

# Journal of Liberal Arts

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Prince of Songkla University



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# Journal of Liberal Arts

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Prince of Songkla University



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# **Journal of Liberal Arts, Prince of Songkla University**

## **Publisher**

*Faculty of Liberal Arts, Prince of Songkla University, Hat Yai Campus*

## **Focus and scope**

*The Journal of Liberal Arts, Prince of Songkla University publishes original manuscripts on current research and issues in language and language education, cultural studies, as well as social sciences. The journal welcomes contributions especially in the following areas:*

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*First and second language acquisition*

*Language professional development*

*Language teaching and learning*

*Literature, linguistics, and discourse analysis*

### **Cultural Studies**

*Folklore studies*

*Creative culture*

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**The Development of a Database for Tai Yai Cultural Tourism  
in the Border Area at Lak Taeng Checkpoint,  
Piang Luang Sub-District, Wiang Haeng District,  
Chiang Mai Province**

การพัฒนาฐานข้อมูลการท่องเที่ยวเชิงวัฒนธรรมไทใหญ่ในพื้นที่ชายแดน  
บริเวณจุดผ่อนปรนช่องทางหลักต่าง ตำบลเปียงหลวง  
อำเภอเวียงแหง จังหวัดเชียงใหม่

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**Pattaragamol Ruksuan<sup>1</sup>**

ภัทรกมล รักสวน

**Abstract**

The objective of this research was to gather information and knowledge pertaining to the beliefs, history, legends, and other relevant aspects of tourist attractions in the border area at Lak Taeng Checkpoint, Piang Luang Sub-district, Wiang Haeng District, Chiang Mai Province. The target group in this study consisted of nine community leaders and 46 local individuals. Data collection involved a questionnaire survey, unstructured interviews, and a focus group interview. The collected data were then analyzed using descriptive statistics, namely frequency distribution, percentage, mean, and standard deviation. The content validity of the results were determined using the index of objective congruence (IOC). The findings of this research revealed that Tai Yai cultural tourist attractions, including architectures, fine arts, paintings or sculptures, reflect Tai Yai history, beliefs, roots, local wisdoms, and ways of life. Furthermore, this study unveiled the profound influence of Buddhism on local culture and traditions, as well as the community's unique identity, potentials, and strengths. The IOC results suggested that all the items evaluated, including content, language, and appropriateness, achieved scores greater than 0.50, and therefore, deemed appropriate for dissemination. The findings were shared with Tai Yai cultural tourism authorities, and Piang Luang Sub-district Administrative Organization to inform their tourism strategies. This information has also been made available through [thaitourstudy.com](http://thaitourstudy.com). The main finding implication is that a comprehensive database can be used to attract a broader audience. Moreover, community members should continuously share and develop the information to increase the visitors and create more jobs and careers in the community.

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<sup>1</sup>**Affiliation:** Faculty of Humanities and Social Sciences, Chiang Mai Rajabhat University, Thailand

หน่วยงาน: คณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยราชภัฏเชียงใหม่ ประเทศไทย

**Corresponding Author:** Pattaragamol Ruksuan

**E-mail:** patta\_29@yahoo.com



**Keywords:** Tai Yai, Lak Taeng Checkpoint, Cultural Tourism Database

### บทคัดย่อ

การวิจัยครั้งนี้มีวัตถุประสงค์เพื่อรวบรวมองค์ความรู้ ประวัติศาสตร์ ตำนาน ความเชื่อ และข้อมูลที่เกี่ยวข้องกับแหล่งท่องเที่ยวพื้นที่ชายแดนบริเวณจุดผ่อนปรนช่องทางหลักแต่่ง ตำบลเปียงหลวง อำเภอเวียงแหง จังหวัดเชียงใหม่ กลุ่มเป้าหมายประกอบด้วย ผู้นำชุมชนจำนวน 9 คน และประชาชนในพื้นที่จำนวน 46 คน เครื่องมือที่ใช้ในการวิจัยประกอบด้วยแบบสอบถาม การสัมภาษณ์แบบไร้โครงสร้าง และการสนทนากลุ่ม วิเคราะห์ข้อมูลโดยวิธีประมวลผลทางสถิติเชิงพรรณนา ประกอบด้วย การแจกแจงความถี่ ร้อยละ ค่าเฉลี่ย ส่วนเบี่ยงเบนมาตรฐาน และใช้ค่าดัชนีความสอดคล้องในการตรวจสอบความเที่ยงตรงของเนื้อหาเกี่ยวกับการท่องเที่ยวเชิงวัฒนธรรมไทใหญ่ ผลการวิจัยพบว่า แหล่งท่องเที่ยวเชิงวัฒนธรรมไทใหญ่ในพื้นที่ตำบลเปียงหลวงมีสถาปัตยกรรม ศิลปกรรม จิตรกรรม หรือประติมากรรม ที่สะท้อนประวัติศาสตร์ ความเชื่อ และวิถีชีวิตของชาวไทใหญ่ในประเทศไทย นอกจากนี้ ข้อมูลประเพณี และข้อมูลวัฒนธรรม มีความเกี่ยวข้องกับความเชื่อ ความศรัทธาในพุทธศาสนาอย่างแรงกล้าของชาวไทใหญ่ สะท้อนเอกลักษณ์ ศักยภาพ รากเหง้า ภูมิปัญญา และความเข้มแข็งของชุมชน ข้อมูลที่ได้ผ่านการตรวจสอบความเที่ยงตรงของเนื้อหาโดยการหาค่าดัชนีความสอดคล้อง พบว่ามีค่ามากกว่า 0.50 ทั้งในประเด็นด้านเนื้อหาที่มีความน่าสนใจ ภาษาที่ใช้มีความถูกต้อง และภาษาที่ใช้มีความเหมาะสมในการประชาสัมพันธ์การท่องเที่ยว จึงมีความเหมาะสมที่จะนำข้อมูลไปเผยแพร่ ดังนั้น ข้อมูลการท่องเที่ยวเชิงวัฒนธรรมไทใหญ่จึงได้ถูกส่งคืนแก่องค์การบริหารส่วนตำบลเปียงหลวงเพื่อพัฒนาการท่องเที่ยวของตำบล และมีการเผยแพร่ผ่าน [thaitourstudy.com](http://thaitourstudy.com) ผลจากการวิจัยแสดงให้เห็นว่าฐานข้อมูลสามารถนำมาใช้ดึงดูดความสนใจของนักท่องเที่ยวได้อย่างกว้างขวาง นอกจากนี้ ชุมชนควรได้มีการเผยแพร่และพัฒนาข้อมูลอย่างต่อเนื่องเพื่อเพิ่มจำนวนนักท่องเที่ยวและการสร้างงานสร้างอาชีพในชุมชน

**คำสำคัญ:** ไทใหญ่ จุดผ่อนปรนช่องทางหลักแต่่ง ฐานข้อมูลการท่องเที่ยวเชิงวัฒนธรรม

### Introduction

The ‘Lak Taeng Checkpoint’, in Piang Luang Sub-district, Wiang Haeng district, Chiang Mai province, serves as a connection point to Myanmar and neighboring areas such as Muang Tuan, Muang Sad, Muang Hang, and Muang Taunggyi, the capital of Shan State. This checkpoint is situated approximately 10 km away from Wiang Haeng district. Historically, a ‘moral trading system’ existed in the area, where groups trusted each other and conducted business in civil and methodical manners. Local residents shared the responsibility of overseeing trade operations and reporting observations to their counterparts. As a symbol of mutual trust, some groups even placed gold as collateral while waiting for their ‘goods’ to arrive. Since the opening of the checkpoint, there has been no evidence of conflicts or major issues related to cross-border activities. This indicates that the area is safe for development, trade, and tourism. Additionally, on October 10, 2014, Chiang Mai representatives signed the “Chiang Mai-Kingtung” agreement at Nay Pyi Taw, Myanmar. This agreement aimed to enhance transportation routes to facilitate trade, (Chiangmainews, 2018), marking another incremental step toward promoting tourism expansion in both countries.

The area across the checkpoint belongs to the ‘Shan people’, a community with existing transportation facilities that can be further developed as a trading hub and for tourism purposes. The region’s fertile geography, featuring forests, waterfalls, caves, as well as communities with unique histories, provides a rich foundation for these purposes. Residents of the area continue to maintain their traditional ways of life and culture. According to Buhalis

(2000) and Steven (2008) (as cited in Duangsri and Wisetprapa, 2021), successful tourism development in an area requires four types of attractions, namely natural, cultural, ethical, and entertainment. These factors ought to be present for tourism to flourish.

If tourist attractions in border areas are integrated with trade, the demand for such areas would be stimulated (Sukdanont, 2018). Furthermore, if the community, as the owner of tourist resources, is involved in the thinking process, planning, and acts jointly as both beneficiary and a responsible party for tourism-related affairs (co-creation), the community would gain maximum benefits from tourism (Ministry of Tourism and Sports, 2013, The Office of the Permanent Secretary, Ministry of Tourism and Sports, 2020).

Saran Boonprasert (2020) proposes that information on community tourism is a critical tool for community development. When a community owns and participates in setting its direction and making decisions, tourism can play an important role in preserving local identity and culture. It can also foster pride in one's cultural heritage, promote awareness of diverse cultures, and encourage respect for human dignity. Therefore, tourism can contribute to improve the quality of life for local people while enhancing learning and cultural exchange.

As a result, each community has the potential to develop into a cultural tourism hub. Piang Luang Sub-district, with its rich cultural wisdom, traditional ways of life, and unique local traditions, is well-positioned to become a 'tourism community'. To raise awareness about tourism in the region, a comprehensive database is essential for promoting accurate perceptions, accessibility, and management (Wongpattanasiri, 2019). However, there are currently no official records on tourism in Piang Luang Sub-district that could be used for the purposes of tourism management. Thus, this research attempts to address this gap by creating such a resource to help in promoting tourism and supporting sustainable development of community-based tourism in the area.

## **Objective**

The main objective of this research was to gather relevant information and data points through community participation. It focuses on the history, legends, beliefs, and other pertinent knowledge related to tourism in the border area surrounding Lak Taeng Checkpoint in Piang Luang Sub-district, Wiang Haeng district, Chiang Mai province.

## **Research Methodology**

The study employed a mixed-methods research approach, using questionnaires and interviews to collect information on tourist attractions and other relevant information from the target group. Furthermore, tourist attractions were surveyed to assess their potentials for quantitative analysis before this information was examined qualitatively.

### **1. Quantitative Research Session:**

1.1 Target Group: It consisted of nine community leaders and 46 villagers in Piang Luang Sub-district, Wiang Haeng district, Chiang Mai province.

1.2 Research Instruments: This research employed both online and offline questionnaires.

1.3 Research Procedures and Data Collections: The study was conducted as follows:

1.3.1 A meeting was held with community leaders to create an understanding of the research itself and relevant procedures as they pertained the community.

1.3.2 A framework was then established with input from the community leaders to guide the planning and determine the scope of content, including attractions, resources, potentials, limitations, and/or hindrances.

1.3.3 A questionnaire and a draft for unstructured interviews were then developed. These tools were reviewed and approved by one community leader and two academic experts using the index of objective congruence (IOC). Ethical compliance for the research was also confirmed.

1.3.4 As a next step, data were gathered through the questionnaire completed by the target group. The outcomes were subsequently presented to relevant parties.

1.4 Data Analysis: The analysis of the data was conducted using descriptive statistical processing methods by measuring frequency distribution, percentage, mean, and standard deviation.

## **2. Qualitative Research Session:**

2.1 Target Group: It consisted of nine community leaders and 46 villagers from Piang Luang Sub-district, Wiang Haeng district, in Chiang Mai province - the same participants as previously mentioned.

2.2 Research Instruments: This part of the research included a focus group and unstructured interviews.

2.3 Research Procedures and Data Collections: This study proceeded as follows:

2.3.1 Knowledgeable local individuals, such as community leaders and abbots, were interviewed using unstructured interviews.

2.3.2 The outcomes of both the questionnaire and interviews were then grouped and compiled.

2.3.3 The focus group reviewed, modified, and improved the collected information.

2.3.4 The revised information was then reexamined by one community leader and two academic experts using the index of objective congruence (IOC). This information was also assessed for appropriateness, completeness, and suitability for future dissemination.

2.4 Data Analysis: In this section, descriptive and summary methods were used.

Subsequently, the collected information was used to create a database, which was also incorporated in other innovative social media presentations to raise awareness regarding tourism in Piang Luang Sub-district. The community's public relations officers were provided with both the database and the social media presentations and were instructed on how to independently alter, revise, and improve these sources. Moreover, the outcomes and relevant information about tourism in the area were shared with young local individuals to support their future tourism-related efforts.

## Findings

While visiting the area to collect information about Shan cultural tourism in the border area, at Lak Taeng Checkpoint, it was found that the entire population, residing in an area of approximately 94,375 rai (Piang Luang Administrative Organization, 2023), consisted of migrants from Shan State, Myanmar. In 1928, ten families of Shan and Thai Lanna merchants were the first group to settle in Piang Luang Sub-district. Later, around 1958, Chao Noi Saw Yan Ta, the leader of Noom Suek Han group (also known as the Brave Youths), established a coordination center for the Shan National Rescue Army Forces. The village population thus consisted of Shan soldiers and their families. Subsequently, the Shan formed an alliance with the Chinese National Military Forces and fled the Shan State to Thailand. The Chinese soldiers then built houses with the help of original villagers, settled in the area, and engaged in border trade.

In the past, Piang Luang Sub-district was considered a precarious area in terms of national security due to its challenging accessibility and transportation, and access to different parts were possible only on foot or horseback. As a relatively “closed” area, Piang Luang Sub-district became a hub for illegal activities and items, including weapons, drugs, gambling, and a refuge for those evading prosecution. It’s the area’s unsettling nature made it difficult to suppress these illegal activities. However, the Lak Taeng Checkpoint, a temporary checkpoint at the time, facilitated local border trade. This continued until 2002, when Myanmar ordered and announced the closure of the border (Komarakul Na Nakorn, 2012, Foreign Affairs Division, Office of the Permanent Secretary for Interior, 2023). The border crossing has remained closed since then, as of 2024.

The areas surrounding the Lak Taeng Check point offer various Shan cultural tourist attractions, including the following:

**1. Wat Fa Wiang In** was once under the influence of the Restoration Council of Shan State (RCSS) led by Khun Sa in a previous era. After Khun Sa laid down arms against the Burmese military government, the temple area was divided into two parts: a golden-yellow pagoda in Thailand and a Tai Yai temple with red roofs in Myanmar. This is the reason why the temple is known as Wat Song Phaen Din, or ‘the temple of two nations’ (Tourism Authority of Thailand, n.d.).

