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Transnational Migration and Social Integration of Chinese Educational Migrants in Chiang Mai under the New Media Era

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Abstract

This study explores the phenomenon of Chinese educational migration to Chiang Mai, Thailand, in the context of the new media era. With the increasing mobility of Chinese nationals seeking international education and better living conditions, Chiang Mai has emerged as a key destination due to its affordability, favorable climate, and access to international schools. The research investigates how Chinese migrants navigate transnational life, adapt to local culture, and integrate into Thai society while maintaining strong ties to their homeland. A key focus is on "borderless integration," a concept that transcends national boundaries and is facilitated by social media, cultural exchanges, and religious institutions. The study also examines the growing influence of Chinese Christian communities in Chiang Mai and their role in shaping migrants' social and moral values. Using qualitative methods, including interviews, participant observation, and ethnographic research, this study provides insights into the motivations, experiences, and challenges faced by Chinese educational migrants. Additionally, it highlights the gendered dynamics of migration, particularly the role of "study mothers" who accompany their children abroad, and the broader implications of this migration trend for China-Thailand relations.

Keywords: Chinese Migration, Education Mobility, Borderless Integration, Transnationalism, New Media,

Introduction

Numerous factors have been identified as driving the growing segment of the worldwide retiree migration market, including but not limited to the global economic recession, economic circumstances, health status, lifestyle, (Balakrishnan, M. S. 2009) personal values, accessibility of healthcare, disappointment with the care system and providers of services in each country, living conditions, and even the desire to flee to another country in order to avoid the psychological stresses associated with a sharp sense of shame, emotions of inferiority, displacement, (Baxter, P., 2015) and such differences. For nations looking to strengthen their city branding and increase healthcare tourism in order to meet the need for transnational care for foreign seniors, this presents a significant potential.

However, highlighting a retirement community's medical and healthcare services is just one aspect of advertising it for long-term living. Given the high level of involvement in choosing a location for their final years, this demographic group considers many other factors beyond healthcare quality, even though healthcare quality and services are important factors influencing a person's choice of where to spend their later years (Schweppe. 2020). In order to assist create new places of belonging—a place where people may live out their later years in peace and

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purpose—such cities must go deeper into more imaginative and inventive ideas and approaches.

At the very conclusion of his book, *The Chinese Overseas*, he poses a question to scholars about these two opposing but simultaneous trends: Regarding Chinese people abroad, *From Earthbound China to the Struggle for Autonomy*. What will happen when the new immigrants progressively replace the old-timers—possibly in sectors like business, education, etc.—stands out more than ever before (Aitken, M., 2024). It will be particularly fascinating to see how it affects the established immigrants who have decided to become part of their communities. While older immigrants found it difficult to leave China, China is now sending an increasing number of younger immigrants who are more ostensibly different. In the meanwhile, the language they had abandoned has begun to be learnt again by their descendants (Chris. 2018). The issue yet stands: will this interaction between the "old" and the "new" lead to greater conflict or closer cooperation? Will there be an outside power intervene? Particularly when we look at the problem from a commercial perspective in the context of Chinese culture, which has received the greatest attention due to the fact that the majority of previous disputes between Chinese-speaking communities were mostly brought on by rivalry between the companies that each group controlled (Bristol, 2023). This will be very interesting and deserving of notice and more research.

Since more and more people are moving abroad and making a huge contribution to the global economy, it is important and urgent to comprehend new Chinese immigrants. Compared to the older generation, the new immigrants have a wider range of vocations. They comprised professionals and academics from a broad variety of fields, including engineers, scientists, mathematicians, and others, indicating that the influence would likely increase in the near future. Significant research on the new Chinese immigrant society has been conducted by several academics, and they have all noted that it is much more complicated and diversified than the previous one. The immigrants' ties to their country in particular became a major topic for research (Aitken, M.2024). For instance, it was said that the recent newcomers had already shown notable distinctions from their forebears in terms of socioeconomic traits, adaptive strategies, and attitude and goals. The likelihood of the new wave's members maintaining their Chinese customs was also higher since they were often much more educated than previous generations. Used the "rational choice" theory to demonstrate how the connection between the governments of China and Thailand affects the relationships between the various speech groups and the old-timers and newcomers.

