

# **Anam, Việt Kiều: Transforming into Thai of Vietnamese in Siam**

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## **Abstract**

The migration of Vietnamese groups who have migrated to settle in Siam since the past which consisted of Anam and Viet Kieu. These groups have changed and adapted under the new situation and areas. Anam group has moved from the centered Hue in 1773 – 1819 whereas Viet Kieu group was known as the overseas Vietnamese. In the case of the Anam people, they have been finished the connection from their immigrant kingdom until changing the culture, language, belief, religion and food, then transformed into Siam. Anam sect is the only Buddhist sect that may have left as a symbol of the settlers of the Anam. The evidence indicated that monks from Anam sect who are now in Siam have turned to be like many Thai monks such as do not have dinner during night time, use only the yellow cloth, do not wear shoes and socks like monks from Chinese and Anam sects. For other observational practices and ceremonies, they still probably follow the Mahayana Buddhist style. In addition, monks from Anam sect have had the opportunity to perform a royal ceremony since the reign of King Chulalongkorn, and they have also been promoted as a hierarchical position same as Thai Sangha. Overseas Vietnamese who came to Siam during the post-World War II period in 1945, have received physical changes such as Thai dress code, Thai food, Thai dance, and playing long drums in a meeting among Viet Kieu people, hanging amulets, and speaking Thai clearly, paying respect and sticking the image of His Majesty the King and Her Majesty the Queen in their houses. This transformation has occurred under the absorbing condition of becoming Thai under the "Thai" policy of the Siamese government.

**Keywords:** Anam, Viet Kieu (*Việt Kiều*), Transforming into Thai

## **1. Introduction**

Anam and Viet Kieu (*Việt Kiều*) relate to the kingdom and citizen groups associated with "Vietnam" or people who are native to Vietnam. Anam is a city in the middle of Vietnam with a center in Hue which is an important port and a commercial center of Anam. At that time, the context of historical

links politics and economy cause evacuation move in the context of "Anam" to the kingdom or other states with political conditions same as the case of political asylum in the reign of Phra Chao Tak or King Rama III, settlements in colonial countries like France which was the first phase of the entry of the Vietnamese group (Viet Kieu) in Siam. This means that the definition used for the Vietnamese group that came after the French colony or after World War II. This is a term called "Viet Kieu" related to politics and government in order to asylum and political struggle or political support groups and settlers living in Thailand until able to create social, economic and cultural phenomena under the new context of living in that area each time. Therefore, in this article, it aims to study "Anam" which means a group of people from the Anam kingdom. Viet Kieu who immigrated to Thailand has settled in Siam through the context of time and changed under the context of time from one period to another in order to reflect on the results of the study to explain about the transformation of Vietnamese into the Thai people in Siam.

## **2. The Arrival of Anam in Siam**

Anam has evidences appearing in the documents from the study of Hall, D.G.E. (1968) titled "A History of South-East Asia" which mentions about Vietnam. In the documents of Ryukyuan, there was an important port of Japan that has been linked to the ancient city in Southeast Asia as evidenced such as Siam, Palembang, Java, Sumatra, Malacca, Pattani and Sunda including "Anam" that was one port in ancient documents. The evidences have been shown in the work of Chonlaworn, P. (2007: 19-52) called "The History of the Cities in Southeast Asia by focusing on a Ryukyuan Document" or from the study of Nguyen Thi My Hanh (2015: 1-15) called "Vietnam-China Trade Relations in the Feudal Period: From the early 19<sup>th</sup> to the late 19<sup>th</sup> Century", or in the work of James R. Chamberlain (2016: 27-77) called "Kra-Dai and the Proto-History of South China and Vietnam, Journal of the Siam Society". Therefore, Anam that appeared in all studies, means Anam which came from the middle of Vietnam and which is centered on the city "Hue" and used to be an important port and the commercial center of Anam. Anam has also linked with the context of the Siamese society through the migration of the Anam people and Siam through history at different times.