Wat Fa Wiang In was built around 1968, along with the restoration of *Marachina Chedi* (or *Kong Mu Lan Leun* in Tai Yai) which translates to ‘the pagoda of winning devils’. Beneath the base of *Phra That Marachina Chedi*, an inscription in the Shan language narrates the history of the temple’s construction (Tourism Authority of Thailand, n.d.).

In addition, Wat Fa Wiang In houses the tomb of Chao Koncheng Chanasuek and a photo gallery of Tai Yai leaders. The temple is also located near Chao Koncheng Chanasuek's Meditation Hall. Chao Koncheng, an important Shan leader, joined the anti-Japanese forces that occupied the Shan State during World War II. During his service with Chao Noi Seo Yan Ta in 1959, he lost his left arm in a battle against Burmese soldiers in the *Ban Huai Or* area of Mueang Ton district near Mueang Hang, the site of the historic King Naresuan Stupa. This earned him the moniker “one-armed general”, and he was greatly feared by the Burmese military. The Shan United Front (SNUF) was formed under his leadership in 1961. He also co-founded the Shan State Liberation Army (SSIA) in 1964, which eventually evolved into the

Shan State Army (SSA). In 1968, Chao Koncheng sought refuge under the patronage of His Majesty the King of Thailand and oversaw the renovation of *Marachina Chedi* in Piang Luang Sub-district. This act created trust between Thai and Shan people, encouraging their devotion and contributions to Wat Fah Wiang In, which subsequently flourished. On July 11, 1991, at the age of 65, Chao Koncheng passed away in his private meditation hall after battling cancer.

**2. Chao Noi Saw Yan Ta Memorial** commemorates one of the founders of the Noom Suek Han group, also known as the “Brave Youths” or “Young Warriors”. Chao Noi Saw Yan Ta was praised as a hero of the Shan people. He was a key figure in the establishment of the National Salvation Army, the first organized group to resist the Burmese army in the struggle for Shan State’s independence. The National Salvation Army consisted of 31 young men, including Chao Noi Saw Yan Ta and his companions from Phan City, located next to Chiang Mai and Mae Hong Son provinces of Thailand. On May 21, 1958, armed with only seven long guns, the group gathered, shared water as a symbolic oath, and vowed to fight until Burma forces were expelled from Shan State territory. This act of bravery inspired the Shan people and allied groups to stand against the Burmese army, using knives, sticks, and machetes as their weapons. Over time, they were also able to unite into many other national recovery forces. This lays the foundation for what would later become the Shan State Army (SSA).

Chao Noi Saw Yan Ta passed away on November 14, 1996, in Chiang Mai Province at the age of 69. His son, Jaisaengmuang Mangkorn, was entrusted with his ashes. Later, on February 26, 2023, Jaisaengmuang placed the ashes of his father at the memorial near the entrance to Ban Kung Cho in Piang Luang Sub-district.

**3. Wat Piang Luang Luang**, established in 1687, is now 337 years old (as of 2024). The temple underwent renovation and expansion in 1979 (Phra Maha Kraisor Kalyanatharo, personal communication, March 23, 2023). This restoration was led by Phra Athikan Panchum Gino (later known as Phrakhru Anuraksathanakit), the abbot of Wat Piang Luang and the head abbot of Piang Luang Sub-district, who served as the ecclesiastical president. General Chao Konjeng Chanasuek, a leader of the Shan United Revolutionary Army (SURA), played a crucial role as the main host of the renovation project, alongside Piang Luang villagers. During the renovation, the old monastery was demolished and replaced with a new structure.

**4. Wat Nhong Kok Kham** was originally an abandoned temple. According to Mr. Khaeng Wankham, a former village headman, and Phra Kowit Khunthammo, the temple’s current abbot (personal communication, April 21, 2023), some information regarding the approximate age of the pagoda, a nearby old rice barn, and an old pond in the area. However, there is no information pertaining to the exact period when the temple was first built. Later, a survey was carried out, and official documentation was issued to dedicate the area to the temple. It is believed that the temple was first existed as a bamboo temple in 1994 before being rebuilt in 1998. Wat Nhong Kok Kham stands out as an outstanding temple in Shan style, designed by Phra Kowit Khunthammo, the abbot. Inside, the temple features Shan-style paintings that narrate the story of the Buddha. Behind the temple, there is a chapel in the middle of a pond.

5. **Wat Pa Tung**, also known as Pa Tung Dhamma Practice Center, is under the administration of Nhong Kok Kham Temple and overseen by Phra Kowit Khunthammo, the abbot of Nhong Kok Kham Temple (personal communication, April 21, 2023). According to Phra Kowit Khunthammo, the site was originally an abandoned temple, with visible ruins including wall remnants, an ancient chapel, and old sacred round stones. The temple was later rebuilt between 2014 and 2015 and celebrated from 2017 to 2018. Phra Kowit Khunthammo designed the meditation center, pagoda, and Naga stairs in Shan style. An octagonal pagoda was constructed, with Buddha images of each of the seven days of the week enshrined on its sides.

6. **Wat Huai Krai** was built in 1929, making it 95 years old as of 2024. The temple's buildings consist of monks' quarters in Shan style, a sermon hall, and a chapel. Phra Khru Theerakijkoson (Sri Thon), Phra Khru Chao Khana Tambol, first class, and an abbot of Wat Huai Krai (personal communication, April 29, 2023), shared details about the chapel. Inside, there is a principal Buddha image in Shan style, in the attitude of subduing Mara, known as *Phra Muni Sri Siam Lanna*. Moreover, relics of the Lord Buddha are enshrined on a movable throne.

The temple compound feature has an octagonal pagoda called *Phra Borommathat Thongmu Su Tong Pae*, which means 'success' in Shan language. Each side of the pagoda displays Buddha images representing the seven days of the week. Villagers believe praying at this temple brings success. In addition, villagers pile sand around the small pagoda next to the octagonal one. When performing a 'long life' ceremony of the village, monks are invited to chant. The villagers believe that if a family has sick children, they should scoop sand from the pagoda and keep it in their home. Similarly, if someone is in danger, they are encouraged to do the same, as the sand surrounding this pagoda is considered auspicious.

7. **Kung Jor Monastery**, also known as the Temple of Immigration Center, was built by Shan people who settled in the immigration center. Approximately 300 Shan families migrated to Piang Luang Sub-district in 2002 when the checkpoint was about to be closed. The United Nations (UN) supported their settlement by providing a budget for housing and food during the warfare period. The immigrants initially built a bamboo temple, which later renovated in 2006. During school breaks, children gather at the temple to study the Shan language in the morning and learn *tom-tom* lessons (a tall narrow drum lessons) and other folk musical instruments.

Due to the large number of Shan Buddhists residing in Piang Luang Sub-district, various traditional practices have been preserved and continue to thrive. Phra Maha Kallayanataro (personal communication, March 23, 2023) provided the following information into these traditions:

1. **Para Long Mueng, Poy Lern Sib-ed, Ok Wah, Lu Chong Kheng Tang Pud or Chong Para** is a significant part of the Buddhist Lent festival. As part of the worship of *Chong Para* (which means "monk's castle" in the Shan language), a monk's castle is constructed to welcome the Lord Buddha, as he descends from the second heaven, where God Indra resides.

Chong Para, a temporary castle constructed with a bamboo frame, is decorated with mulberry paper, colorful paper, banana shoots, sugar canes, and lanterns. It is decorated to symbolize a grand welcome for the Lord Buddha as he descends from heaven. Once completed, the castle is placed outside residential areas or in the courtyards of temples. Piang Luang villagers would gather at the temples to make merit on the 15th day of the waxing moon, which marks the end of the Buddhist Lent.

It is customary to offer alms to monks, or *Tak Bat Devo*, in the morning. In the evening, people offer flowers, incense, candles, and glutinous rice steamed in banana leaves as a way of seeking forgiveness from their parents and elder relatives. Before the dawn of the first day of the waning month, a ritual known as *Som Tor* is performed. As part of the ceremony, a small container holding lighted incense is placed in public spaces. The *Som Tor* ritual is observed at Chong Para starting at 4 a.m. in viharas, chedis, and spiritual houses, where alms are offered to monks. Afterwards, the Lord Buddha is offered a large *Som Tor* and *Chong Para*. Villagers then attend the sermons at the temples and make offerings.

Villagers are encouraged to seek forgiveness and blessings from the elderly and respected members of the village (*Kantor*). It is expected that young members of the community, even those living far away, will attend the ritual. During the evening, people perform *Gingara* and *Toh* dances, as well as offer *Lutontenpek* (candle holders made from pine trees), *Tenkab* (lanterns made from lotus leaves), and float lanterns (*Phra Maha Kraisorn Kanlayataro*) (personal communication, March 23, 2023).

According to Shan belief, when the Buddha descends from heaven, *Himmapan* creatures, such as mystical birds (*Kinnon* and *Kinnaree*), and *Toh* (Yak), sing and perform for the Buddha. This performance has been continued to this day. During the Buddha's era, there was no artificial light, so the disciples lit fires to illuminate the darkness. The Shan people created *Tontenpak* as an offering to the Buddha. As the deities accompanied the Buddha from heaven, the lanterns illuminated the night sky. It is therefore believed that the lantern light symbolizes the radiance of the deities (Phra Maha Kraisorn Kanlayataro, 2021).

**2. Poy Sang Long** reflects the religious beliefs and cultural identity of the Tai people, emphasizing the establishment of Tai traditions. Over time, the festival was compared to a young boy who was of the age to attend ordination (Ratchanon Nuamna, 2023). The term *Poy* refers to the ordination ceremony of novices, *Sang* signifies a novice, and *Long* denotes the deity's descent. Therefore, *Sang Long* refers to a novice who is the descendant of a deity and considered by the Shan people to be a guardian angel. It is believed that the more *Sang Long* are there, the happier one would be (Poramin Narata, 2016, Fine Arts Department, 2019).

The performance of *Poy Sang Long* is based on Buddhist beliefs surrounding novice ordination. According to the Buddha's historical background, Prince Siddhartha was a king. Ratchanon Nuamna (2023) noted that the actions performed during the *Poy Sang Long* festival are reminiscent of how people treated the Buddha. In some areas, *Sang Long* are regarded as princes or royalty, and their feet are not allowed to touch the ground. Accordingly, *Sang Long* dressed as a Burmese king, wearing loincloths, pointed sleeves with sequins, jewelry, diamonds, necklaces, bangles, rings, and a headband adorned with flowers, or pointed crown, depending on the region. *Phra Maha Kraisorn Kanlayataro* (personal communication, March 23, 2023)

explained that *Poy Sang Long* is a novice ordination festival which entails *Kumsang* (ordination), where novices are dressed as angels and are carried to prevent their feet from touching the ground. Novices may ride on elephants, horses, or on someone's shoulders. *Poy San Long* lasts for three to seven days, and the *Sang Long* parade takes place every day. As part of the evening rituals, *Sang Long* are paraded three times around the *vihara*. Additionally, Shan plays are performed during the daytime and at night until the ordination ceremony.

**3. Poy Hang Nam** is celebrated after Songkran and continues until the full moon of the sixth lunar month. During this festival, water is splashed for the final time. When people visit the temple throughout the year, they may unintentionally mess up the monastery area. As an act of merit, they bring water to clean the area. This practice of cleaning the temple is believed to redeem it from its sinful past (Phra Maha Kraisorn Kanlayataro, personal communication, March 23, 2023).

**4. Poy Lern Hok** is held on Visakha Bucha Day, which commemorates the birth, enlightenment, and death of the Lord Buddha. Morning activities typically include offering *Som Tor* (rice) and other food at temples around 4 a.m. This is followed by additional offerings at the temples. It is also a common practice to water the sacred Sri Maha Bodhi trees. In the evening, people participate in candlelit processions and offer flowers, candles, and incense (Phra Maha Kraisorn Kanlayataro, personal communication, March 23, 2023).

**5. Poy Khao Wa** festival occurs in July and begins with almsgiving early in the morning. In order to facilitate their stay at the temple, children bring mattresses of their parents and elders. Morning offerings include *Som Tor Luang*, which is a porridge made of boiled rice, sugar, and honey (Khaomatupayaj). Traditionally, villagers also offer flowers, candles, incense, and food to monks in a ritual locally known as *Keun Chong*. The monks receive *Khaowa* flowers, lent candles, and monk robes in the afternoon. Buddhists observe religious precepts throughout the day, culminating in an evening candlelit procession. Food is prepared by the host or the villagers for the next day's almsgiving. In cases where there is no host, villagers collaborate to prepare alms at the temple.

**6. Poy Ja Ka** normally takes place during the three-month Buddhist lent period. On Buddhist Sabbaths, hosts provide alms to monks and Buddhists observe religious precepts at temples. In addition to offering *Som Tor Luang* at the temple, hosts also provide breakfast for monks, Buddhists, and guests. Those who observe religious precepts at temples are provided with essential supplies such as umbrellas, shoes, and mosquito nets. It is customary for hosts and guests to make merits by listening to the percept and making offerings to the monks (Phra Maha Kraisorn Kanlayataro, personal communication, March 23, 2023).

**7. Poy Sa Lak**, or *Salak Kapat*, involves donations where the recipient monk is determined by a draw. In Piang Luang District, this festival is celebrated on the 8th day of the 8th moon of the waning moon, one month after the end of Buddhist Lent. The festival includes *Poy Salak* and *Poy Ten*. It is a religious festival during which candles are offered to worship



the Buddha, who is believed to descend from heaven (Phra Maha Kraisorin Kanlayataro, personal communication, March 23, 2023).

As part of the festivities in Piang Luang District, dances from other villages are invited to perform, including *Toh* dances, *Ginggara* dances, and other traditional dances. The Salakapat is held during the day, while the Poy Ten is held in the evening (Phra Maha Kraisorin Kanlayataro, personal communication, March 23, 2023).

**8. Poy Lu Sang Kan Lern Sib Song** usually takes place in November. It focuses on providing monk robes to all monks in the temple where the Shan people worship. Moreover, the robes are elaborately decorated for the occasion. On the day of the event, Shan people march to the temple and occasionally offer *Kathin* cloth, which, according to Viyana, can only be offered between the first day of the 11th moon of the waning moon and the 12th lunar month or within a month (Phra Maha Kraisorin Kanlayataro, personal communication, March 23, 2023).

**9. Poy Pee Mai Tai** is traditionally served on the eve of Shan New Year. New Year's Eve according to Shan is celebrated on the 15th day of the 12th moon of the waning moon on the last day of the 12th month of the year. The first day of the first lunar month is considered to be the official start of the new year. Shan people celebrate this holiday in December as a part of their new year celebrations. During the same period of time, *Poy Yok Yong Kru Mor* (commemorating teachers) is also held. Shan people gather at temples for various educational and cultural activities, such as essay writing competitions, poem recitations, and percept reading (*Horlukluang*), as well as honoring those who contribute to educational and culture. Traditional plays, games, and sports are also part of the festivities, aiming to foster cultural awareness and preserve the Shan identity. Since 2001, Wianghang District has celebrated the Shan New Year at Piang Luang Temple (Phra Maha Kraisorin Kanlayataro, personal communication, March 23, 2023).