Today, Thailand has seen a sharp rise in new Chinese mobility, which has coincided with the rise of Chinese Christian churches. The rise in Christian fascination among recent Chinese immigrants in Thailand, a country dominated by Buddhism, is noteworthy. According to the abstract Chinese proverb, (X. Bian. 2022), "The way that can be followed is not the constant way," this phenomenon is complicated since it touches on issues of transnational religion and culture. The constant name is not the name that may be named. This study examines the transition from the traditional religious and cultural framework of China to the religious conversion of recent Chinese immigrants in Chiang Mai.

The modern entrepreneurial and corporate jargon of disruptive technologies serves as one source of inspiration for my conception of radical disruption (Creative Chiang Mai, 2024). The phrase "disruptive technologies" refers to the creative ways that well-known companies like Airbnb and Uber have upended long-standing, often dominating industries. According to these definitions,

disruption has enabled a significant reorganisation of social and economic relationships, both inside and outside of the tourist industry, turning "ordinary persons" into partners, peers, and cooperative customers in a sharing economy (1195). In order to evoke a sense in which,

"Processes of globalisation and changing technologies and societies have led to a de-traditionalization",

"Along with an emphasis being placed on change, choice, and reflexivity in and through lifestyle choices,"

This research apply the essence of the term disruption from disruptive technologies in this article. From this vantage point, author examine how social and technical advancements have made it easier for perceptions and experiences of place, mobility, (O'Regan. 2020), and self to be disrupted and ruptured inside and across tourist locations, such as Chiang Mai, Thailand.

Corporate venture capital (CVC) is one of various strategies used by multinational corporations to actively invest corporate cash into external start-up businesses, particularly in the biotechnology, telecommunication, innovative technical goods, and digital sectors. Big businesses want to fund creative but modest start-ups.

In addition to acquiring ownership holdings and entering into joint venture agreements, they provide managerial and marketing experience, strategic guidance, and/or a line of credit to start-up businesses and their employees (T. Chen. 2023). The start-up may initially be a new company that receives corporate funding for duties that include subcontracting in order to turn unique ideas into products. Second, it might be professionals, staff members, or senior managers employed by big businesses that are specifically tasked with spearheading a new strategic business plan with financial provisions and then converting the concepts and strategy into tangible results.

The example of Joey being given the task of starting the "education centre" in Chiang Mai by the academic supervisor exemplifies the second kind mentioned above. Joey's story demonstrates a new kind of professional and employee that thrives in the more complicated and flexible work arrangements seen in contemporary companies, particularly those who foster an "entrepreneurial spirit." In the neoliberal context, (L. de Chernatony. 2010), this employee model—which includes professional managers, entrepreneurial employees, and entrepreneurs—arose under the new concept of the "entrepreneurial mind-set." It has inspired "traditional employees," who typically work during office hours, to become "entrepreneurial subjects," who are willing to take on the responsibility of innovating and creating new projects, then using assertive risk and opportunity calculation to turn the initiative idea into a profitable finished product.

China has achieved significant economic advancements and increased its involvement in the global economy since implementing political and economic reforms. A new "emigration regime" was also introduced, which led to a significant rise in the variety and volume of immigration from mainland China (Chen K, 2016). The word "xinyimin" (New Chinese Immigrant) refers to the millions of Chinese who have been leaving China since 1978. The PRC migrants who have been living overseas since 1978 are referred to as "new Chinese migrants" (xinyimin) by PÁL NYÍRI. The Chinese citizens who have left China following the implementation of China's economic reform and openness policies in 1978 are also referred to as "Chinese new immigrants" by Philip Kuhn. There were four waves of Chinese migration to Southeast Asia. Starting in the 1980s, a significant portion of new Chinese immigration to Southeast Asia is part of the fourth wave of Chinese migration (Han NB 2019).

By examining these Chinese immigrants and their classifications, the study aims to;

1. To research the circumstances, care, and challenges that the recent Chinese diaspora encounters while acclimating to living abroad in the host nation (in the context of Chiang Mai);
2. To examine the coping mechanisms used by the Chinese diaspora in Chiang Mai to deal with their temporary existence;
3. To examine the ways in which the Chinese diaspora in Chiang Mai has assimilated into the society and culture of their host nation.

From a conceptual standpoint, the study employs two research analysis methodologies;

- The Chinese state and contemporary subjectivities;
- Cosmopolitan sociability and social embedding.