Anam was called from Siam for the people who came from the middle of Vietnam as the evidence in 1773. There was a rebellion in the city of Hue that was a state in the territory of Vietnam. The Vietnamese dynasty escaped the rebels and came down to Saigon city including King Kong Chun, the 4<sup>th</sup>

son of the Hue ruler fleeing to live in Ha Thien, in the province of Bantaimas in Cambodia. When the rebels were following him, the Haitian governor emigrated the family of Ong Chiang Chun came to Thonburi in 1776. After that King Taksin had accepted and granted him a residence outside the capital city in the area of Phahurat road in Bangkok. In Rattanakosin period, Ong Chiang Sue, the grandchild of Hue city escaped the rebellion to Saigon. Then, when he could not fight with the rebellion, he fled to the Krabue Island in Cambodia (Khmer). Later, he came to ask and to rely on His Majesty the King Phra Buddha Yod Fa Chulalok which has a center in Bangkok, around 1783, and was given a royal land to Ong Chiang Sue, along with a group of houses on the eastern bank of the Chao Phraya River named Khok Krabue Sub-district (At the present called Yannawa Temple area). There were many families of Anam who respected to Ong Chiang Sue had also moved together with him.

Ong Chiang Sue had taken control of the army with the delegation following the war in Burma many times and received the royal army to hit Saigon once. Later, Ong Chiang Sue fled back to Anam in order to think and beat the city of Saigon. This situation, Krom Boron Maha Suringhanat was very upset. Therefore, please give the group of Ong Chiang Sue moved to live at Bang Po and descended to the present. During the reign of King Rama III in 1834, King Minmang had given the announcement prohibiting the Vietnamese people who respected to Christianity and punished those who had been baptized in various ways, so they had to flee and came to live in Thailand by staying mostly in Chanthaburi. However, there were some immigrants who arrived in Bangkok and received a royal address at Samsen area in the year 1834. Later, Chao Phraya Bodindecha raised the army to strike Vietnam and the evacuation of Vietnamese people to Bangkok in late 1834. The immigration from Vietnam was divided into 2 groups that were the Buddhist group and the Christian group. The Vietnamese who held Buddhism were invited to set up houses in Kanchanaburi for preserving the new fortress that was built at Pak Phraek, while those who held Christianity had to settle in Samsen which had been held at the place of the Christian group and stayed under the position of His Majesty King Phra Pin Klao while his position was Somdej Chaofa Kromakhun Issares-rangsan during practicing as an artillery officer in the reign of King Rama V, he granted permission to Vietnam from Kanchanaburi came to live on the edge of Phadung Krung Kasem Canal, and arranged as a royal artillery regiment. Therefore, Anam and Viet Kieu had become a part of Siam or the Thai state under the change of belief, language, and ways of life and connection with the source from the original country. In the form of religious, their own under the management of the State of Siam as shown in the reign of

King Rama IV and the reign of King Rama V that the Mahayana Buddhism in the form of Anam was made partly under the law called Sangha Act R.S. 121 which included Mahayana with Chinese sects and Anam sects were under the rule of the Siamese state system (Wu Zhibin, 2017: 169-185). This was the denomination from the Vietnamese territory as a Buddhist symbol of the coming people of Anam or Vietnam through the word called the sect of Buddhism "Anam" and was probably the only thing that holds the identity and history of the past.

### 3. The Entry of Viet Kiue in Thailand

"Viet Kieu" is a Vietnamese word meaning Vietnamese people living outside of Vietnam. Vietnamese people who came to Thailand during the post-World War II period in which Ministry of the Interior called these Vietnamese people "Vietnamese immigrants" or commonly referred to as "New Vietnamese". However, Vietnamese people called themselves "Viet moi" or "Viet Kieu moi". For Vietnamese people who came to Thailand before World War II, they were called "Viet cu" or "Old Viet" or "Viet Kieu cu" or "Old Vietnamese" which referred from Watrasoke, S., Mattariganond, D. & Boonwanna, T. (2014: 113-138), and in the studying called "The Vietnamese National Salvation Movement in Northeastern Region of Thailand: Udon Thani (1880s-1930s)" that provided information about Viet Kieu group in Siam after the movement nationalism for the salvation of Vietnam's independence. Result was shown and appeared as below:

*"... The Vietnamese nationalist movement is increasingly heading to Udon Thani. For the national movement, it is divided into 3 phases: 1) the movement of Kern Vuang (Phong trào Cần Vương) during the 1880s to the 1890s: the fires of the Vietnamese recovery in the northeast, 2) the movement of Phan Boe Chou and Dung Tuk Hue from 1900 to the 1920s: the beginning of the revolutionary ideology in Siam and Isan, and 3) the movement with revolutionary power in the northeast of the late 1920s to the 1930s: Ho Chi Minh, which found that they used Udon Thani as a hub for the movement in the Northeast and the Mekong countries ..."*