Additionally, the Tai Yai people showcase their cultural identity through various performances, two of which are *Fon Toh* and *Ginggara Lanna Bird Dance*.

**1. Traditional Fon Toh** is a Tai Yai performance featuring *Toh*, a mythical creature. While the Thai dictionaries describe *Toh* as a lion, the *Toh* in these performances resembles a deer. According to the Tai Yai people, the creature was formed by combining features from nine different animals, likely inspired by the mythical Himmaman creatures. This blending created a unique and special appearance. The shaped animals used as symbols by both Burma and Arakan (Tibeto-Berman) are similar. This reflects that Tai Yai and Burma have a connection to Buddhism. While *Toh* may have been influenced by Burmese traditions, it can be concluded that *Toh* is a mythical creature from the Himmaman forest and shows the character of the Tai Yai people (Department of Cultural Promotion, 2019, Dailynews, 2024).

The Tai Yai people believe that the Buddha preached to his mother in the Himmaman forest. On the full moon day of the 11th lunar month, known as 'Devorohana', marking the end of Buddhist Lent, the Buddha descended back to the human world after a three-month absence. According to tradition, beasts, gods, and humans awaited his return on this day. All animals who have faith will come to pay homage to the Buddha. At the same time, *Toh* (Yak) and

*Ginggara* (Kinnorn) sang and danced to honor the Lord Buddha. It is for this reason that the Tai Yai people take such events seriously. The tradition has been passed down for generations (Phra Maha Kraisorn Kalayanatharo, personal communication, March 23, 2023).

Chiang Mai University (2022) highlights the role of *Fon Toh* or *Toh* performances, involving animals attributed to another creature in Himmapan forest called *Ginggara Bird*.

**2. Gingara Lanna Bird Dance, or Fon Gingara,** is another iconic Tai Yai performance (Sanan Thammathi, n.d.). The word *Ginggara* is derived from Kinnon, a term for non-human beings in the novel. According to The Royal Institute Dictionary (1999, p. 128), there are two types of *Ginggara*. The first type is half-man and half-bird, with the upper body of a person and the lower body of a bird. The second type is fully human in shape but capable of attaching wings and tails to fly. The *Ginggara Lanna Bird Dance*, or *Fon Gingara*, is an imitation of these mythical beings.

The Center for the Promotion of Art, Culture, and Creative Lanna, Chiang Mai University (2022) published information about the *Ginggara Lanna Bird Dance*, or *Fon Gingara*. This performance reflects the identity and beliefs of Tai Yai culture and tradition. The Tai Yai people have strong faith in Buddhism, especially at the end of the Buddhist Lent, known as *Og Wah*. This day is believed to mark the Lord Buddha's descent from Tavatimsa heaven. Overjoyed by this event, all beings gathered to dance beautifully as an offering to the Buddha.

The information gathered from various sources in this study highlights the people's strong beliefs in Buddhism. These beliefs also reflect the community's uniqueness, potentials, and strengths. As mentioned earlier, the collected information in the study was examined and verified by a focus group comprising nine community leaders and 46 villagers. Subsequently, this information was further reaffirmed by one community leader and two academic experts using the Index of Objective Congruence (IOC) to assess its completeness and appropriateness. The results of the IOC suggested that all items, including content, language, and overall appropriateness, scored greater than 0.50, and thus confirming their suitability for dissemination.

Finally, all findings and information related to cultural tourism in the area have been shared with Piang Luang Sub-district Administrative Organization to support the development and enhancement of their tourism efforts. The outcomes of the study are also publicly available on the following website: <https://thaitourstudy.com/routepiangluang/index.php>

## **Conclusion**

The objective of this research was to gather information and knowledge pertaining to the beliefs, history, legends, and other relevant data points related to tourist attractions at Lak Taeng Checkpoint in Piang Luang Sub-district, Wiang Haeng District, Chiang Mai Province. The area contained different tourist attractions with Tai Yai cultural uniqueness where the knowledge gained from this study can be used in tourism management strategies to increase awareness of local attractions and, ultimately, the number of tourists visiting the area. Dickman (1996, cited in Klangrahad et al., 2017; Chomphoothong, et al., 2022) highlighted the importance of the five elements of tourism (5As): Attractions, Activities, Accessibilities, Amenities, and Accommodations. 1) Attractions include natural attractions and man-made attractions, as well as man-organized activities that draws tourists, such as theme parks and convention-related activities (Meeting, Incentive, Exhibition, Convention (MICE)). Other

types of attractions include cultural landmarks and community-based attractions that foster social connections. 2) Activities should be provided in the tourist destinations to increase the interest and provide opportunities for relaxation. These activities should be diverse and tailored to meet the needs of different tourists. For example, the tourists can do activities such as shopping, marine activities, hiking, bird watching, wildlife viewing, and light-and-sound shows. 3) Accessibility, which refers to the transportation conditions to tourist attractions, should be convenient. This includes options such as flights, public buses, and good road infrastructure. In addition, accessibility at tourist destinations also involves features that can make tourists aware of them, such as a website. 4) Amenities or facilities refer to various basic services and public utility systems available at tourist attractions. 5) Accommodation in tourist destinations should be sufficient and safe for tourists. There should be a variety of options with prices and services appropriate to the location. Besides, accommodations should not be too far from the tourist attractions.

The research outcomes concerning the border area around Lak Taeng Checkpoint in Piang Luang Sub-district suggest local uniqueness, cultural attractions, and traditions that showcase the identity of the Tai Yai people. In addition, there are still a few knowledgeable local individuals who can provide pertinent information about the beliefs, culture, history, traditions, and wisdom of local people, which are important components for community-based tourism management. According to Designated Areas for Sustainable Tourism Administration (DASTA), a provider of information on the vision of community-based tourism, it is critical to provide high standards of service, cleanliness, and safety in fostering successful community-based tourism (2017, cited in Wongpattanasiri, 2019). Furthermore, tourism management is guided by the concept of preserving and managing community resources to ensure their sustainability for future generations. This approach aims to reduce environmental costs and mitigate adverse impacts on local cultures and societal dynamics. This is a development that relies on the exchange of knowledge, and it requires local participation.

In addition, Thipawan Niyomwong and Sasikarn Plaiklang (2017) conducted a study on developing information about tourist attractions in Chanthaburi Province for the elderly through a map-based information service system. It was found that the database they created facilitated travel planning and helped elderly travelers identify routes that are suitable and safe. Similarly, Wanasanan Phopphet (2019), in a study on factors influencing Thai visitors' decision to travel to historical attractions, a case study of Phra Nakhon Sri Ayutthaya Historical Park, found that visitors often relied on the internet for travel information. This is consistent with Wachana Phupanee (2012, cited in Phopphet, 2019), who stated that tourists' purchasing decision were influenced by stimuli, such as information obtained online. Furthermore, Tanongsak et al., (2022), in their research on a database management platform for creative tourism - a case study of Pak Bara community - found that a comprehensive database is necessary not only for public relations but also for action plans and organizational policy support. Therefore, gathering knowledge, history, legends, beliefs, and related information to create a tourism database raises awareness, enhances tourism management and public relations, and increases the number of tourists in the future.

## **Recommendations**

### **Recommendations and critiques for the application of research results;**

Upon visiting the area and following this research study on Piang Luang Sub-district, the researcher offers the following recommendations:

1. Piang Luang Sub-district offers a rich cultural heritage and a diverse mix of ethnic groups. The community's distinct identity is evident in its Shan-style arts, culture, architecture, and paintings, which are a source of pride for the locals. Additionally, the area is home to individuals with valuable local wisdom and knowledge who can help to develop the local tourism industry.

2. The sub-district also faces several challenges in its tourism sector. This includes insufficient facilities such as gas stations, clean bathrooms, well-maintained roads, directional signage, and strong digital reception for communication. From the researcher's interviews, it was found that the community lacks a systematic tourism management plan. There is no organized collection of knowledge, no designated individual responsible for tourism development, no organized tour programs, and no calendar of traveling activities for visitors. Therefore, the community needs to develop its human resources and build skills for systematic tourism management.

3. Piang Luang Sub-district has a significant potential to develop its tourism due to the strength of its community's identity. If the community learns how to exploit this strength to the benefit of tourism, it will be able to create jobs, generate income, and support a better economy.

4. The sub-district may have obstacles related to cross border activities and potential regional instabilities. Therefore, the community needs to brainstorm and develop strategic plans to address these obstacles. Furthermore, these plans should be proposed as part of government policies to ensure continuous, stable, and efficient solutions.

### **Recommendations for stakeholders:**

#### **1. Government Organizations**

1.1 Piang Luang Sub-district should design both short and long-term initiatives and plans for tourism development in the area. Collaboration between public and private sectors is crucial to ensure continuous improvement in tourism management strategies.

1.2 The sub-district should establish committees and assign leadership roles to systematically promote community-based tourism. Villagers should be actively participated in respective operations in order to develop sustainable tourism in the community.

1.3 Piang Luang Sub-district should additionally educate the community members and youth regarding local tourism so that it can empower community members to share information about attractions and activities in the area with visitors. This will further strengthen the sense of ownership in their community.

1.4 A comprehensive database developed from this study, featuring Tai Yai culture, tourist attractions, and local traditions can be used to attract a broader audience. The database should be made available in multiple languages, including Chinese and Burmese, to

cater to international visitors. This would help raise awareness about the community and attract more tourists, and create new income-generating jobs for the local community.

## **2. Business sectors, private sectors, and entrepreneurs**

Business, private sectors, and entrepreneurs should support community leaders and tourism committees to provide essential knowledge and training in tourism management. Topics such as online public relations and digital marketing should be emphasized to enhance the community's ability to promote its attractions.

## **3. Community**

3.1 Piang Luang community should encourage their youth and villagers to develop diverse competencies related to tourism and community product development, including foreign language skills, service skills, and technology skills.

3.2 The community should cultivate a new generation of tourism experts by reaching out to young people who have conventionally chosen to study in urban areas so that they foster a sense of pride and ownership in their hometown. This will encourage them to return after completing their education to contribute to the development of tourism and preservation of Piang Luang's cultural identity.

## **4. Educational Institutions**

4.1 Universities should provide their knowledgeable and skilled personnel to support the community in order to enhance local knowledge and expertise in tourism management.

4.2 Schools should focus on improving students' foreign language skills, service skills, technology skills to prepare them for the tourism industry. By doing so, they can encourage youth to be part of the future local tourist industry.

## **Recommendations for Parallel and Additional Studies**

These are a number of recommendations for potential future research:

1. Guidelines for developing tourism management strategies, such as marketing and public relations, product development, and the application of creative tourism management techniques for tourist attractions should be further examined.

2. Other types of tourism, such as spiritual tourism and wellness tourism, should be researched and expanded upon. Research on how foreign languages are used to disseminate tourism information could help increase global awareness.

3. The potentials of youth and villagers should be further examined, especially their skills and competencies. Exploring how their foreign language, service, and technology skills can be enhanced will contribute to the broader community's ability to serve as a tourist destination effectively.

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# The Perception and Career Intention of Hospitality Students Towards a Career in the Industry

การรับรู้และความตั้งใจในอาชีพของนักศึกษาสาขาการบริการ  
ต่อการประกอบอาชีพในอุตสาหกรรม

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Piyanuch Limapan<sup>1</sup>

ปิยนุช ลิมะพันธุ์

## Abstract

Thailand is one of the most popular destinations in Southeast Asia. The growing tourism industry in Thailand creates a variety of job opportunities. Despite the popularity of Thailand's tourist destinations, the country faces a human capital challenge in providing competent hospitality and tourism resources. Obtaining a comprehensive awareness of the perspectives of undergraduate students in hospitality management would significantly impact educational institutions, industry stakeholders, and policymakers in comprehending this situation. Using questionnaires, this survey-based research investigated students' perception of their career intentions in the hotel business. The descriptive statistics were used, including mean, percentage, and standard deviations. The inferential statistics of exploratory factor analysis (EFA) indicated four factors, including Factor 1: compensation, benefit, and promotion opportunity; Factor 2: social factor; Factor 3: career path and personal development; and Factor 4: nature of work. Multiple regression was performed using the Enter Method to investigate the relationship between student perception and their intentions to pursue a career in the hotel industry. The findings revealed that social factors ( $\beta = 0.512$ ,  $p < 0.001$ ) had the strongest influence on career intention followed by compensation, benefit, and promotion opportunity ( $\beta=0.344$ ,  $p<0.01$ ), career path and personal development ( $\beta=0.293$ ,  $p<0.01$ ), and nature of work ( $\beta = 0.135$ ,  $p = 0.15$ ) to an intention to pursue a career in the hospitality industry. The model was explained by 59% of the variance in career intention ( $R^2 = 0.589$ ). The study's recommendations include prioritizing practical training over traditional classroom-based studies to enhance industry experience and perceptions, providing career guidance and counseling services that emphasize clear

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<sup>1</sup> **Affiliation:** Faculty Liberal Arts, Rajamangala University of Technology Srivijaya, Thailand

หน่วยงาน: คณะศิลปศาสตร์ มหาวิทยาลัยเทคโนโลยีราชมงคลศรีวิชัย ประเทศไทย

**Corresponding Author:** Piyanuch Limapan

**E-mail:** piyanuch.l@rmutsv.ac.th

career paths, and adapting the working environment to meet the needs of the new generation of workers. Additionally, the establishment should ensure work-life balance and job security.