Modern Subjectivities, and Chinese State: The strength of the Chinese state and self-government are topics that some anthropologists discuss. Using "desiring subjects," Lisa Rofel argues that Chinese people today are portrayed as "new human beings" who help usher in a new era for modern China. She conceptualises the powers of the self with "socialism from afar," which refers to a socialist governing strategy that guides the neoliberal logic in relation to self-enterprising powers (Kallio J 2015). These power articulations' intricacies have shown the important cultural practices that both the Chinese government and its people use to reshape their relationship in the post-socialist era. According to Rofel, it is the importance of want for post-socialist subjects in a desiring nation-state, as well as the many wishes for China in a global market economy where the generation of desire is essential to cross-border interactions and neoliberal economies. Because they have socialist control, and Chinese neoliberal idioms allow residents to experiment with self-care in areas like as livelihood, commerce, consumption, and lifestyles. These activities, in particular, started in the 1990s when Chinese individuals were encouraged to "free up" (jiefang) their own powers. They were told to stop "relying on the state" (kao guojia) and start "relying on yourself" (kao ziji). Many Chinese people struggle with the moral conundrum of how the good life may be connected to the life of products, or how the self-governing life can be connected to the developing Chinese economy.

Social Embeddedness, and Cosmopolitan Sociability: In particular, the techniques and their (dis)integration into Thai locales are analysed in order to comprehend the circumstances, challenges, and possible adjustment to life abroad faced by the recent Chinese diaspora. In order to enhance it, the concept of social embeddedness has a lengthy history (Lausent-Herrera I 2013). It refers to the notion that social actors are entrenched in relational, institutional, and cultural settings, linking to other links of social networks and relationships, and are not just free to make decisions based on maximising their own personal utility. Analysis of social embeddedness might be done by referring to more than just conventional social relationships and organisations. However, it also has connections to the modern social network and relationships, which are now digital, with the internet potentially being a component of social networks. Chinese people have actively participated in the growth of social media platforms, including blogs, online social networks, and video sharing services, via the digital world and internet connections. People are now involved in both online and offline social networks in addition to real-world ones.

The concept of cosmopolitan sociability is useful in understanding how the Chinese diaspora in Chiang Mai has been socially (dis)integrated into the society and culture of their host nation. This

is because it encompasses communication skills and forms of competence that are grounded in the human ability to establish inclusive and open social relationships (Lertpusit S 2018). In the contemporary circumstances of unequal involvement in asymmetrical globalisation, travel and the transnational networks that distinguish forms of human mobility give birth to the possibilities of cosmopolitan sociability. It has been argued that migrants, diaspora, and mobile individuals not only create their own opportunities for cosmopolitanism and openness, but they also face the constraints of the unique route they have created within certain situations.

Numerous researches discovered that the new and ancient Chinese immigrants had very different characteristics. "Most of them are better educated, more skilled, and more urbanised," according to Philip Kuhn, who characterised the recent wave of Chinese immigration as the creation of "new China." The "old immigrants," on the other hand, were characterised as a group of individuals who practiced conventional business methods and were heavily dependent on relatives, original location, and dialect. Instead of concentrating just on survival, like the previous generation of immigrants did, the new immigrants often sought possibilities to create greater prospects. Additionally, Zhuang discovered that the process of globalisation gave the new Chinese immigrants a floating character instead of just settling down to pursue better possibilities. The majority of the early immigrants in the migratory areas were known as "coolies," and they originated in "qiao xiang" (diaspora villages) in southern coastal provinces like Guangdong, Fujian, and Zhejiang. Nearly every region of China is home to the new migrants, and in recent years, the wave of migration to Southeast Asia has included an increasing number of Chinese migrants from the west and central provinces, (Nguyen CV, 2019), such as Hunan, Sichuan, and Hubei.

Furthermore, as the globe became more interconnected due to economic globalisation, an increasing number of Chinese people moved to Thailand, particularly to Northern Thailand, which is a strategically important region in terms of social, cultural, and historical significance. The massive initiatives brought about by economic cooperation have encouraged more and more Chinese migrants to go "overland." The "going out" strategy and the several ways Beijing and provincial governments have subsidised and encouraged the migration of the new transnational Chinese diaspora are directly linked to the flow of these new Chinese migrants. Given China's growing political and economic influence in the area, the intricacy of the new Chinese diaspora in CLMV nations.

With less social pressure and competitiveness, a healthier climate, and more affordable foreign education resources than China, Chiang Mai has seen a rise in Chinese immigration in recent years as they seek to expand their businesses, (Nye J 2004). These factors contributed to Chiang Mai's rapid growth in the number of new Chinese immigrants. Students and their unaccompanied moms make up the majority of "xin yimin," along with businesspeople, foreign workers, and elderly retirees, (Nyiri P, 2001).

