตำรวจตรวจคนเข้าเมือง และนักท่องเที่ยวชาวต่างชาติ สังเกตการณ์สนทนาในระหว่างการปฏิบัติหน้าที่ระหว่างเจ้าหน้าที่ตำรวจตรวจคนเข้าเมืองและนักท่องเที่ยวชาวต่างชาติ และขอความอนุเคราะห์บันทึกบทสนทนาระหว่างการสัมภาษณ์ ทั้งนี้ ท่านสามารถสอบถามรายละเอียดเพิ่มเติมได้ที่ อาจารย์สมหมาย รอดแป้น หมายเลขโทรศัพท์ ๐๙ ๕๓๐๖ ๖๙๖๖ หรือ Email : maipooh@hotmail.com

จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์ จักเป็นพระคุณยิ่ง

ขอแสดงความนับถือ

(ผู้ช่วยศาสตราจารย์ ดร.จิตติมา กาวีระ)
รองคณบดีฝ่ายบริหาร รักษาการแทน
คณบดีคณะศิลปศาสตร์