**Keywords:** Student Perception, Career Intention, Hospitality Industry

### บทคัดย่อ

ประเทศไทยเป็นหนึ่งในจุดหมายปลายทางยอดนิยมในเอเชียตะวันออกเฉียงใต้ อุตสาหกรรมการท่องเที่ยวที่กำลังเติบโตในประเทศไทยสร้างโอกาสในการทำงานที่หลากหลาย แม้ว่าสถานที่ท่องเที่ยวของประเทศไทยจะได้รับความนิยม แต่ประเทศก็เผชิญกับความท้าทายด้านทุนมนุษย์ในการจัดหาทรัพยากรการบริการและการท่องเที่ยวที่มีความสามารถ การได้รับความตระหนักรู้ที่ครอบคลุมเกี่ยวกับมุมมองของนักศึกษาระดับปริญญาตรีในด้านการจัดการการบริการจะมีผลกระทบอย่างมีนัยสำคัญต่อสถาบันการศึกษา ผู้มีส่วนได้ส่วนเสียในอุตสาหกรรม และผู้กำหนดนโยบายในการรับมือกับสถานการณ์เฉพาะนี้ งานวิจัยนี้มีวัตถุประสงค์เพื่อศึกษาการรับรู้ของนักศึกษาต่อความตั้งใจในการประกอบอาชีพในธุรกิจโรงแรม การวิจัยครั้งนี้เป็นการวิจัยเชิงสำรวจโดยใช้แบบสอบถามในการเก็บรวบรวมข้อมูล สถิติที่ใช้เป็นสถิติเชิงพรรณนา ได้แก่ ค่าเฉลี่ย ร้อยละ และค่าเบี่ยงเบนมาตรฐาน สถิติเชิงอนุมานของการวิเคราะห์ปัจจัยเชิงสำรวจ (EFA) ระบุถึงปัจจัย 4 ประการ ได้แก่ ปัจจัย 1: ค่าตอบแทน สวัสดิการ และโอกาสในการเลื่อนตำแหน่ง ปัจจัย 2: ปัจจัยทางสังคม ปัจจัย 3: เส้นทางอาชีพและการพัฒนาตนเอง และปัจจัย 4: ลักษณะของงาน รวมทั้ง การวิเคราะห์ถดถอยเชิงพหุคูณดำเนินการโดยใช้วิธี Enter เพื่อตรวจสอบความสัมพันธ์ระหว่างการรับรู้ของนักศึกษาและความตั้งใจที่จะประกอบอาชีพในอุตสาหกรรมโรงแรม ผลการศึกษาพบว่าปัจจัยทางสังคม ( $\beta = 0.512, p < 0.001$ ) มีอิทธิพลต่อความตั้งใจที่จะประกอบอาชีพมากที่สุด รองลงมาคือ ค่าตอบแทน สวัสดิการ และโอกาสในการเลื่อนตำแหน่ง ( $\beta = 0.344, p < 0.01$ ) เส้นทางอาชีพและการพัฒนาตนเอง ( $\beta = 0.293, p < 0.01$ ) และลักษณะงาน ( $\beta = 0.135, p = 0.15$ ) ต่อความตั้งใจที่จะประกอบอาชีพในอุตสาหกรรมการบริการแบบจำลองนี้อธิบายได้ 59% ของความแปรปรวนในความตั้งใจในอาชีพ ( $R^2 = 0.589$ ) ข้อเสนอแนะของการศึกษาวิจัยนี้ได้แก่ การจัดลำดับความสำคัญของการฝึกอบรมภาคปฏิบัติมากกว่าการศึกษาในห้องเรียนแบบเดิม เพื่อเพิ่มประสบการณ์และการรับรู้ในอุตสาหกรรม การให้คำแนะนำด้านอาชีพและบริการให้คำปรึกษาที่เน้นเส้นทางอาชีพที่ชัดเจน และการปรับสภาพแวดล้อมการทำงานให้ตรงกับความต้องการของคนทำงานรุ่นใหม่ นอกจากนี้ สถานประกอบการควรสร้างความสมดุลระหว่างชีวิตการทำงานและความมั่นคงในการทำงาน

**คำสำคัญ:** การรับรู้ของนักศึกษา ความตั้งใจในการทำงาน อุตสาหกรรมการบริการ

## **Introduction**

Thailand, located in Southeast Asia, is a diverse tourism destination that offers a combination of abundant natural resources, rich cultural heritage, and welcoming hospitality through its multicultural society. Thailand's hospitality and tourism sectors have significantly strengthened the country's GDP, serving as key drivers for its economy. It has been observed that the number of tourists visiting Thailand has reached 315 million individuals, generating a total revenue of 2 trillion baht in 2023. This represents a 100% increase compared to the figures recorded in 2022 (TAT Intelligence Centre, 2024). While the hospitality and tourism sectors are expected to play a crucial role in the country's economic recovery in 2024 (World Bank Group, 2023), Thailand presents a diverse array of attractions across the country, including the vibrant capital of Bangkok, the culturally rich region of Chiang Mai in the north, the scenic Andaman Sea of Phuket in the south, the Gulf of Thailand, and gateways to Southeast Asia in Songkhla. Songkhla's proximity to Malaysia has contributed to making it an increasingly popular choice for weekend and holiday excursions, given that Malaysian tourists are a significant contributor to economic expansion in the lower southern region of Thailand. The TAT Intelligence Centre (2024) projects that the tourism and hospitality industries in Songkhla generated around 35 billion baht in revenue in 2023, reflecting a 126% growth compared to the previous year.

Despite the popularity of the country's tourism destinations, Thailand's tourist industry is facing a challenge of human capital. The study revealed that the Thai hotel business is currently experiencing a labour deficit as a result of the COVID-19 pandemic. The excessive workload and the requirement for employees to do various duties mostly contribute to this shortage. Despite offering a better wage, the industry still struggles to attract sufficient workers (Sakemsuk, 2023). The competitive operation and successful completion of the hospitality and tourism industry's goals depend on its human resource management. As the industry heavily relies on human resources to create memorable experiences for guests. Yin et al. (2022) conducted a study that investigated the impact of COVID-19 on the intention of hotel employees to leave their jobs. The findings revealed that hotel employees experienced feelings of job insecurity and stress because of the experience of losing their jobs during the pandemic, which also resulted in a decrease in hotel operations. The pandemic has revealed hotel employees with a fresh opportunity to pursue alternative careers, including engaging in online e-commerce ventures and exploring other job opportunities. In addition to alternate lifestyles, such as entrepreneurship, remote employment provides increased autonomy and independence in one's chosen career.

Gaining insight into the perceptions of undergraduate students in hospitality management can significantly influence educational institutions, industry stakeholders, and policymakers in understanding this context. Research on career perceptions and intentions in hospitality has predominantly taken place in Western or developed countries. Different cultures, education systems, and labor market conditions exist in these countries. Researchers have not conducted any study in southern Thailand. The resulting insights could contribute to improving the association between academic preparation and the expectations of the labor market. Undergraduate students

in hospitality management would reflect on their perceptions towards an intention to pursue a career in the future.

### **Objective**

To investigate students' perceptions towards their intentions to pursue a career in the hotel industry.

### **Research Hypothesis**

The perception of compensation, benefits, and promotion opportunities significantly influences career intention in the hospitality industry.

### **Literature Review**

#### **1. Theoretical Review**

In common terms, the Cambridge Dictionary (2023) defines "perception" as an individual's cognitive and emotional evaluation of a business, product, service, or similar entity. According to the Oxford Dictionary (2023), perception is the capacity to apprehend something visually, audibly, or cognitively through the senses. An individual's perspective may differ based on their personal experiences and senses. Individual perceptions, it could be argued, influence how people behave. Perception, in the fields of psychology, philosophy, and cognitive neuroscience, refers to the cognitive process through which an individual acquires understanding or interpretation of sensory information (Qiong, 2017). The term "perception" originates from Latin and describes the acts of acquiring, obtaining, taking ownership, and apprehending through the mind or senses.

Much research has been conducted to define the term "career." The growing sequence of a person's job experiences is initially argued by Arthur et al. (1989). It can be clarified by recognizing that a career is a rising employment opportunity. The term "career" can be interpreted in two fundamentally distinct ways, which are subjective career and objective career. Stebbins (1970) states that the subjective career shows an individual's opinion of his or her employment and its advancement. The second is that objective careers are the degree of publicly visible positions, circumstances, and status 'that serve as markers for assessing a person's mobility through the social environment' (Barley, 1989). Moreover, Riley and Ladkin (1994), as well as Cappellen and Janssens (2005), defined a career as a set of job assignments that occur throughout time. Furthermore, a career is further described by the Cambridge Dictionary (2023) as a job or position where you are expected to obtain training along with an opportunity to advance throughout your employment, leading to an increase in responsibility and financial compensation.

"Career perception" refers to an individual's ambition or desire to pursue or attain a specific career (Benaraba et al., 2022). An individual's professional perspective is influenced by their motivation to pursue or attain their preferred career after completing several years of study, according to how students perceive different career options. A student can systematically arrange, determine, and construct their areas of interest to formulate a purposeful professional

decision for the future (Bordean & Sonea, 2018). Likewise, a student's perception of a career involves their thoughts and emotions towards the job they intend to pursue upon graduation.

"Career intention" represents an individual's decision-making and motivation to follow a specific professional pathway (Kusluvan & Kusluvan, 2000; Richardson, 2008;). The ambition to pursue a career choice in a certain industry after graduation may reflect the student's career intentions. Numerous studies have identified factors that influence a career intention such as job satisfaction, compensation, career advancement, job stability, and family life (Anthony et al., 2021; Amissah et al., 2021; El-Houshy, 2018; Kusluvan & Kusluvan, 2000; Maxwell et al., 2010; Nair et al., 2017; Omar, 2014; Richardson, 2008; Richardson & Butler, 2012; Rosyidi, 2021; Wen et al., 2018; Shah et al., 2021).

## **2. Student Perception of Careers in the Hospitality Industry**

Several studies have been undertaken to uncover student perceptions towards employment in the hotel business. According to a survey conducted by Kusluvan and Kusluvan (2000), it was determined that 67.5% of Turkish undergraduate students in the field of tourism and hotel management chose to study tourism and hospitality despite their lack of adequate knowledge. The study findings indicate that students tend to hold an unfavorable perspective following their practical work experience. This perception is influenced by various factors, such as the physically demanding nature of the jobs, the disruption of family life, the long and exhausting hours, the instability of seasonal employment, the low social status associated with tourism jobs, the dissatisfaction with unfair promotions, the inadequate compensation and benefits, the presence of unqualified managers, the negative attitudes and behaviors of managers towards employees, the lack of competence among coworkers, and inadequate physical working conditions. Richardson (2008) performed a survey including more than 86 undergraduate students and hospitality students. The study revealed that 46% of respondents who had prior job experience expressed no intention of pursuing a career in the business after graduation. Students obtaining a degree in tourism and hospitality have concerns about several areas of the industry's job environment, including pay circumstances, prospects for professional growth, and relationships with supervisors. Also, the individual characteristics of the generation impacts their degree of engagement in pursuing a career. The study revealed that individuals belonging to Generation Y, characterized by a tendency towards self-centeredness and high demands, show an intense preference towards prioritizing success, attaining upward career advancement, and fulfilling individual goals such as obtaining an attractive wage to pursuing opportunities within the hospitality industry. The study also found that students who have had early exposure to the hospitality business are less likely to pursue a career in the field after finishing their education (Maxwell et al., 2010).

The research conducted by Richardson and Butler (2012) examined the perspectives of 229 Malaysian tourism and hospitality students regarding a career in the tourism and hospitality field. The findings revealed that the industry fails to provide the aforementioned elements, which the students consider essential, including a competitive salary, flexible scheduling to balance work and personal life, and positive employee-manager relations. Omar's (2014) study, conducted with 460 Egyptian undergraduate students specializing in tourism and hotel management, revealed that 78.7% of students have a negative attitude

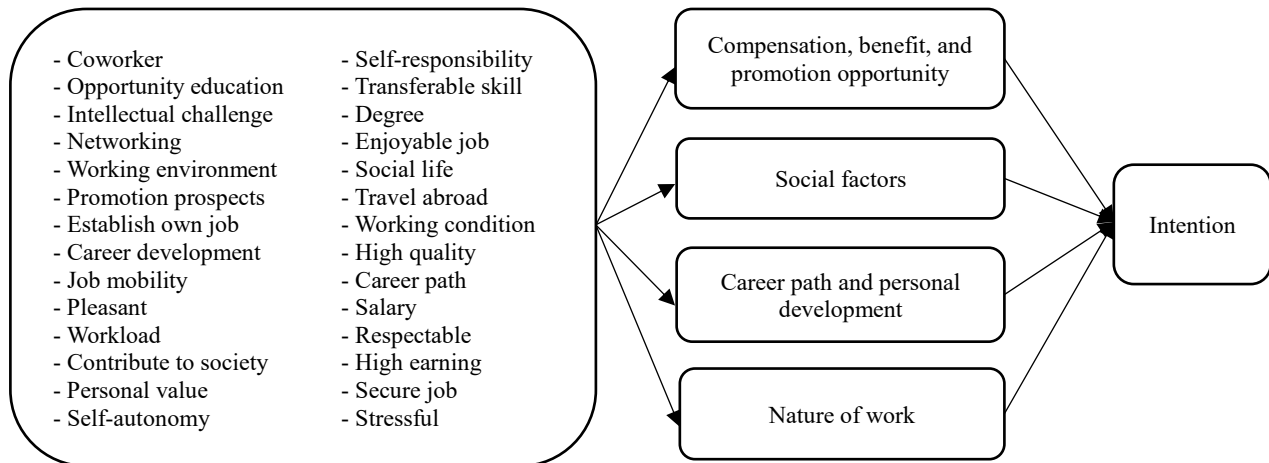
towards pursuing careers in the tourism and hotel industries based on concerns regarding compensation and benefits, working hours, job stability and security, opportunities for career advancement, and the behaviors of managers. The study conducted by Nair et al. (2017) in Qatar involved 75 participants. It revealed that factors such as interpersonal friendliness, working conditions, pay scale and benefits, career advancement, and industry dedication have a significant impact on a graduate student's tendency to enter the hospitality business. Interestingly, the study found that more than 56.8% of the participants were not willing to pursue a career in this industry. The study examining the perception of hospitality students in Egypt revealed that 70.6% of participants expressed their intention to pursue a career in the hospitality industry upon graduation. Nevertheless, they acknowledged that employment opportunities in the industry are perceived as stressful, with excessive workloads and low salaries (El-Houshy, 2018). The research conducted by Wen et al. (2018) on the attitudes and perceptions of undergraduate students towards hospitality careers in China, involving 614 respondents, revealed that Chinese undergraduate students decide hardly to pursue a career in hospitality and tourism due to the inadequate compensation, benefits, and prospects for advancement in the industry, which fails to meet their expectations. A total of 441 students were surveyed by Amissah et al. (2021) to assess their perceptions of careers in Ghana's hospitality and tourism industries. The findings revealed that more than 67% of respondents agreed that a career in these industries is highly unfavorable. However, they also expressed a desire for a career that would allow them to provide care for others, create their job opportunities, acquire transferable skills, pursue further education, build professional networks, and work with high-quality equipment, which the hospitality and tourism industries in Ghana are unable to offer.