There are more Chinese kids in kindergarten, elementary school, middle school, college, and language schools than ever before. Many pupils' moms relocate to Chiang Mai to care for them since they are extremely young. In addition to the unaccompanied moms and students, several Chinese businesses or entrepreneurs relocate to Chiang Mai in search of transnational growth, (Pinitwong A 2019), working in factories, tour firms, import-export enterprises, guest houses, Chinese restaurants, etc. The majority of the recent Chinese immigrants in Chiang Mai are younger members of the middle class, according to a study. Some of them would rather switch

from the hectic and fast-paced lifestyle in China to the relaxed and easy-going way of life in Chiang Mai (Shapiro MJ, 2004). Some of them go overseas in hopes of becoming wealthy or improving their quality of life, particularly for investment immigrants, (Siriphon A 2015).

They do business between Thailand and China, which causes them to go back and forth between the two nations. Because many lone moms bring their children to school in Chiang Mai, there are more female "Xinyimin" than males in the city.

A number of Christian organisations, including Home of Love, Chiang Mai Huaren Jidu Church, and Jehovah's Witness, have been established with the goal of doing missionary work among the growing number of "Xinyimin" in Chiang Mai (Siriphon A, 2019). These three Chinese Christian organisations for recent immigrants observe the Christian enchantment of Chinese "Xinyimin".

Constructing the Borderless Integration: Social Media

Smartphone-based social media has taken over as the primary means of communication, particularly among younger people who have already given up on radios and other traditional media for information gathering, conversation, and entertainment. Between the start of 2019 and the end of November of last year, each user used mobile devices to access the internet for an average of 6.2 hours per day, or 1.8 full days per week (Skinner GW 1957a).

In an effort to influence the community of recent Chinese immigrants and to redraw the boundaries for ethnic Chinese people by redefining their "motherland," where national institutions, embassies, and Confucius institutions have allegedly been acting as the hub for recruiting and transmitting national missionaries, the term "Chinese transnationalism" was used to illustrate how Chinese domestic media spreads its state's idea internationally to every overseas Chinese individual, involving old-timers and newcomers.

In addition to conforming its propaganda discourse, which was politically orientated by the state, the function of global Chinese media has been to essentialism an image of "cheesiness" for global media consumers, particularly to new Chinese immigrants living abroad. Its other goal is to reproduce an increasing number of transnational patriots in an effort to ultimately achieve the highest return in terms of economic goal. Chinese consulates across the globe systematically work to connect with these migrants and students, offering free cultural events and taking part in different Chinese diasporic festivities on Chinese holidays.

The borderless internet has updated and expanded the original state policy, which reminds new immigrants to remember why they were sent, not only as volunteers but also as individual representatives as a "development gift" on a diplomatic level to symbolically strengthen the friendship between China and Thailand, even though they are living and working abroad.

As a consequence, Chinese volunteers, businesspeople, and other migrants who go from mainland China to developing nations see themselves as representatives of Chinese progress, assisting the underprivileged in the country's name. Every newcomer, regardless of their job titles, has been given this half-official task because, under these ideological rules created by modern technology, they must still use the application installed on their smartphones to stay in touch with the original working department and unit, regardless of how far away they are (Skinner GW 1957b). This is because they have evolved into not only a personal resource who contributes to the national economy, but also a borderless patriot who can enhance the country's reputation abroad and fortify the soft-power in various academic sectors that were initially funded by the PRC government.

The Home of Love is the source of the Chiang Mai Huaren Jidu Church. The Home of Love's membership has significantly grown since 2012 as a result of the large number of unaccompanied moms who joined. The Home of Love is separated into two sections based on the beliefs of various groups: the young student group and the older group. With rapid growth, the adult group established Chiang Mai Huaren Jidu Church in September 2015. There are now about 100 members of the (Church Sun W 2013). A wide range of age groups are represented in its congregation, including elders, young people, young students, and children and their parents. About 50 members are flexible due to their variable new-migrant identities, whereas the remaining 60 members are permanent. Thanks to contributions, the Church is now financially independent. A robust leadership structure has been built at Chiang Mai Huaren Jidu Church. Since the church didn't have a pastor at first, other churches sent visiting pastors to assist for a period of one to two months. It has now produced a preacher of its own. In order to assist young parents with their children's education, the Church values Bible study and sets up various Bible study groups based on age and occupation. It also hosts many Chinese traditional cultural rituals and activities.

To aid its members in strengthening their Christian faith, Chiang Mai Huaren Jidu Church also hosts a number of religious ceremonies and teachings. Prior to 2010, the Jehovah's Witness Chiang Mai offered missionary assistance to the Thai people, particularly to a North Thai ethnic community (Tai guo, 2005).