The conclusion of the research showed that the Vietnamese immigration process in Thailand have historical development which further classified as immigrants as political refugees along with establishing the process of claiming independence from France. Another group of settlers had

also mixed together with the Vietnamese previous group that had migrated including transforming into Thai society in a holistic way. However, they still remained some identity through association activities, religion and various cultures such as occupation, food and physical characteristics from appearance and skin as shown in the settlement, development, adaptation and existence in Thailand as shown from the study of Thongkaew, K. (2018: 57-80) called "The Vietnamese-Thai: Dynamics of Social Transition in Suratthani Town" or in the study of Thongkaew, K., Srisontisuk, S. & Chamruspanth, V. (2014: 123-146) called "Legitimate Power and Authority in Social Mobility of Vietnamese Thai", including the study of Srikham, W. (2013: 89-108) called "The Vietnamese Thais and Vietnamese Migrant Workers in the Northeast of Thailand", or from the study of Srikham, W. (2014: 139-162) called "Vietnamese Migrant Workers in Ubon Ratchathani Municipality", which provided information about the movement of a group of Vietnamese immigrants including the development of settlements in Thailand. In addition, the development of new and old groups of overseas Vietnamese were appeared in term of language and kinship relationship causing migration to work in Thailand as shown in the study of Tikhantikul, S. (2015: 175-198) called, "Undocumented Vietnamese migrant workers: Transnational labor mobilities from Hà Tĩnh Province, Vietnam". All these works reflected the history and development of "Viet Kieu" or Vietnam in Thailand from generation to generation due to the time and the coming of the conditions of politics and economy at that time. In other words, it was also creating a continuation and transforming under Thai status in a new situation as well.

#### **4. Adaptation under the New Situation in Siam**

In this study, two groups of Vietnamese in Thailand are mentioned which are Anam, may be called "Old Vietnamese" with entering before the world war that the context of Thai society at that time was called "Anam" and new groups that may not be directly related, but it was considered that there was a place that came from Vietnam, which did not recognize the area directly. However, it referred to Vietnam in the context of the modern state as the current socialism system. When they came in, they had developed, adapted and transformed under the new context as there were evidences for the situation as below case studies:

##### **4.1 Anam and Adaptation under new Circumstances in Siam**

Anam can adapt themselves under new circumstances in Siam by appearing evidence that the Anam monk was ordained from Vietnam. During

the reign of King Rama I, when the Vietnamese and Thai were not together, Anam monks in Thailand were only ordained in Thailand. Then, these Vietnamese monks were turned to be like many Thai monks, for example do not eat at night time, wear the yellow cloth, and do not wear shoes and socks like monks from Chinese and Anam sects. For other observational practices and ceremonies, monks still continue to follow the pattern of Vietnam. In the reign of King Chulalongkorn, he became familiar with the royal command at that time. Therefore, monks from Anam sect have been promoted as a hierarchical position same as Thai Sangha. Therefore, it is appropriate to set up a monk to have some honor. However, the monks from Anam sect were Mahayana and did not be able to do the ceremony together with the Thai monks like Mon monks. Therefore, King has been given a royal initiative to have a royal Sangha position for the monks from Anam sect at the same time of Chinese monks. The monk who was a faculty member has been given as the position of Phra Khru, Phra Palad, deputy secretary and assistant.

The process of adapting was in accordance with the context of the land and the new situation, but the effect of adaptation has caused the transforming of the Anam group in Siam through the religious dimension. Even though it was known to the members of Anam in this group, it appeared as the location that was still in the historical context of both Chanthaburi with the center of Mahayana Buddhism. It shows that there are more than 20 temples in the present, including Bun Na Khet Temple, Christian church, or Anam people in Samsen, Bang Pho, in Bangkok or Kanchanaburi with evidence of settlement, but those transforming conditions created a common characteristic through the use of Thai language transform as part of it. It probably left only history, hearsay, food, culture, eating and being used only from generation to generation. However, the important purpose is a religion, especially Mahayana Buddhism that remains unique and has been traced to the present in spite of the conditions of time and transitions. For Anam sect, it was a sect that has been accepted in the context of Thailand.