Furthermore, an investigation conducted in Indonesia, a renowned tourism destination, examined the perspectives of undergraduate students in the fields of tourism and hospitality. The survey revealed that compensation and opportunities for career progression were the primary factors influencing their decision to pursue a career in the business. Consequently, a significant number of undergraduate students studying tourism and hospitality in Indonesia have a strong desire to pursue employment opportunities overseas, primarily driven by the prospect of greater compensation. Additionally, these students perceive the tourism and hospitality business as providing an enjoyable and attractive work atmosphere (Rosyidi, 2021). A survey conducted on 1,670 participants in Ghana investigated the perspectives on hospitality among undergraduate students. The findings revealed that 68% of respondents considered a career in the industry to be appealing and a chance to socialize with new people. Conversely, 61.60% agreed that careers in this industry can be challenging and lead to anxiety (Anthony et al., 2021). The study investigated the consequences of the COVID-19 pandemic on the hospitality and tourism industries in India. Students' assessments of employment opportunities and prospects suggest that the perceived reputation of a particular industry has an impact on the career choices of potential employees. Despite the industry's slowdown caused by the epidemic, students nevertheless express a preference for working in the industry. Regarding the pandemic, students anticipated a

decrease in job opportunities, decreased job stability, increased likelihood of being fired during the probationary period, and limited chances for career advancement (Shah et al., 2021).

**Figure 1**

*Conceptual framework*



## Research Methodology

### 1. Population and Sampling

The target group for this study comprises students pursuing a degree in hospitality management at Rajamangala University of Technology, Songkhla. The academic office statistical record indicates a total of 270 students enrolled in the hospitality management major program (Rajamangla University of Technology Srivijaya, 2023). The study sample size was determined using the Yamane Taro calculation method (Tepping, 1968). The findings indicate that a sample size of 161 would be appropriate for this investigation with a confidence interval of 5%. Hence, the utilization of the 176 sets of questionnaires was implemented as a precautionary measure against potential errors.

### 2. Data Collection

This study was carried out by a quantitative approach. Three experts reviewed the questionnaires for content validity, achieving an index of consistency (IOC) of 0.83 (Rovinelli & Hambleton, 1977). This study conducted a pilot test with 30 participants and found that a Cronbach's alpha of 0.927 was acceptable (Hair et al., 2013). The researcher collected the data using a technique known as purposive sampling.

### 3. Research Instrument

The research instrument used in this study was self-administered questionnaires to collect data from the sample population, which were then input into SPSS version 29. There were a total of three sections in the questionnaires. The initial part of the survey included general information about the respondents and their experience in the hotel industry. The second section focused on the

perspective of hospitality students towards their careers in the industry. In the last section, there was an open-ended question regarding careers in the industry. The design of the self-administered questionnaires included closed-ended questions with checklists and Likert scale responses (5 = strongly agree, 4 = agree, 3 = neutral/ undecided, 2 = disagree, 1 = strongly disagree). The previous study's questionnaires on student attitude were employed in this study, utilizing five Likert scales. The statements were designed to make respondents read through each question by incorporating positive and negative statements. The set of questionnaires was developed from studies of Kuslivan and Kuslivan (2000), Richardson (2008), Maxwell et al. (2010), Richardson and Butler (2012), Omar (2014), Nair et al. (2017), El-Houshy (2018), Wen et al. (2018), Amissah et al. (2021), Rosyidi (2021), Anthony et al. (2021), Shah et al. (2021). Furthermore, this study was approved for human research ethics by the Thaksin University Ethics Committee on Human Research.

#### **4. Data Analysis**

This study applied both descriptive and inferential statistics. Descriptive statistics involves calculating measures such as the mean, percentage, and standard deviations towards respondent characteristics, experience, and student perception in the hotel industry. The inferential statistics of factor analysis used a VARIMAX rotation. Multiple regression was performed using the Enter Method to investigate the relationship between student perception and their intentions to pursue a career in the hotel industry.

### **Findings and Discussion**

#### **1. Demographic Characteristics of Students**

Table 1 reveals that the survey results indicated there was a majority of female respondents (83 percent). The largest proportion of students, comprising 39.2 percent, were in Year 3. This was followed by Year 4, which accounted for 25 percent of the student population. Year 1 and Year 2 made up 23.9 percent and 11.9 percent, respectively. According to the university's mode of entry, 53.45 percent of students had a high school background, while 46.6 percent had diplomas. Upon investigation, it was discovered that 41.5 percent of individuals had twice the number of years of experience. Also, 28.4 percent had three times the amount of internship experience, 15.9 percent had only one instance of internship experience, and 14.2 percent had no internship experience at all. Among the surveyed students, the majority (73.9%) had interned in a hotel, while 14.2 percent had no internship experience. Internships in restaurants and cafes were evenly represented at 4.5 percent, and internships in government entities accounted for 1.7 percent.

Furthermore, the dependent variable pertained to career intentions, specifically addressing the possibility of pursuing a career path. The information for this dependent variable came from student responses to questionnaires, categorizing students into three distinct groups. Certain (1): This category comprised students who were confident and had made a clear decision about their career intentions in the hospitality industry. Not decided (2): This category included students who were either undecided or had not yet formed a definitive opinion about their career intentions. Uncertain (3): This category included students without interest in



pursuing a career in the hospitality industry. The measurement of career intention categorized students into three levels: certain indicates a high intention, no decision indicates a neutral intention, and uncertain indicates a low intention. The result indicated that 62.5 percent expressed a firm intention of seeking a career, 34.7 percent were undecided, and 2.8 percent were not interested in a career in the industry.

**Table 1**

*Descriptive Statistics*

<i>Variable</i>	<i>n</i>	<i>%</i>	<i>Variable</i>	<i>n</i>	<i>%</i>
<b>Gender</b>			<b>Mode of entry</b>		
Male	30	17.0%	High school	94	53.4%
Female	146	83.0%	Diploma	82	46.6%
<b>Year of education</b>			<b>Number of experiences</b>		
Year 1	42	23.9%	No experience	25	14.2%
Year 2	21	11.9%	One time	28	15.9%
Year 3	69	39.2%	Two times	73	41.5%
Year 4	44	25.0%	Three times	50	28.4%
<b>Internship experience</b>			<b>Possibility to pursue a career</b>		
No experience	25	14.2%	Certain (1)	110	62.5%
Hotel business	130	73.9%	No decided (2)	61	34.7%
Tourism business	2	1.1%	Uncertain (3)	5	2.8%
Restaurant business	8	4.5%			
Café / coffee shop	8	4.5%			
Government	3	1.7%			

## 2. Student Perception toward a Career

Student career perception by mean was found to be the fifth highest perception, including "a job that gives you the opportunity to meet many types of coworkers ( $x_1$ )" ( $M = 4.48$ ,  $SD = 0.605$ ), "A job that gives me responsibility ( $x_2$ )" ( $M = 4.47$ ,  $SD = 0.594$ ), "Gain transferable skills ( $x_3$ )" ( $M = 4.45$ ,  $SD = 0.593$ ), "Opportunities for further training/education ( $x_4$ )" ( $M = 4.42$ ,  $SD = 0.636$ ), and "A career that provides intellectual challenge ( $x_5$ )" ( $M = 4.40$ ,  $SD = 0.616$ ). While a least perception, including "High-stress job ( $x_{30}$ )" ( $M = 3.98$ ,  $SD = 0.932$ ), "High independence and self-autonomy ( $x_{29}$ )" ( $M = 4.06$ ,  $SD = 0.742$ ), "A secure job ( $x_{28}$ )" ( $M = 4.06$ ,  $SD = 0.787$ ), "A job that does not conflict with my personal values ( $x_{27}$ )" ( $M = 4.14$ ,  $SD = 0.679$ ), and "High earnings over the length of career ( $x_{26}$ )" ( $M = 4.14$ ,  $SD = 0.723$ ).

**Table 2**  
*Student Perceptions*

<i>Statement</i>	<i>Mean</i>	<i>SD.</i>
Opportunity to meet many types of coworkers (x <sub>1</sub> )	4.48	0.61
A job that gives me responsibility (x <sub>2</sub> )	4.47	0.59
Gain transferable skills (x <sub>3</sub> )	4.45	0.59
Opportunities for further training/education (x <sub>4</sub> )	4.42	0.64
A career that provides intellectual challenge (x <sub>5</sub> )	4.40	0.62
Seeking a position that aligns with my university education (x <sub>6</sub> )	4.39	0.64
Opportunity for networking (x <sub>7</sub> )	4.34	0.62
Enjoyable job (x <sub>8</sub> )	4.32	0.62
Clean working environment (x <sub>9</sub> )	4.30	0.67
A job where I can care for others (x <sub>10</sub> )	4.27	0.63
A job that improves my social life (x <sub>11</sub> )	4.27	0.62
Good promotion prospects (x <sub>12</sub> )	4.26	0.71
Opportunity to travel abroad (x <sub>13</sub> )	4.25	0.67
Opportunity to establish my own job (x <sub>14</sub> )	4.24	0.65
Good working conditions in the industry (x <sub>15</sub> )	4.23	0.64
Guarantees career development and progression (x <sub>16</sub> )	4.21	0.67
A job with high-quality and resourceful equipment (x <sub>17</sub> )	4.20	0.68
Job mobility and easy-to-find work (x <sub>18</sub> )	4.20	0.71
Opportunity for another career path (x <sub>19</sub> )	4.20	0.66
Pleasant working environment (x <sub>20</sub> )	4.20	0.66
Suitable for my natural career path (x <sub>21</sub> )	4.19	0.69
Good starting salary (x <sub>22</sub> )	4.19	0.67
Reasonable workload (x <sub>23</sub> )	4.19	0.65
Respectable job (x <sub>24</sub> )	4.18	0.70
A job where I can contribute to society (x <sub>25</sub> )	4.15	0.74
High earnings over the length of career (x <sub>26</sub> )	4.14	0.72
A job that does not conflict with my personal values (x <sub>27</sub> )	4.14	0.68
A secure job (x <sub>28</sub> )	4.06	0.79
High independence and self-autonomy (x <sub>29</sub> )	4.06	0.74
High-stress job (x <sub>30</sub> )	3.98	0.93

### 3. Exploration of Student Perceptions

A factor analysis was conducted to explore an essential characteristic of career perceptions. This study applied the Hair et al. (2013) criteria for factor analysis. The KMO test yielded a value of 0.950, and Bartlett's test resulted in a value of 3,822.584 at a significance level of <0.001, indicating that exploratory factor analysis and correlation between variables are appropriate for this study. In a VARIMAX rotation, all variables had a communality

greater than 0.5. A decision of the number was retained in each factor based on eigenvalue greater than 1 and factor loading greater than or equal to 0.4 as defined in Table 3.

**Table 3**

*Factor Analysis*

*N=176*

<i>Factors</i>	<i>Factors loading</i>	<i>Eigenvalue</i>	<i>Explained variance (%)</i>	<i>Loading cumulative %</i>	<i>R<sup>2</sup></i>
<b><i>Factor 1: Compensation, benefit, and promotion opportunity</i></b>		15.319	51.063	51.063	0.92
▪ A secure job (x <sub>28</sub> )	0.802				
▪ Pleasant working environment (x <sub>20</sub> )	0.734				
▪ High earnings over the length of career (x <sub>26</sub> )	0.661				
▪ High independence and self-autonomy (x <sub>29</sub> )	0.636				
▪ Good starting salary (x <sub>22</sub> )	0.615				
▪ Job mobility and easy-to-find work (x <sub>18</sub> ).	0.615				
▪ Reasonable workload (x <sub>23</sub> )	0.592				
▪ Good promotion prospects (x <sub>12</sub> )	0.592				
▪ Respectable job (x <sub>24</sub> )	0.521				
▪ Opportunity to travel abroad (x <sub>13</sub> )	0.484				
<b><i>Factor 2: Social factor</i></b>		1.754	5.846	56.909	0.92
▪ Opportunity to meet many types of coworkers (x <sub>1</sub> )	0.753				
▪ Good working conditions in the industry (x <sub>15</sub> )	0.712				
▪ Clean working environment (x <sub>9</sub> )	0.717				
▪ A job that does not conflict with my personal values (x <sub>27</sub> )	0.635				
▪ Opportunity for networking (x <sub>7</sub> )	0.603				
▪ A job where I can care for others (x <sub>10</sub> )	0.586				
▪ A job that improves my social life (x <sub>11</sub> )	0.563				
▪ A job where I can contribute to society (x <sub>25</sub> )	0.503				
▪ A job with high-quality and resourceful equipment (x <sub>17</sub> )	0.480				

<i>Factors</i>	<i>Factors loading</i>	<i>Eigenvalue</i>	<i>Explained variance (%)</i>	<i>Loading cumulative %</i>	<i>R<sup>2</sup></i>
<b><i>Factor 3: Career path and personal development</i></b>		1.235	4.118	61.027	0.89
▪ Opportunities for further training/education (x <sub>4</sub> )	0.749				
▪ A career that provides intellectual challenge (x <sub>5</sub> )	0.694				
▪ A job which gives me responsibility (X <sub>2</sub> )	0.692				
▪ Guarantees career development and progression (x <sub>16</sub> )	0.684				
▪ Enjoyable job (x <sub>8</sub> )	0.678				
▪ Opportunity to establish my own job (x <sub>14</sub> )	0.619				
▪ Gain transferable skills (x <sub>3</sub> )	0.619				
▪ Suitable for my natural career path (x <sub>21</sub> )	0.561				
▪ Opportunity for another career path (x <sub>19</sub> )	0.518				
<b><i>Factor 4: Nature of work</i></b>		1.049	3.498	64.525	0.65
▪ High-stress job (x <sub>30</sub> )	0.836				
▪ Seeking a position that aligns with my university education (x <sub>6</sub> )	0.513				

*Note:* KMO (Kaiser-Meyer-Olkin) measure of sampling adequacy: 0.950. Barlett's test of Sphericity: 3,822.584, p: <0.01. Cutoff value: 0.40. a: Scale ranging from 1 = Strongly disagree to 5 = Strongly agree. b: Cronbach's alpha.

Table 3 shows factor analysis for four factors with a total variance of 64.525% of all variances, while reliability and inter-consistency among variables range from 0.65 to 0.92, which indicates high inter-consistency among variables.

Factor 1 *Compensation, benefit, and promotion opportunity* includes “a secure job (x<sub>28</sub>),” “pleasant working environment (x<sub>20</sub>),” “high earnings over length of career,” “high independence and self-autonomy (x<sub>29</sub>),” “good starting salary (x<sub>22</sub>),” “job mobility and easy-to-find work (x<sub>18</sub>),” “reasonable workload (x<sub>23</sub>),” “good promotion prospects (x<sub>12</sub>),” “respectable job (x<sub>24</sub>),” and “opportunity to travel abroad (x<sub>13</sub>).”

Factor 2 *Social factor* includes “opportunity to meet many types of coworkers (x<sub>1</sub>),” “good working conditions in the industry (x<sub>15</sub>),” “clean working environment (x<sub>9</sub>),” “a job that does not conflict with my personal values (x<sub>27</sub>),” “opportunity for networking (x<sub>7</sub>),” “a job where I can care for others (x<sub>10</sub>),” “a job that improves my social life (x<sub>11</sub>),”

“a job where I can contribute to society (x<sub>25</sub>),” and “a job with high-quality and resourceful equipment (x<sub>17</sub>).”