However, Jehovah's Witnesses started missionary efforts to help Chinese people when the number of new Chinese immigrants in Chiang Mai skyrocketed in recent years. Chinese worship is held every Saturday at 4 p.m. by Jehovah's Witnesses in Chiang Mai. Currently, around 100 members attend the Chinese gathering, with roughly 50% of them being Chinese "Xinyimin." Western nationals who speak fluent Chinese and who have often served as missionaries in China for a number of years are the leaders of Jehovah's Witnesses. They are also conversant with Chinese culture and traditions.

"The Watchtower" is Jehovah's periodical, which publishes and teaches biblical tales. The Jehovah's Witnesses often labour in pairs and use door-to-door evangelism. They choose locations like Yunnan Market on Friday morning, (Takahashi K, 2013a), Maya Shopping Mall on Wednesday, and Chiang Mai University on Monday where Chinese people like listening to missionaries. Holidays not found in the Bible are not observed by Jehovah's Witnesses. In addition, Jehovah's Witnesses abstain from voting, military duty, and even flag salute. Various researchers have proposed various explanations for the religious enchantment in various nations.

In this instance, while being in a Buddhist nation, the causes of Christian enchantment among the Chinese "Xinyimin" in Chiang Mai vary greatly from earlier research (Takahashi K, 2013b). This study will first analyse the Chinese religious background, drawing from interviews with pastors of various Chinese Christian organisations and Chinese "Xinyimin," in order to conceptualise the religious enchantment of Chinese "Xinyimin" in Chiang Mai.

‘Chinese Education Migrants in Chiang Mai: Reproduction Mobility and Motherhood Construction

The educational migration of middle-class Chinese families sending their kids to English-speaking nations in order to gain "mobility capital" has been extensively studied (Murphy-Lejeune 2002; Xiang & Shen 2009). These studies always concentrate on how families acquire

different forms of wealth for the replication of social rank (Huang & Yeoh 2005; Waters 2002).

Given China's extreme social stratification, studying abroad has long been seen as a way to get an edge in the intense struggle for prestige (Xiang & Shen 2009). As a result, even at very high costs, Chinese parents are prepared to send their kids abroad. One significant component of international transnational mobility is the enormous desire for Chinese educational mobility. The study of educational mobility from urban to rural areas may benefit greatly from the theoretical implications of the "mobility turn" (Urry 2000) in international educational geography, which examines the interplay between social institutions and human action. In the context of a "Asia turn," the urban-to-rural movement here alludes to a larger inter-Euromerican-Asian mobility based on the development of migratory infrastructure (Lin et al. 2017). The spatial processes of educational mobility and educational space have been examined by Waters (2002, 2003, 2005, and 2006). They have looked at how people, things, and ideas cluster in a complex network of flow-in-flow-out linkages and the consequences of this clustering (Holloway & Jöns 2012).

Changes in the educational environment are caused by a variety of factors, including the flow of educational policies, educational institutional flows, and intellectual and pedagogical flows (Leung & Waters 2013; Waters 2006, 2011, 2016). Studies of cultural difference and adaptation (Pan 2015; Wang 2015), flexible citizenship and identity (Ong 1998; Wang et al., 2020), and the agentive actions of participants in global labour market migration processes (Xiang 2016, 2021) have all shown assemblies of agents, things (students, parents, teachers; teaching materials, international school campuses, etc.), and ideas surrounding internationalisation (or transnationalization, etc.). The social, economic, and cultural environment of several continents is impacted by the mix of these forces' movement and disconnection in specific locations. The current research focusses on the now-significant flow of educated migrants from China to less developed countries as a stepping stone to reach Europe or North America, which is different from studies of the major transnational migrations from the global South to the global North. These motions have dynamic logic and tracks.

Due to increased mobility, migration is taking on new forms, including lifestyle migration (Benson 2011; Benson & Osbaldiston 2014; Cohen et al., 2013), transient migration (Eng et al., 2012; Yeoh 2017), and circular migration (Shen 2009; Vertovec 2007). These types of migration are all entwined with demands such as employment, education, transnational marriage, health care and elder care, tourism, and other factors. The xinyimin, or "overseas Chinese in new era," are moving in diverse ways and behaving in accordance with distinct social and cultural reproduction logics in the setting of "hypermobility" (or immobility, in the pandemic period) (Ren & Liu 2016; Siriphon 2015). Even with this literature's depth, there are still at least two topics that need more investigation. The first is the change in motivations, which make up global mobility in many domains.