#### **4.2 Viet Kieu Regarding the Adjustment under new Circumstances in the Thai State**

Viet Kieu is a Vietnamese group of foreigners which means the group that came into the activity and occupation and settlement in the Thai state which included the group of people who came to settle in the post-World War II period. The history and development of entering into Thai has three periods of Vietnam as shown by the information that the political movements of the anti-Vietnamese groups have used the Siam or State of Thai. The area of movement was divided into 3 phases: 1) the movement of Kern Vuang (Phong

trào Cần Vương) during the 1880s to the 1890s: the fires of the Vietnamese recovery in the northeast, 2) the movement of Phan Boi Chau (Phan Bội Châu) and Dung Tuk Hue from the 1900s to the 1920s: the beginning of the revolutionary ideology in Siam and Isan, and 3) revolutionary movements in the northeast of the late 1920s to the 1930s: Ho Chi Minh, which found that he used Udon Thani as the centered movement in Northeast (Isan) and Mekong countries. All movements followed the new political situation at that time, therefore; the settlers were due to such groups of people. When studying into specific adaptation processes, it has guideline for adjustment as shown in the study of Thongkaew, K. and others, results were concluded as below:

*"... A family inherited from a large family from Vietnam will have the process of casting members strictly in 3 steps: 1) training steps to understand caused and effected, 2) the process of cultivating the ideals, and 3) the process of discipline and the conditions within the family, and the group are family values that creating social groups and relationships of social group. For external conditions, namely the policy of political freedom and bureaucratic expansion, these processes and conditions have led to the political role of Thai Vietnamese people today ..."*

Therefore, the adjustment of the Vietnamese group in the name of Anam or Viet Kieu will have a similar characteristic that was an adaptation under a new context with political conditions. In these cases, a group from the original partner has become a conflict or a war partner in the latter days, appearing in war events to fight for influence over the royal court of Cambodia, or in the latter days that occurred as a confrontation under the circumstances of conflict under the different political thought system of the Communists. Resulting in the implementation of the buffer state policy (Buffer State) aimed to prevent the expansion of communism based in Laos and Cambodia in the 1970-1980s.

## **5. Factors towards Process of Adaptation within the New Context**

From the framework of education, there was the process and the development of the transfiguration of the Vietnamese group in the Siamese at different times in two different groups. The first group was Anam who came to settle in Siam which occurred before Anam would be in France. The second group was the Viet Kieu group, which means the Vietnamese group who immigrated to the era after the French colonization. In the context of overseas Vietnamese groups, they have come to be a settlement in the country of

ownership including Siam or Thailand which in education will reflect the link to change into the transition from one moment to another. The process of development was under a new context which will be analyzed separately to see the connection with the transition according to the educational framework as follows.

### **5.1 Transition of time Reflecting the Different Moments Anam and Viet Kieu**

Transition of time reflecting the different moments, Anam and Viet Kieu has the characteristics of adaptation under the new context. The reason of lack of contact to return to the same area that migrated from one moment to a time caused adaptation under the new context and caused transforming and changed from one period to a certain time as shown in 3 groups that appeared in the research as follows:

(1) Anam is Vietnamese group who settlers and stayed in Siam as shown in the study of Pakdekham, S. (2009) called "Saen Saep canal: In context of armed forces way between Thailand and Cambodia", by calling this battle "Anam Siam Yuth" on the war in Cambodia with a war partner in Siam and Anam. War, " Anam Siam Yuth" was appeared and shown in the royal chronicles of Rattanakosin during King Rama III of Chao Phraya Thipakornwong.

(2) Viet Kieu group settlers as Siamese citizens as shown in the study of Kuboonya-aragsa, N., Boonchai and P. & Boonchai, P. (2018: 107-116) called "The Role of Ethnic Thai-Vietnamese People in Effecting Changes on the Thai Economy, Society and Culture", results of the study showed that "... For the role of Thais of Vietnamese descent on economic, social and cultural changes, research areas were Nong Kai Province and Ubon Ratchathani Province and purposive sampling was used for the selection. Operate trade in local Vietnamese food in the area established diplomatic relations between Thailand and Vietnam. For the society aspect, the values that are diligent, patient, help to solve social problems in job creation a good example for others in terms of culture, adherence to religion ...". In the study of Thongkaew, K, Srisontisuk, S. & Chamruspanth, V. (2014: 123-146) called "Legitimate Power and Authority in Social Mobility of Vietnamese Thai" was also shown. Results indicated that Vietnamese-Thai have the opportunity to promote in the society according to their diligence, saving and patience and the authority according to tradition that accumulates through the altar of the earth, Vietnamese language school and shrine. In addition, it was depended on the legal authority that Vietnamese people of Thai descent accumulate through the Thai-Vietnam Friendship



Association, the Vietnamese Association of Thailand and Thai Vietnamese Business Association that led to the legitimacy of the Vietnamese people until being accepted by Thai society at present. The study of Thongkaew, K. (2018: 57-80) called "The Vietnamese-Thai: Dynamics of Social transition in Suratthani Town" was also shown as follows.