Factor 3 *Career path and personal development* includes “opportunities for further training/education (x<sub>4</sub>),” “a career that provides intellectual challenge (x<sub>5</sub>),” “a job that gives me responsibility (x<sub>2</sub>),” “guarantees career development and progression (x<sub>16</sub>),” “enjoyable job (x<sub>8</sub>),” “opportunity to establish my own job (x<sub>14</sub>),” “gain transferable skills (x<sub>3</sub>),” “suitable for my natural career path (x<sub>21</sub>),” and “opportunity for another career path (x<sub>19</sub>).”

Factor 4 *Nature of work* includes “seeking a position that aligns with my university education (x<sub>6</sub>)” and “high-stress job (x<sub>30</sub>).”

#### 4. Career Perceptions and Intentions of Students in the Industry

A multiple regression analysis (Enter) was performed to determine the impact of student perception toward an intention to pursue a career. The result indicated that four independent variables had a relationship with an intention to pursue a career in the hospitality industry. In Table 3, the adjusted R square value revealed that 48.5 percent of the dependent variable ( $R^2 = .589$ ) was explained by four factors of career perceptions.

**Table 4**

*Results of multiple regression*

	<i>b</i>	<i>S.E.</i>	$\beta$	<i>t</i>	<i>p.</i>	Tolerance	VIF
(Constant)	4.193	0.038		111.009	<0.001**		
Compensation, benefit, and promotion opportunity	0.238	0.038	0.344	6.274	<0.001**	1.000	1.000
Social factor	0.354	0.038	0.512	9.341	<0.001**	1.000	1.000
Career path and personal development	0.202	0.038	0.293	5.343	<0.001**	1.000	1.000
Nature of work	0.093	0.038	0.135	2.467	0.015*	1.000	1.000
<i>R</i>	0.767						
$R^2$	0.589						
Adjusted R square	0.557						
Standard. deviation from the estimate	0.449						

*Note:* \* indicates statistical significance at 0.05 and \*\* indicates 0.01 significance.

Moreover, Table 4 indicates that this model had no presence of the multicollinearity problem of the data. The assumption was satisfied as the tolerance level of each variable was greater than 0.10 and the Variance Inflation Factor (VIF) value did not exceed the suggested value of 10.00. The model reveals that independent variables including Compensation, Benefit and Promotion Opportunity ( $\beta=0.344$ ,  $t=6.274$ ,  $p=<0.01$ ), Social factor ( $\beta=0.512$ ,  $t=9.341$ ,  $p=<0.01$ ),

Career path and personal development ( $\beta=0.293$ ,  $t=5.343$ ,  $p=<0.01$ ), and Nature of work ( $\beta=0.135$ ,  $t=2.467$ ,  $p=0.15$ ), had a positive relationship with an intention to pursue a career in the hospitality industry. Social factors had the strongest positive relationship, followed by career path and personal development, compensation, benefit, and promotion opportunity and nature of work to an intention to pursue a career in the hospitality industry. The model demonstrated good predictive power, explaining approximately 59% of the variance in career intention ( $R^2 = 0.589$ ) as in the following equation:

$$Y = 4.193 + 0.238^{**}(X_1) + 0.354^{**}(X_2) + 0.202^{**}(X_3) + 0.093^{*}(X_4)$$

$$Y=4.193 + 0.344^{**}(\beta_1) + 0.512^{**}(\beta_2) + 0.293^{**}(\beta_3) + 0.135^{*}(\beta_4)$$

$$R^2 = 0.58$$

Where:

- Y: Possibility to pursue a career (dependent variable).
- 4.193: The constant or intercept, representing the baseline possibility to pursue a career when all factors are zero.
- X<sub>1</sub>: Compensation, benefit, and promotion opportunity (independent variable), with a coefficient of 0.238. This means for every one-unit increase in this factor, the intentions to pursue a career increase by 0.238 units.
- X<sub>2</sub>: Social factor (independent variable), with a coefficient of 0.354. This indicates that a one-unit increase in the social factor is associated with a 0.354-unit increase in the intentions to pursue a career.
- X<sub>3</sub>: Career path and personal development (independent variable), with a coefficient of 0.202. A one-unit increase in this factor increases the intentions to pursue a career by 0.202 units.
- X<sub>4</sub>: Nature of work (independent variable), with a coefficient of 0.093. This means that a one-unit increase in the work factor leads to a 0.093-unit increase in the intentions to pursue a career.

## Conclusion

Understanding student requirements, needs, and intentions to pursue a career could have a significant influence on educational institutions, industry stakeholders, and policymakers. Regarding the hypothesis that the perception of compensation, benefits, and promotion opportunities significantly influences career intentions in the hospitality industry, the factor analysis has identified four key factors of career perceptions, including compensation, benefit, and promotion opportunity; social factors; career path and personal development; and nature of work. The multiple regression analysis found that all those factors have influenced students' intentions to pursue a career in the industry. The result has indicated that positive career perceptions of compensation, benefits, and promotion opportunities; social factors; career path and personal development; and nature of work can contribute positively to the intentions to pursue a career in the hospitality industry. The result has been

consistent with the study of the outcomes, aligning with Richardson's (2008) research, which revealed that factors such as compensation, opportunities for job advancement, and interactions with supervisors have influenced individuals' level of commitment to completing a career. Richardson and Butler (2012) conducted a study that also investigated the viewpoints of Malaysian students pursuing tourism and hospitality. The findings revealed that these students place importance on several key factors, such as a competitive wage, flexible scheduling to achieve a work-life balance, and positive relationships between employees and managers. Nair et al. (2017) assert that various factors, including interpersonal friendliness, working circumstances, pay scale and perks, career advancement, and industry dedication, exert a substantial influence on the inclination of graduate students to pursue a career in the hospitality industry. Rosyidi (2021) provided strong support for the result by revealing that compensation and opportunities for career progression were the primary factors influencing their decision to pursue a business career, primarily driven by the prospect of greater compensation.

### **Recommendations**

This study's findings could provide several recommendations to educational stakeholders. First, educational institutions in the hospitality business should be provided with a curriculum that prioritizes practical training over traditional classroom-based study. Also, these institutions should have the potential to engage in collaborative partnerships with industry entities to facilitate practical learning opportunities. The institution could potentially implement a premier program that includes three years of coursework and a year of work-integrated learning (WIL) in a professional hospitality business. This program could help students gain professional experience before stepping into the industry and enhancing their employability. Secondly, institutions should offer career guidance and counseling services throughout the study period. When students have a clear connection between their studies and career pathways, they have a higher chance of pursuing a career after graduation. The institution could implement a workshop for early-year students, an advisory system, and career fairs for final-year students to facilitate their engagement with the industry. Additionally, a survey could be undertaken to monitor student perception and adjust support services accordingly, thereby guaranteeing that the program adapts to the needs of students and market trends. Finally, the current generation of students is seeking a job that provides the opportunity to travel abroad, is enjoyable, pays substantial remuneration, offers further education, enables interaction with diverse colleagues, and presents intellectual challenges. Therefore, the establishment should adapt the working environment to meet the needs of this new generation of workers. This can be achieved by providing different opportunities or task forces overseas, and ensuring work-life balance and job security. The limitation of this study is that it was conducted by only one university, making it unable to accurately reflect the results across the nation. The specific cultural, economic, and geographical context of Songkhla, Thailand may also influence the research findings. Therefore, the results may not apply to hospitality students in other countries.

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## John Keats: The Enigmatic Poet's Journey through Spirituality and Existence

จอห์น คีตส์: การเดินทางของกวีผู้ลึกลับสู่จิตวิญญาณและการดำรงอยู่

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Hakim Sudinpreeda<sup>1</sup>

ฮาгим สูดินปรีดา

### Abstract

This paper explores the spiritual journey of the narrator in John Keats's poems and shows how themes such as loss and illness make the narrator reflects on life, death, and spirituality. It examines Keats's admiration for Shakespeare, particularly how the balance of good and evil influenced the narrator's view of human experiences. By comparing the spiritual beliefs presented in Shakespeare's Hamlet and Macbeth with those in Keats's poems, this study highlights the narrator's evolving understanding of suffering and joy, especially in works like The Fall of Hyperion: A Dream. The narrator's appreciation of the divine is also examined, particularly through the connection between beauty and philosophical truth, as illustrated in Ode on a Grecian Urn. Through an analysis of key poems like When I Have Fears That I May Cease to Be, Bright Star, To Autumn, and Ode on Melancholy, this paper shows that Keats's spiritual ideas are shaped initially by personal experiences and later by literary influences like Shakespeare. The study emphasizes how the narrator's journey moves beyond traditional Christianity, reflecting a deeper search for meaning through beauty and truth. Although it is challenging to interpret Keats's narrator from the perspective of Southeast Asian readers, this paper aims to offer a new perspective on how Keats's spiritual themes resonate with a broader audience, transcending cultural and religious boundaries.

**Keywords:** John Keats, English Literature, Poetry, Spirituality

### บทคัดย่อ

บทความนี้สำรวจการเดินทางทางจิตวิญญาณของผู้บรรยายในบทกวีที่ประพันธ์ขึ้นโดยจอห์น คีตส์ และแสดงให้เห็นว่าประเด็นปัญหาที่เกี่ยวข้องกับความสูญเสียและความเจ็บป่วยนั้น ทำให้ผู้บรรยายครุ่นคิดถึงชีวิต ความตาย และจิตวิญญาณอย่างไร นอกจากนี้ บทความชิ้นนี้ยังพิจารณาความชื่นชมของคีตส์ต่อเชกสเปียร์

<sup>1</sup>**Affiliation:** Faculty of Liberal Arts and Social Sciences, Fatoni University, Thailand

หน่วยงาน: คณะศิลปศาสตร์และสังคมศาสตร์ มหาวิทยาลัยฟาฏอนี ประเทศไทย

**Corresponding Author:** Hakim Sudinpreeda

**E-mail:** hakim.sudinpreeda@ftu.ac.th

โดยเฉพาะในเรื่องของการถ่วงดุลระหว่างความดีและความชั่ว ซึ่งมีอิทธิพลต่อมุมมองของผู้บรรยายว่าด้วยประสบการณ์ของมนุษย์ อีกทั้งในบทความนี้ยังมีการเปรียบเทียบความเชื่อทางจิตวิญญาณในกวีนิพนธ์เรื่อง “แฮมเล็ต” และ “แม็คเบธ” ของเชกสเปียร์กับบทกวีของคีตส์เข้าด้วยกัน โดยเน้นให้เห็นถึงการทำความเข้าใจเกี่ยวกับความทุกข์และความสุขของผู้บรรยาย ซึ่งมีการเปลี่ยนแปลงอยู่ตลอด โดยเฉพาะในบทกวีเอกเช่น *The Fall of Hyperion: A Dream* และ *Ode on a Grecian Urn* ที่มีการชื่นชมความงามและปรัชญาที่สะท้อนถึงคุณลักษณะของพระเจ้า ผลจากการวิเคราะห์บทกวีสำคัญ เอกเช่น *When I Have Fears That I May Cease to Be* ไล่ไปจนถึง *Bright Star* รวมทั้ง *To Autumn* และ *Ode on Melancholy* แสดงให้เห็นว่าความคิดทางจิตวิญญาณของผู้บรรยายในบทกวีของคีตส์ ได้รับอิทธิพลจากประสบการณ์ส่วนตัวและวรรณกรรมคลาสสิกอย่างเชกสเปียร์ ผลของการศึกษาในครั้งนี้เน้นย้ำว่า การเดินทางทางจิตวิญญาณของผู้บรรยายกวีนิพนธ์ของคีตส์ ได้ก้าวข้ามกรอบคิดของคริสต์ศาสนาแบบดั้งเดิม เป็นการสะท้อนให้เห็นถึงการแสวงหาความหมายชีวิตที่ลึกซึ้ง ผ่านความงามและความจริง ถึงแม้ว่าการตีความจากสิ่งที่คุณบรรยายกวีนิพนธ์ของคีตส์ได้ให้ไว้ในมุมมองของผู้อ่านจากเอเชียตะวันออกเฉียงใต้ในครั้งนี้จะเป็นเรื่องท้าทาย แต่บทความนี้ได้นำเสนอแนวคิดใหม่ตามเป้าประสงค์ซึ่งแสดงให้เห็นว่าประเด็นทางจิตวิญญาณในงานของคีตส์ อาจสามารถนำไปสะท้อนผู้คนจากหลากหลายวัฒนธรรมและศาสนาได้

**คำสำคัญ:** จอห์น คีตส์ วรรณกรรมภาษาอังกฤษ กวีนิพนธ์ จิตวิญญาณ

## Introduction

In literary studies, John Keats is recognized as an important poet, who is known for his beautiful and emotionally profound works. Although his life was tragically short, his poems matured to such an extent that they continue to inspire readers today with their rich themes and deep meanings. Keats really admired Shakespeare, and this admiration not only influenced his writing style but also helped him explore complex themes such as beauty, life and death, and love. This connection to Shakespeare is essential for understanding Keats's artistic goals and the depth of his poetic themes.

A significant challenge in interpreting Keats's works lies in understanding the narrator's personal struggles, such as the loss of parents, unfulfilled love, and a strong desire to understand human life. These difficulties shaped the poetic voice and the themes explored in his poetry. Much of his works often shows a conflict between opposites, such as faith and doubt, good and evil, and love and sorrow, which adds depth and complexity. For example, in *Ode to a Nightingale*, the speaker compares the beautiful song of the nightingale with harsh realities of life, showing the tension between permanence and transience (Pigg, 2000). The concept of “Negative Capability,” which means the ability to embrace uncertainty without seeking clear answers, shows the poetic way of thinking about writing and life's challenges (Hirsch, von Bülow, & Simpson, 2023; Hasan & Nazir, 2012).

Another critical aspect of Keats's works is the narrator's complex beliefs about spirituality. While some argue that the narrator in Keats's poetry did not believe in God, others think that his works reveal a strong spiritual side. In addition, Keats himself was raised in the

Anglican Church and initially seemed to adhere to traditional Christian beliefs. For instance, the narrator uses both Christian and pagan images influenced by his life experiences, especially the grief following his mother's death (Yost, 1962). This mix of images suggests that Keats was exploring spirituality in a unique way, going beyond traditional beliefs, perhaps as a means of grappling with his own losses and questions about faith.

In the context of Southeast Asia, and Thailand in particular, the spirituality reflected in Keats's works is often interpreted through a framework influenced by traditional Christian thought. While some readers in the region are shaped by predominantly non-theistic ideologies, such as Buddhism, there is a tendency to align Keats's spirituality with Christian beliefs for easy reference, especially in relation to the concept of God as represented in Trinitarianism. For readers in this context, approaching the narrator's spirituality in Keats's works with openness to various interpretive possibilities can enrich their understanding of these themes.