The function and role of women in households comes in second. By stressing gendered mobility and providing space for feminist concerns on gendered identity politics in the subject of migration, transnational migration studies must transcend a "gender blind" (Pratt & Yeoh 2003) approach (Conlon 2011). Numerous accompanying "study mothers," the majority of whom had a high social status in China, gave up their jobs, hobbies, and even their personal sanctity in order to survive in Singapore and support their children's education, according to Huang and Yeoh's (2005) study on the growth of middle-class Chinese parents sending their kids to study in Singapore. The current research is on how Chinese education migration is represented and

articulated in Thailand, which may provide insight into a possible "life economy" (Xiang & Wu 2020: 194) that is generated from and perpetuated by the Chinese people's desire to "live a better life" (Radcliff 2001).

The phrase "life economy" refers to a way of living in the home, in social interactions, and in daily routines. In this kind of economy, people plan, invest in, and pursue their lives as a project. The person or family attempts to control their situation and subsequently "profits" from the project's completion. The masculinist ideology both within and outside of academia might eclipse Chinese women's strong agency in the family life project, which is why this essay emphasises their importance. A long-standing family labour split known as "female head of housework and male head of household" is part of conventional gender norms in China. The reason so many "study mothers" and "guardian mothers" are taking up caregiving responsibilities abroad is due to this customary division of work. In this research, we show how Chinese women's mothering styles suggest manipulating a family life project by investing in education, resulting in a "life economy." By analysing the opportunities for Chinese middle-class families to send their kids to developing nations in order to provide them with access to international education, this research adds to the body of knowledge on education migration. We start by examining the migratory patterns of Chinese educated migrants, who are more specifically fleeing from something than just seeking it.

The acts of these "escapees" have consequences for Chinese society. Second, we present the features of Thailand's foreign education sector, whose growth illustrates how the neoliberal tendency in education has affected less developed nations. Third, we look at the methods and trends used to build educational mobility as a family endeavour. A growing number of middle-class, educated, and mostly urbanised Chinese families are taking the unorthodox route of relocating to a developing nation in order to provide their kids with international education. In order to manage childcare, divide up family chores, and build wealth, these Chinese families in Thailand have developed parenting styles that are closely examined, particularly with regard to motherhood. In conclusion, the paper emphasises these Chinese families' agency/intentionality, inventiveness, and purposefulness in addition to their cultural reasoning and the intricacy of their regional customs.

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Chinese Traditional Culture

Kinship is the foundation of Chinese society. Foreigners may become estranged from Chinese culture and indirectly lose the majority of their dependable family ties. Chiang Mai Huaren Jidu Church and Home of Love both value traditional Chinese culture. During Chinese traditional

holidays like the dragon boat festival, the mid-autumn festival, and spring break, these two churches will host a plethora of events. The new immigrant's family relationships are strengthened by these religious activities. Members of these two congregations refer to themselves as brothers and sisters, which might help them regain the feeling of psychological family that they formerly had. In addition, there is a wealth of Christian theory that instructs followers in moral behaviour. Churches urge their members to support one another and provide a wealth of assistance in many areas. These trustworthy connections provide incoming immigrants with a feeling of security and assistance. Chinese immigrants take pleasure in taking part in the activities of their chosen Church because of these factors.

In contrast, Chiang Mai Huaren Jidu Church and Home of Love both focus on using traditional Chinese culture to draw in new Chinese immigrants. Therefore, it is simpler for these two churches to draw in more Chinese people than Jehovah's Witnesses.

Private Chinese enterprises have invested in the third kind of senior care facility found in Chiang Mai. In this instance, the Overseas Retirement of China Group has partnered with Wang and Chiang Mai Yunhe Cosy Resort. Some Chinese businesses collaborate with Thai businesses to construct houses and condos for older Chinese consumers. Chinese seniors from Hong Kong, Beijing, Shanghai, and other Chinese cities are drawn to Chiang Mai, Thailand, for its lifestyle, natural surroundings, and culture, as well as its excellent but affordable medical treatment. Regarding the fourth category of business from China to Chiang Mai, (Fenggang, 1992), it is stated that certain Chinese firms and real estate brokers who engage in housing, care and travel for senior citizens from China are specifically on a "thin line" between dishonesty and ethical investment, or between gambling and prudent investment. In actuality, employees of the corporation choose a secluded part of Chiang Mai, purchase property, and construct residences under the guise of senior care facilities for the fourth kind. To draw in Chinese clients, the business or brokers then use marketing campaigns and ads. When Chinese clients agree to acquire real estate, the company's employees or brokers begin collecting money from them in order to pay for the whole purchase price.