*"... Thais of Vietnamese descent in Surat Thani migrated to the Khun Thale Self-Help Settlement in 1951 and spread to 7 districts: Tha Chana, Kanchanadit, Tha Chang, Chai Na, Ban Na Doem and Ban Na San until linking cities and rural areas with economics, music, sports and disease treatment of Vietnamese doctors in 1962. Vietnamese people gathered and built the archway and concrete road offering Dharma Bucha Temple because it is a funeral venue, a merit ceremony, a meeting, a national day event and Ho Chi Minh's birthday which was a symbol of return to the country in the 1980s-1990s. Vietnamese people emigrated back to Surat Thani with the expansion of utilities obtaining nationality of children, the growing economy from the policy of transforming the battlefield into a trading field ... "*

(3) Workers and occupations in Siam from the study of Sriksam, W. (2013: 89-108) called "The Thais and Vietnamese Migrant Workers in the Northeast of Thailand", results was shown as below.

*"... The relationship between Thai people of Vietnamese descent and Vietnamese workers in Isan is a mutually beneficial relationship which includes both forms of relationship in the patronage system as employers and employees. Relationship in the form of social networks in finding work, and relationships between Vietnamese people were also found. It is a coexistence to preserve the culture, way of life and identity of Vietnamese people. They were also creating a community culture and the relationship between Thai- Vietnamese descent and the new moving of Vietnamese workers ... "*

In addition, at the event of Sriksam, W. (2014: 139-162), "Vietnamese Migrant Workers in Ubon Ratchathani Municipality" that reflected the results of the study on the driving factor in Vietnam that allows workers to migrate to Vietnam to work in Ubon Ratchathani, and municipality Vietnamese migrant workers rely on social networks of relatives and friends to enter being a migrant

worker in Ubon Ratchathani municipality". From the study of Tikhantikul, S. (2015: 175- 198) called " Undocumented Vietnamese migrant workers: Transnational labour mobilities from Hà Tĩnh Province, Vietnam". Results indicated that "...these laborers are moving more and more workers into Thailand especially Vietnamese workers who are originally from Ha Ting Province in the upper central region of Vietnam...". All these 3 groups have a history and development of different settlements and occupations that showed the different time and the process change.

## **5.2 State Policy under the Coming of Anam and Viet Kieu**

From the group of settlers being under the rule of the state that owns the land, meaning Siam or the Thai state international policy implementation and the ethnic groups that settled were different. As in the case of Siam and Anam that may originally have a good attitude towards each other, but when Siam and Anam made a war, they appeared during the post-Angkor period in the work of causing the attitude and adjustment of the Anam people in Siam to adjust under new circumstances of political struggles, or during the period of Viet Kieu that the use of Thailand was a base for political policy between France which was similar to having a conflict with Siam. Therefore, the position and direction of Siam from the Vietnamese group was therefore "conducive" to be able to do even after the settlement, but the state did not have a direct policy for reasons of the political attitude after the change in communist rule in 1975 made the Vietnamese descendants. They were not treated as a policy in the case of no ID card and living in the Thai state without any status of citizenship of land ownership.

The concept of state in the matter "Siam-Ization-Thai-Ization" was the concept of the state that occurred in the Siamese or Thai pattern or make it "Thai" that may reflect the idea of bringing the descendants of the city to study the Bangkok style as was shown in the Rattanakosin period, such as the sub-family of Chao Anuvong from Vientiane or the Phra Norodom from Cambodia who came to Bangkok as asylum. In other words, being a Siamese model has appeared through the Dharma ordination that ending the sect of Siam ready to bring the Dharma to end the mission in Laos or Cambodia or the Thai state in the post- World War II period. This was shown in Field Marshal P. Pibulsongkram under the concept of becoming a Thai or new Siam resulting in a "Thai" movement. It was also shown that in the phenomena driving Thai identity to Chinese children or other ethnic groups to become Thai in a broad sense. In other words, being able to hold the identity can be maintained as appeared as a concept in research on many "Thai characteristics: Scramble and

Share the definition area or the process of creating into Thai”, as shown in the research results:

*“...Thai being occurred at the same time as “Siam” under the centralization of power into Bangkok during the reign of King Rama 5-6. “Thai being” has been changed in various periods through the fact that various political groups take turns to wrest and share state power and state mechanisms at all times because of the shifting of these powers does not mean only the power of government, but also means the power of the state. In defining nationality as “Thai”, making Thai become a dynamic and having a “multi-faceted” style at all times in history. At present, the definition of “Thai being” has three major things, including 1) Thai being as Thai culture and Buddhist culture, 2) Thai being as Pluralism, and 3) Thai being as Thai king-style, get together under “Exceptional state”, in which some conflicts some are consistent together that causing a conflict of self-confusion in defining what is “Being Thai” exactly ... ”*

However, the main principle under the integrating of other forms of unity and not being others which showed in the study of Mahama-Usri (2019: 127-59) called “Malayu-Muslim and Thai-Ization” that reflected to “... the process of creating Thai (Thai-Ization) towards the Malay Muslims in the three southern border provinces which occurred at both policy and operational levels in the areas of politics, governance, religious education systems and the institutions of King ...”

### **5.3. The Adjustment Process under the Context of Siam is not Viet**

In the political, economic, social and cultural meanings, the transitional process took place under new circumstances as it appeared that Anam changed both language and religious context. It came together both Christian and Mahayana Buddhism called “Anam Nikaya Sangha” (Phra Palad Raphin Buddhisaro, 2018) with the development of change under the context of Siam such as changing the color of the cloth, offering food, vegetarian or non-vegetarian following Mahayana sect in Vietnam including eating two meals same as Theravada Buddhism. In the case of Vietnam, it may reflect the belief in worship that was still a confucian tradition. However, in other words, it has adapted under the Thai context as the case of singing, speaking Thai, and living in a way that was closer to the Thai way and continuity of Vietnam in Siam.

#### **5.4 Transforming Conditions under the State Security Policy**

Transforming conditions under the state security policy means the state of Siam in the context of political state or the policy of the state of Siam and the confrontation as a shameless city of communists under the concept of domino politics that used Thai or Siam as a base to prevent the expansion of communism in the Cold War era. It has made the fusion good paranoid surveillance of the Siamese state to the visitors which were designed and placed in a manner that was not a Siamese state as well. As appeared in the study of Phannarat, S. and others (2017: 323-332) in the research called "Viet Kieu: Identity and the adaptation process in life in the region Isan" that provided information about adjusting until becoming a transforming state that happened to be "...Vietnamese people who lived in the northeastern part of Thailand are people of Viet Kieu who were immigrants for more than 100 years, mostly Buddhists and some Christian groups that believed in ghost, spirits, supernatural sacred things. The dress was similar to the Chinese. The problem found that the culture began to disappear, and there were no successors and organized a tradition only their own group society and culture have changed, allowing to accept other national traditions to blend with other traditions. For the identity and adaptation process in the lives of Vietnamese people in the Isan region, found that Viet Kieu people in the northeast have adapted to the settlements, houses, languages, dress, food, religion, beliefs, traditions and rituals for a happiness of life in the society.

#### **6. Conclusion**

Process of change through a certain period of the Anam people which is centered at Hue in 1773-1819, and Viet Kieu have migrated to settle in Siam since the past by immigrant groups have changed and adapted under the new situation and area as in the case of the Anam people being transformed by cutting back the immigrant kingdom until changing the culture, language, belief, religion and food until mixed and transformed into Siam. It may have left only the Anam sect which is a symbol of the settlers of the Anam as evidenced by from Phra Anam who is in Siam has turned to be like many Thai monks, for example do not have dinner during night time, use only the yellow cloth, do not wear shoes and socks like monks from Chinese and Anam sects. For other observational practices and ceremonies, they still probably follow the Mahayana Buddhism. During the reign of King Chulalongkorn, His Highness gave the monk his honor or came to make a ceremony for a royal ceremony. They have also been promoted as a hierarchical position same as Thai Sangha. For overseas Vietnamese, they came to Siam during the post-World War II

period in 1945, receiving physical changes such as Thai dress code, Thai food, Thai dance, and playing long drums in a meeting among Viet Kieu people, hanging amulets, and speaking Thai clearly, paying respect and sticking the image of His Majesty the King and Her Majesty the Queen in their houses. This transformation has occurred under the absorbing condition of becoming Thai under the "Thai" policy of the Siamese government during that time. Therefore, Anam and Viet Kieu are still living in Thailand and have adjusted their daily practice to be like Thai people, but they are still at the same time preserving some aspects of Vietnamese traditions integrated to Thai tradition.

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## Curriculum Vitae

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