## **Literature Review**

### **1. Southeast Asia's View of Divinity in Western Literature**

When European countries colonized Southeast Asia, they introduced Christianity through missionaries who had two main goals: to spread Christianity and to improve local communities by providing education and healthcare (Watson Andaya, 2018). In addition, these missionaries believed that Western religion and culture were better than local practices (Oosterheld, 2015). Religious texts and writings from missionaries played a crucial role in conveying Christian ideas to local people (Watson Andaya, 2018). While Christianity brought positive changes, such as better schools and healthcare, it also propagated belief that could lead to complex issues, particularly opening the door for indigenous people to question traditional views of Jesus's divinity (Machado, 2019). Indeed, the questioning of Jesus's divinity in colonized regions such as Southeast Asia follows a pattern similar to that in Europe, where colonialism introduced traditional belief, and later, modern ideas prompted people to reconsider who Jesus really is (Watson Andaya, 2018). This historical shift not only highlights the complex interplay between colonial influence and indigenous questioning but also shapes the way divinity and religious beliefs are viewed in the context of Southeast Asia.

### **2. Themes of Solace and Transcendence in Keats's Poetry**

The narrator in Keats's poetry often reflects a thematic quest for solace in the past, using an idealized perspective of beauty and imagination to figure out the complexities of the present (Hasan & Nazir, 2012). This thematic pursuit bears a resemblance to the relationship between Romanticism and Sufism, as Ezzeldin (2018) highlights. Both schools of thought have emphasized the journey of the soul toward unity with the divine. From Ezzeldin's (2018) views, the poetic voice in Keats's works can be interpreted as mirroring a Sufi's inner quest, which reflects the narrator's search for transcendence beyond the physical world.

### **3. Spiritual and Mystical Themes in Keats's Poetry**

There is a complex interchange between the voice that emerges in the works of John Keats and spiritual themes, particularly those connected to Christian mystical traditions. Some studies

argue that the narrator in these works often reflects strong spiritual elements rooted in a Christian context, although these are frequently perceived as diverging from traditional Christian views, especially in the portrayal of the “vale of soul-making” concept (Walker, 2014). Scholars sometimes find it convenient to interpret this narrative voice as presenting ideas akin to a certain Buddhist perspective. Furthermore, Keats’s relationship with Christianity, shaped by his upbringing in the Anglican Church and a religious environment, has been explored to understand the appearances of these influences in Keatsian odes and other forms of writing (Hough, 2024). According to Crespi de Valldaura (2016), this interpretation is common because Keatsian poetic works mix religious and romantic ideas. This phenomenon shows how Christian imagery is transformed into experiences of love, connecting themes of passion with ideas of resurrection and a sense of closeness to the divine.

#### **4. Philosophical Themes in *The Fall of Hyperion: A Dream***

Fermanis (2009) identifies themes of change and progress in the narrative of the Titans’ fall and concludes that the poem *The Fall of Hyperion: A Dream* (hereafter referred to as *Hyperion*) was influenced by the Enlightenment intellectual movement, especially the ideas of prominent thinkers like Voltaire and Hume. Previously, Motion (1999) states that within the text, there is an obvious struggle with its ambitious scope, which reflects a tension between its grand philosophical themes and narrative structure. In addition, the text addresses complex ideas, such as the balance of good and evil and the intricacies of human experience, suggesting an exploration of universal human struggles (Smith, 2000).

#### **5. Negative Capability and Embracing Uncertainty**

Keatsian works are often associated with the concept of “Negative Capability,” which refers to the matter of accepting uncertainty and ambiguity without needing definitive answers to unresolved issues. For instance, in Keats’s poems and letters, the speaker frequently embodies Stoicism influences and a willingness to engage with the unknown (Hirsch, von Bülow, & Simpson, 2023). The relationship of these two ideals lies in Stoicism’s emphasis on what is within an individual’s control, including thoughts, actions, and attitudes, freeing one from the need to find definitive answers to every problem. In Keats’s works, this view allows the poetic voice to navigate life’s uncertainties without resorting to immediate solutions. Additionally, Chen (2018) discusses how the portrayal of the “sublime”—a blend of beauty and fear—is present in Keats’s depictions of nature, human suffering, and relationships, revealing the link between intense emotions and artistic expression.

#### **6. Spirituality Dissimilar to Traditional Christianity**

Themes of spirituality in Keats’s poetry often extend beyond the boundaries of traditional Christianity. In this regard, Roché (2017) notes that the works of Keats reflect an interest in a more mystical and textualized spirituality, engaging with broader existential questions that differ significantly from conventional Christian narratives. This thematic shift often prompts Christianity to be re-examined and challenged (McGinn, 2015; Harding, 2003).

#### **7. Legacy of Philosophy, Aesthetics, and Human Experience**

Much of Keats’s poetry is mingled with philosophical thought, including spiritual exploration, and profound emotional expressions, such as those found in Enlightenment and

Stoicism, as mentioned earlier. In this context, Al-Jumaili (2020) points out that Keats's use of medical metaphors offers an approach to understanding human experiences. These metaphors encourage readers to reflect deeply through reading closely on beauty, suffering, and the complexities of good and evil.

## **8. Intertextuality in the study of Keatsian works**

Intertextuality refers to the practice of incorporating ideas or styles from other works in one's own writing. In this sense, John Keats himself can be considered its practitioner in *When I Have Fears*, where he borrows elements from Shakespeare's sonnets (Canani, 2014). According to Kaźmierczak (2019), intertextuality as a literary research method, is a concept that was developed by a philosopher named Julia Kristeva in the 1960s. Kristeva explored how texts connect within a culture. Instead of seeing texts as isolated entities, intertextuality shows that they are all linked as part of a larger conversation. This methodological tool allows researchers to examine how texts influence one another. This idea shows that when we read something, it often has fragments of other texts, like references or themes. These connections help us see deeper meanings and understand a text's background better, making our reading experience richer.

Elkad-Lehman and Greensfeld (2011) offer insights into conducting literary research using intertextuality. They emphasize the importance of close reading, which involves examining linguistic, stylistic, and rhetorical elements, such as repetitions, metaphorical language, rhyme, rhythm, and shifts in language or narrative style. These elements can reveal underlying meanings within the text. Another technique is reader-response theory. The reader's interpretation plays a vital role in constructing meaning. This approach recognizes that different readers (or researchers) may bring their own experiences and knowledge to a text, thus influencing its interpretation. However, it is suggested that readers should pay attention on identifying literary elements like allusions, references, and associations with other texts, to enrich their understanding.

An example of applying intertextuality to the study of Keatsian works is found in Jang (2023), who applies the intertextuality approach to examine the interconnection between Kim Yōngnang's *The Cuckoo* and John Keats's *Ode to a Nightingale*. In this study, Jang (2023) identifies the surface-level similarities between the two poems, prior to setting the stage for deeper analysis. This involves a direct comparison to reveal an explicit intertextual connection between the third stanza of *The Cuckoo* and the seventh stanza of *Ode to a Nightingale*.

### **Objectives**

The main goal of this paper is to explore how the narrator's ideas about spirituality change in John Keats's works, especially in poems from his last days, where themes of faith and life take center stage. Specifically, this study addresses the following objectives:

1. Examine how Keats's poem's universal themes like love, life, and death, and their relevance to people beyond the Western world.
2. Analyze how Keats's admiration for Shakespeare shaped the narrator's dreams and moral perspectives.



3. Investigate the narrator's interest in mysticism, showing a shift from traditional religious beliefs towards a more textualized spirituality.
4. Explore how the narrator turned away from traditional Christian beliefs and developed new spiritual ideas.

### **Research Methodology**

In this research, I started by reading some of John Keats's famous poems and other works from books and websites like <http://keats-poems.com/>. Using close reading, I carefully examined Keats's language, style, metaphors, rhythm, and rhymes, focusing on themes like loss, death, and God. My aim was to explore how the narrator's thoughts on spirituality evolve throughout Keatsian works.

To clarify the role of intertextuality in this study, I employed it as a methodological approach to identify and analyze the connections between Keats's works and the works of others, such as Shakespeare, as shown in the example of *When I have Fears*. For example, I investigated how Shakespeare's influence informs Keats's themes and stylistic choices. This intertextual perspective allows for a deeper understanding of the layers of meaning embedded within Keats's poetic form.

Additionally, I compared how Keats's portrayal of God shifts over time, especially due to personal losses and health problems. Through the intertextual approach, I also explored how these shifts reflect broader literary influences, showing how the narrator's ideas about life, death, God, and morality resonate with or diverge from other works he was exposed to. Throughout my interpretation, I was aware of the potential for varied perspectives among scholars and I refrained from inferring Keats's personal intentions. Instead, I focused on how his poems' themes, imagery, and stylistic elements impact readers. By examining metaphors, allusions, and religious imagery, this study highlights how Keats's works evoke meaning through their interaction with the reader. Close reading and intertextuality were keys in providing a rich understanding of his texts.

### **Findings and Discussions**

The findings of this study are organized under the following subheadings:

1. **Mortality and Life's Temporariness:** This section discusses how Keats's poetry addresses universal concerns, including the fear of dying young, unfulfilled dreams, and struggles with love and mortality. Rather than focusing on Keats's personal experiences, the analysis highlights how these themes resonant with readers today, particularly those outside Western or Christian contexts.

2. **Affinity for Shakespearean Playwriting:** This section examines how the narrator in Keats's works was inspired by Shakespeare's way of viewing good and bad sides of life in his plays and poems. It highlights the admiration of Shakespeare's characters, like Macbeth and Claudius, particularly with their feeling of guilt and ambition, and the connection between beauty and truth.

3. **Fascination with Mysticism:** This section delves into Keats's exploration of mysticism and spirituality through his narrator, demonstrating a departure from traditional

Christian views. It also examines skepticism and hints at concepts of good, evil, and the search for meaning in life.

4. Challenge to Conventional Christianity: This section explores how the narrator connects suffering with beauty and redemption, which presents ideas that challenge traditional Christian views. It also discusses the shift in focus toward acceptance of peaceful nature, as portrayed in *To Autumn*.

5. Final Reflections on Divine Testimony: In this section, I discuss *Ode on a Grecian Urn* to show the narrator's reflections on beauty, permanence, and the spiritual connection with the Divine, as well as Keats's religious reverence as influenced by its texts.

### **1. Mortality and Life's Temporariness**

In *When I Have Fears That I May Cease to Be*, the narrator expresses his fear of dying before achieving his dreams, as seen in the opening lines: "When I have fears that I may cease to be / Before my pen has gleaned my teeming brain". This fear of time running out is central to the poem. The references to "high-piled books" and "full ripened grain" symbolize the narrator's big dreams of producing many great literary works. The imagery of harvest suggests a typical human concern of unfulfilled potential, which readers today can relate to, especially in the context of life's uncertainties. This theme vibrates across human cultures, especially when life's temporariness and the fleeting nature of success are understood.

The narrator also reflects on love and separation in the lines: "And when I feel, fair creature of an hour, / That I shall never look upon thee more", expressing a sense of fragility in relationships. His fear of losing loved ones surpasses cultural boundaries, making the poem relevant to readers from diverse backgrounds, including those whose experiences of love and loss differ from Western or Christian perspectives. The closing lines—"love and fame to nothingness do sink"—suggest that life's greatest desires ultimately fade in the face of mortality. In addition, this perspective aligns with various philosophical lenses, including Eastern beliefs about the temporariness of life.

In *Bright Star*, the narrator yearns for a constancy in love, desiring to be "stedfast as thou art", reflecting a desire for stability amidst life's changes. The comparison between the steadfast star and the narrator's longing for lasting love resonates with readers beyond the Christian tradition, as it reflects broader human desires for stability in love. While the narrator admires nature and the star's isolation, he ultimately desires intimacy with his lover: "Pillow'd upon my fair love's ripening breast". This intimacy contrasts with the star's solitude, focusing that human connection is more fulfilling than eternal isolation. This is the idea that matches with non-Western concepts of love and relational harmony.

*To Autumn* uses rich imagery to portray a season of abundance and reflection. The narrator personifies autumn as the "Season of mists and mellow fruitfulness," which evokes a sense of transition and maturity. The poem can be interpreted as a reflection of life's natural cycles, which are often central to many non-Western spiritual traditions, such as Buddhism's teachings on temporariness. In the line "Or on a half-reap'd furrow sound asleep," the unfinished harvest symbolizes unfulfilled goals, while the "poppies" suggest both sleep and death. The poem's contemplation of mortality and change resonates with readers today, who might understand autumn's beauty as a metaphor for accepting life's transitions, particularly

those from cultures that emphasize the cyclical nature of existence. The narrator's acceptance of autumn's music instead of longing for spring— "Think not of them, thou hast thy music too"—underscores a philosophical acceptance of aging and change, which is in line with Eastern notions of finding peace in the present moment.

In these poems, Keats's narrator depicts how the universal themes of life such as love and mortality operates, offering interpretations that go beyond his personal biography. These themes invite readers from diverse cultural backgrounds to engage with the poetry through their own lenses. For Southeast Asian readers, in particular, the emphasis on temporariness and the fleeting nature of beauty aligns with broader cultural and philosophical understandings of life's temporary nature. As such, these works remain relevant and impactful beyond a Western or Christian context.

## **2. Affinity for Shakespearean Plays**

John Keats admired how Shakespeare portrayed both the good and bad sides of life in his plays. According to Smith (2000:45), Keats wanted to do the same in his own poems with hope of revealing "the balance of Good and Evil" and "the love of Good and Ill." This does not suggest that the narrator of Keats's simply imitated Shakespeare; Rather, he adapted these ideas in his own unique way, especially with regards to personal feelings and beauty, typically labelled in Romantic poetry. Shakespeare's plays often depict the complexity of good and evil coexisting. For example, in *Macbeth*, the main characters, Macbeth and Lady Macbeth, wrestle with the consequences of their actions. At the beginning of the play, Lady Macbeth is very determined to make sure Macbeth kills King Duncan. In Act 1, Scene 5, she worries that Macbeth is too kind to do it himself, so she takes control by pushing him toward the murder (Shakespeare, 1994). Later, in Act 1, Scene 7, when Macbeth starts to doubt their plan, Lady Macbeth convinces him to go through with it by dismissing his fears. She manipulates him by showcasing her strength and persuasion (Shakespeare, 1994). In Act 2, Scene 2, after Duncan's death, Lady Macbeth admits that she could not kill Duncan herself because he reminded her of her father. This shows that, despite her outward resolve, she is deeply conflicted about the act (Shakespeare, 1994). As time goes on, Lady Macbeth's guilt overwhelms her. In Act 5, Scene 1, she starts sleepwalking and tries to wash away the imaginary blood from her hands. This scene symbolizes the destruction caused by her guilt, which erodes her sanity (Shakespeare, 1994).