Currently, crowdfunding has been a major source of funding and risk sharing from various Chinese investors in China. It offers small and medium-sized businesses in China an alternative financing option when they encounter financial barriers that impede their expansion and development, particularly the stringent eligibility requirements of government-run banks and the policy that favours state-owned enterprises.

Potential consumers or individual investors who use this financial strategy often find out about it via online ads on social media and other channels. Chinese consumers become becoming online shoppers and investors, eager to make little investments alongside big-time investors as well as product enthusiasts who contribute to causes they care about. Crowdfunding may be broadly divided into four categories: loan-based, equity-based, rewards-based, and donation-based. Chinese people usually get nothing in exchange for their contributions to the first two forms of crowdfunding, reward-based and donation-based, other than the satisfaction of doing so. However, when people participate in rewards-based crowdfunding activities, they get incentives in the form of tangible or nonmaterial income. Chinese people or investors, like crowd funders, who participate in equity-based crowdfunding get shares of a business in return for their investment, whereas those who participate in loan-based crowdfunding contribute money for a loan that the project initiator will repay, either with or without an interest rate.

Crowdfunding, Real Estate, and Senior Care Business in Chiang Mai

As was previously noted, Chinese customers may become shareholders in a business or in a real estate property via real estate crowdfunding. They could be able to get a share of the real estate investment's income without having to purchase the full property. For instance, as shown by the incidents in Chiang Mai, the contract should ideally refund to Chinese investors or purchasers the money received from the property's rental income or any profits from the building's sale.

Many Chinese developers have been actively utilising these platforms to connect with prospective homeowners early in the process, and this model is a component of their real estate marketing plan. By using this strategy, the developers try to lower inventories and lower the expenses of building, marketing, and sales while accelerating cash flow and collection. Together with these commercial tactics, real estate crowdfunding allows developers to identify specific needs first, then create goods to satisfy them. Chinese consumers or investors who receive advertisements to purchase equity shares in exchange for financial support may be at risk of gambling due to the high risk involved in such investments, whereby they purchase properties without taking precautions and naively hope to make a sizable profit (Washington, DC). This is true regardless of presale advertisements and purchasing to obtain crowdfunding or equity-based crowdfunding.

With doubts regarding whether Chinese clients might obtain 8% interest per year at the first payment stage or if they could receive five years' worth of rental revenue back when renting to developers, Chiang Mai's future profit seems to be dubious in reality. As of right now, it's unclear from the service arrangement in the contract if Chinese purchasers would get the same property, service, and pleasant amenities when they go to Chiang Mai since their own home is unavailable. In this regard, the Chinese to Chiang Mai real estate market has shown that Chinese seniors and people may encounter a fine line between legitimate business platforms that carry their own risk and dishonest foreign real estate companies.

However, in 2014, when crowdfunding became more widely dispersed online, the Chinese government started to regulate the situation in China. The People's Republic of China's premier of the State Council, Li Keqiang, has made it lawful to monitor crowdfunding operations in the country. Nevertheless, in 2015, Premier Li Keqiang saw the potential of encouraging national initiatives via online crowdfunding platforms, which would enhance the Chinese economy and for which the Chinese government has limited resources. In order to support small firms that seem poised for growth in the nation, particularly in the domains of education, research, and technology, he intends to promote the new funding channel.

Astronaut Family and Transnational Mobile Practices

Wealthy Chinese multinational families from developed Asian countries (like Hong Kong, Singapore, and Taiwan) have been moving to North America and Australia in recent decades for their children's overseas education, (Fenggang. 1992), seeking cosmopolitan values, and most importantly, obtaining a permanent residency card in Western nations. These "astronaut family" patterns, which are linked to the concepts of "parachute kids" and "satellite children," have been produced by the growing international research and transnational parenting practices. Parachute kids and satellite kids are children who live alone or with unrelated carers in a foreign country after their parents return home, while the astronaut family, or absent parents, is derived from the Chinese word taikongren (太空人), which means a person who spends time in space. The

astronaut family, it should be noted, is a reference to East Asian transnational families that have dispersed over the world.

In practice, one family member—typically the mother or someone from the mother's side—travels with the children abroad, while the other parent—typically the father—remains in China or another location, fulfilling the role of breadwinner by generating revenue. Ong goes on to argue, however, that transnational Chinese families—including those with parachute or satellite children—reflect both the evolving types of transnational families as well as an education-driven, child-centered trans-Pacific migratory arrangement. According to Ong, Chinese people living abroad are very adaptable and mobile global citizens.

Studying in Asian nations is significantly more advantageous when taking into account the context of geographical connections since they are closer to China than long-distance trans-Pacific destinations. Their pleasant and easy journeys and speedier connections have been made possible, in particular, by the development of telecommunications and the increased frequency and speed of planes and transportation. These technical and physical developments have made it possible for transnational Chinese families to travel between China and Asian nations with ease. This includes family reunion, which is the ideal result for all family members and might be carried out more often and easily in the host community. According to Yelin,

“When it comes to domestic relations, Chiang Mai is quite handy. International travel is affordable and easy, and telecommunications and technology have advanced. Applying for and receiving a visa is much simpler, and it is free of charge and provided upon arrival. My Beijing-based family are often able to visit us. My parents just arrived on a tourist visa and stayed for three months”.

Like Yelin, other Chinese family members have expressed similar views, stating that easy, shorter-distance flights and easier immigration documents are the best options. They decided to go to Thailand because they thought the country had a superior natural environment than China and because they could live there affordably while still receiving high-quality international education on par with that of industrialised nations.

The examples of Peidu moms in Chiang Mai, however, prioritise parenting above wifedom and selfhood, just as those earlier works did. But according to family custom, moms usually do it. Thankfully, the development of transit and technology has made it easier for married couples to meet by enabling them to go back and forth on a frequent basis. As an example, Yelin, one of the other peidu moms in Chiang Mai, said that she expects to see her husband each month as part of her wifedom.

Realistically, she bought a plane ticket to return to China. She wants to be a nice wife who takes care of her husband, and her husband is asking her to do so. In exchange, she asks her husband to invite grandparents to visit the children and create a reunited family overseas for the long weekend. The selfhood of Chinese mothers living in Chiang Mai, such as a personal desire to improve their own life chances or spend pleasure time for better living lifestyle, is actively practiced along with accompanied the children, despite the fact that motherhood and wifedom are necessary privileges in order to advance social and economic mobility of the household unit and reduce family tensions among the members.

Based on the interviews, this research comes to the conclusion that the patriarchal leadership in these three churches is explained by the Bible. However, since the members are recent Chinese

immigrants who still adhere to certain aspects of the old Confucian culture, many female members believe that women are treated with love and respect in the church rather than being seen as inferior to men (Chen K, 2016). This implies that the female members choose psychological comfort above authority. The research also indicates that patriarchal gender attitudes are common in Chinese Christian churches in Chiang Mai, where pastors and congregants both use the Bible to explain the "gender paradox," while ignoring the inferiority of women in the church. Women use love to eliminate lower position, whereas males use love and the same title to maintain hierarchy.

Conclusion

This article describes why the Chinese government's policies were created to bring together ethnic Chinese (old-timers) who had lived abroad for many generations and new Chinese immigrants (newcomers). The article starts by outlining the history of the older immigrants before going on to discuss the disputes and disparities between the new and older immigrants. The primary goal of borderless integration is now to determine how to integrate both new and existing immigrants to support the state's soft power. While borderless integration aims to fully integrate both new and existing immigrants worldwide in order to increase China's soft power abroad, conventional national integration aims to create a more stable environment for the multi-ethnic state's internal society.

Ironically, the sheer novelty of this fluid, adaptable, and dynamic lifestyle invites historical forms of disruption to permeate digital nomads' daily routines, identity projects, and fabric. I contend that embracing radical newness in well-known tourist locations encourages a persistent focus on borders and tensions across them in relation to ideas of residence/movement, work/leisure divisions, and in/visible constellations of mobility. Backpackers, Chinese tourists, overseas residents business owners, static nomads, digital newcomers, and visiting family and friends are just a few of the new, archetypal, and in/visible the constellations of mobility that nomads must constantly navigate in the midst of these tensions. As a variety of discordant voices and eyes attempt to make sense of disparities between, for example, backpackers, gap year students, and nomads wearing elephant pants, the past and present fold and connect in complicated ways in these modern tourism locations. In their quest to be something new, something (radically) different, Sheller and Urry remind us that places "can bite back," in this case by feeding historically constructed and modern assertions of leisure into a lifestyle movement that is scurrying uncomfortably across beaches, avoiding backpacker's enclaves and sedentary traps.

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