In *Hamlet*, Act 3, Scene 3 (Shakespeare, 1994), there are similar complexities in the character of Claudius, who, despite being a villain, is tormented by guilt for his actions. In his soliloquy, Claudius acknowledges the weight of his crime, saying, "Oh, my offense is rank! It smells to heaven. It has the primal eldest curse upon't - A brother's murder." This line shows Claudius deep discomfort with his crime. Admitting his faults, he compares it to the murder of Abel by Cain. Both are Adam's children, mentioned in the Bible. Claudius expresses a desire to pray and seek forgiveness but finds himself unable to do so. His guilt overpowers his will, illustrated when he confesses, "Pray can I not. Though inclination be as sharp as will, my stronger guilt defeats my strong intent." His internal conflict is further illustrated when he described his soul trapped by his own evil deeds: "Oh wretched state, / Oh bosom black as death, / Oh limed soul, that struggling to be free, / Art more engaged!" Finally, Claudius prays for divine (angel) intervention, hoping that angels can help soften his heart to soften and allow

him to genuinely repent: “Help, angels! / Make assay. / Bow, stubborn knees, and heart with strings of steel, / Be soft as sinews of the newborn babe!” According to Pigg (2000), Keats’s view of the phenomenon of good and bad within a single character, inspired by Shakespeare, is a form of beauty that invites deeper appreciation of the world (Pigg, 2000).

In addition, Shakespeare has also shown this kind of beauty in *Sonnet 18*, where he talks about the lasting beauty of a person saying: “But thy eternal summer shall not fade.” The narrator directly contrasts the fleeting nature of physical beauty with the eternal beauty of his beloved, which will gradually remain untarnished and unaffected by time (Shakespeare, 1994). Furthermore, Keats also loved Shakespeare’s theater, as we can see that he admired actors like Edmund Kean (Mulrooney, 2003). Perhaps, this inspired Keats in a letter to his brothers on December 21, 1817, to express admiration for *King Lear* as an example of great art. We can grasp this view when the narrator mentions, “The excellence of every art is its intensity, capable of making all disagreeable evaporate, from their being in close relationship with Beauty and Truth.” He is explaining an important idea in his view of art. For Keats, great art has the power to transform unpleasant realities into something beautiful by connecting deeply with beauty and truth. This thought helps him praise *King Lear*. He then mentions the term *King Lear* by name: “Examine ‘King Lear’, and you will find this exemplified throughout,” as the perfect example of the power of art (Keats, 1958:184). Keats even wrote a poem titled *On Sitting Down to Read King Lear Once Again* (1818), where the narrator shares his feelings about the power and emotion of Shakespeare’s play. In this poem, he describes “the bitter-sweet of this Shakespearian fruit” (Keats, 1973:324). This line captures how the play evokes both pain and pleasure.

### **3. Fascination with Mysticism**

In a letter to Keats’s brother and sister-in-law, George and Georgiana, on January 23, 1819, the narrator shared his struggles with traditional religious beliefs. He wrote, “I am certain of nothing but the holiness of the Heart’s affections and the truth of Imagination—What the imagination seizes as Beauty must be truth—whether it existed before or not” (Keats, 1817). Additionally, in *Hyperion*, the narrator talks about spirituality in ways that do not fully align with Christian teachings. As we can notice from one part of the poem that says, “But those to whom the miseries of the world / Are misery, and will not let them rest” (Keats, 1819). Here, the narrator suggests that only those who feel deeply the suffering of others can reach true spiritual greatness. This perspective is in contrast with Christian teachings, which often salvation through faith and God’s grace rather than through the feeling of others’ pain. The narrator of Keats in this poem suggests that in order for someone to truly understand life deeply, he must have a lot of empathy towards others. The reason being is that assumption of viewing life itself is surrounded by suffering. This idea on the other hand aligns with the philosophy of Nihilism, which says that life has no inherent meaning and often involves suffering. Nihilism faces the harsh truths of life without pretending that everything has a happy ending (Dreyfus & Kelly, 2011:13-15). It rejects the comforting illusions that religion and society often provide and instead embraces the emptiness of life (Santoni, 2016:42-45). This confrontation with life challenges individuals think deeply about their own values and purpose (Weller, 2011:121-123).

We can observe traces of Keatsian nihilism in *Hyperion*, in which the narrator explores the mysteries of human suffering and the role of the poet beyond traditional religious explanations, particularly in the lines: “None can usurp this height, ‘return’d that shade’, / But those to whom the miseries of the world / Are misery, and will not let them rest.” The line suggests that achieving a higher state of understanding is not easily accessible to just anyone, except for those who deeply feel and are affected by the suffering of the world and cannot ignore the pain of others. He then contrasts this with the life of comfort enjoyed by religious people, who detached from worldly suffering, fail to reach such spiritual or philosophical height: “All else who find a haven in the world, / Where they may thoughtless sleep away their days, / If by a chance into this fane they come, / Rot on the pavement where thou rottedst half.” This metaphorical attempt of the narrator, assuming to reach more universal understanding of what it means to be human, aligns with Sperry’s views (1973:209), who sees that Keats’s reluctance to fully accept religious traditions (and leanings towards Nihilism), may have been influenced by how people viewed Christianity in his time. During Keats’s era, traditional Christian beliefs were losing their influence, and many began to view religion as flawed, which supports the idea that the dominance of Christianity was weakening during this period (Harding, 2003). In addition, for nearly 200 years, Protestant Christianity had distanced itself from mysticism (McGinn, 2015). Given the declining domination of Christian beliefs and the lack of mysticism within the Christian community, it is likely that these factors contributed to Keats’s narrator’s spiritual divergence, distancing himself from the rigid dogma of his time.

Up to this point, we have compared Keatsian theological view with those of Shakespeare and revealed the key differences. This divergence may be due to Keats’s engagement with Shakespeare’s works, even though his understanding of theology was likely not as developed as Shakespeare’s (Rajan, 1980:152-158). We can revisit the situation where the narrator of Shakespeare shows a clearer belief in divine guidance and a moral order in life.

A line from an excerpt taken from Keats’ *Lamia* (Keats, 2008) reveals that the narrator questions how philosophy (i.e., the science of logic and reason), removes the magic and beauty from life’s mysteries. This is evident in the lines: “Do not all charms fly / At the mere touch of cold philosophy?”, and “Philosophy will clip an Angel’s wings.” He backs his example by showing that the beauty of rainbows, once seen as magical and mysterious, have become mundane and demystified due to science. This is shown in the line, “We know her woof, her texture; she is given / In the dull catalogue of common things.” The narrator further expresses his dissatisfaction with this shift, stating, “Conquer all mysteries by rule and line,” which means that science and reason break everything down into rules, thereby eliminating the mystery of life. When he mentions, “Empty the haunted air, and gnomed mine—” and “Unweave a rainbow, as it erewhile made / The tender-person’d Lamia melt into a shade,” the narrator feels that science is leaving nothing special or spiritual. This shows his sadness about the loss of beauty and mystery. He analogues with that as if the magical creature Lamia fades away because of this logical view of the world, leaving him unsure about what is truly good or evil.

On the other hand, an excerpt from *The Tragedy of Hamlet, Prince of Denmark* (Act V, Scene 2) demonstrates Shakespearean clear moral standards and his belief in the ultimate triumph of goodness over evil. The narrator is depicting the scene that Hamlet is having inner

conflict. He is troubled by his emotions and expresses inner turmoil when he says, “Sir, in my heart there was a kind of fighting / That would not let me sleep.” He (Hamlet) compares his inner turmoil to prisoners chained on a ship, feeling trapped and restless, as shown by the lines: “Methought, I lay / Worse than the mutinies in the bilboes.” Despite this inner struggle, Hamlet admits that sometimes acting impulsively can be beneficial, stating “Rashly—And prais’d be rashness for it; let us know”. This suggests that Hamlet believes even mistakes can serve a purpose. He further explains, “Our indiscretion sometime serves us well / When our deep plots do pall,” indicating that, at times, the mistakes or impulsive actions can help him when his careful plans fail. From this, we can infer that Hamlet recognizes a force beyond human control who guides human. He further elaborates, “and that should learn us / There’s a divinity that shapes our ends, / Rough-hew them how we will.” This reflects Hamlet’s theological concern. The Shakespeare’s narrator of this work wants to show that such characters like Hamlet clearly believes in a divine power. Even when things seem out of control, he trusts that there is a higher power that shapes the outcomes. This line also affirms that despite our effort to control things, there is a higher power that ultimately shapes our destinies.

In conclusion, while Keats’ narrator in *Lamia* feels lost and skeptical about the nature of good and evil, this skepticism is expressed through his criticism of logic and reason, which he believes destroy life of its magic. For him, everything loses its meaning when seen only through the lens of science and philosophy, an experience he associates with intellectual maturity. On the other hand, Hamlet in Shakespeare’s play finds comfort in the belief that a divine force guides our lives. Even when things go wrong, Hamlet is comforted by the idea that a higher power is guiding everything. This key difference suggests that Keats’s narrator is struggling with confusion and the loss of theological wonder, whereas Shakespeare’s *Hamlet* finds faith in a higher power and moral order.

Keats’s narrator’s concerns about the distinction between good and bad resonate with moral philosophy, in which some philosophers believe that good comes from something perfect and positive called the Absolute. For instance, Plotinus, a famous philosopher, referred to this as “the One,” and described it as the highest reality that represents pure goodness. He explained that the further something moves away from the One, the less good it becomes, and this distance creates evil (McLean, 2002). Thomas Aquinas, another great thinker, said that good is like a light that naturally spreads out and reveals itself. He also believed all goodness comes from God (the Absolute Good), and that evil is simply the lack of good (Fathers of the English Dominican Province, 1920). Mechanically, when this goodness spreads away from the Absolute, it becomes less perfect. This imperfection gives rise to evil. Evil is not something on its own; it is what happens when good is missing or when there’s a distance from the Absolute. Proclus, another philosopher, said that as things move further from the One, they become more flawed, and this creates the chance for evil (Proclus, 1909, note 15). Furthermore, Boethius added that evil also arises when people misuse their free-will, making choices that lead them further away from the divine source (Donato, 2013). In other words, these moral philosophers suggest that goodness originates from the Absolute and spreads outward like light, while evil happens when there is a gap or distance from this source of perfection.

The comparison of Keats's narrator and Shakespeare's *Hamlet* based on these philosophical ideas shows that Hamlet sees good as guided by a divine power, similar to the Absolute's perfect source. Meanwhile, Keats's narrator feels lost and confused. However, this struggle seemed fascinating the audience of his time.

#### **4. Challenge to Conventional Christianity**

The narrator of Keats's *Ode on Melancholy* talks about the idea of how suffering is connected to God through thoughts on redemption and salvation. He uses some Christian ideas about suffering, seeing it as something that might be needed to reach something good. In the lines, "Ay, in the very temple of Delight / Veil'd Melancholy has her sovran shrine" and "His soul shall taste the sadness of her might, / And be among her cloudy trophies hung," joy ("the temple of Delight") is mentioned with an inherent connection to sorrow ("Veil'd Melancholy"). This helps us see suffering as intertwined with beauty and pleasure. The idea that melancholy has a sovereign place in the "temple" reflects the narrator's belief that suffering, like in Christian redemption, is necessary for spiritual depth and understanding. The soul that experiences this profound sadness is, in a sense, elevated ("among her cloudy trophies"). This, to me, tries to expose that suffering has a transformative power, similar to how suffering is viewed in Christian theology as redemption.

However, his views on redemption and salvation (beauty and joy) are quite different from traditional Christian beliefs. In Christianity, suffering is part of God's plan, with Jesus's suffering and sacrifice seen as a way to save people from their sins and give them the chance for eternal life. Meanwhile, the narrator of Keats shows us that beauty and joy are fleeting, not eternal, through this line, "She dwells with Beauty—Beauty that must die; / And Joy, whose hand is ever at his lips / Bidding adieu." In addition, the line in which the term "melancholy" is mentioned indicates that sorrow and joy are intertwined, thus contrasting with Christianity's view. This reflects the view of Walker (2014), who proposes that this Keatsian idea of divine suffering moves away from traditional Christianity.

Moreover, there is a notion of Keats' exploration of divine suffering and his departure from traditional religious interpretations, mentioned in his *Hyperion* (Keats, 2012:220). The narrator mentions that, in "Still sat, still snuff'd the incense, teeming up / From man to the sun's God; yet unsecure", Hyperion, despite being offered worship and reverence from human, feels "unsecure". This God is still vulnerable. God Hyperion possesses human characteristics, such as being frightened of bad omens, as mentioned in "Fright and perplex, so also shuddered he—". The narrator continues, proposing that in "Or prophesyings of the midnight lamp; / But horrors, portion'd to a giant nerve", the things that terrify Hyperion are not ordinary fears but ones that match his divine nature, or his godly status. This suffering brings to Hyperion an "ache", which is not only meant for just physical pain but a deep emotional or spiritual pain. This portrayal of "feeling-lost-and-afraid-of-humans God" is unlike that of the Christian God, who has a clear purpose for suffering (redemption and salvation), a benevolent God who uses suffering for a greater purpose.

The narrator of Keats does not continue talking about his idea of a "suffering God" for long. Perchance he realized that this view was not quite right. We can see this change in his poem *To Autumn* (Keats, 2012:338), which was published in 1820. In this poem, instead of

focusing on complicated religious ideas, the narrator shows a peaceful acceptance of nature and life's cycles, such as the changing seasons. He no longer focuses on suffering or God but on the beauty of the world around him. This is evident in a literal analysis of the lines: "Who hath not seen thee oft amid thy store?" Here, the narrator invites us to recognize autumn in its abundance and peacefulness. He has shifted the focus away from human concerns of suffering. Autumn, to the narrator, is personified as resting gently, with the wind lifting its hair, as seen in "Sometimes whoever seeks abroad may find / Thee sitting careless on a granary floor, / Thy hair soft-lifted by the winnowing wind". This infers a peaceful image that emphasizes the season is relaxed, not stressed or focused on hardship. In addition, in the line "Where are the songs of spring? Ay, where are they?" the narrator is wondering where spring's songs have gone. Nevertheless, this is a calm reflection, and not a complaint. He shifts away from yearning or suffering. He then speaks of autumn's own music: "Think not of them, thou hast thy music too", indicating its unique beauty. It suggests that as every season has its own beauty, so does autumn. This encourages us not to dwell on the past (spring) but to appreciate the present (autumn) and the future. Lastly, he mentions other several elements that can symbolize for natural cycles, such as clouds creating dying light, the fields touched with a rosy color (imagery of the end of day and the end of the harvest season), and creatures like gnats, lambs, crickets, and robins. All of these elements add their sounds to the music of autumn, everyday moments of life, meant for a full acceptance of the world as it is. The narrator observes, "And gathering swallows twitter in the skies", depicting another sign of the changing seasons or life's natural cycles, without any concerns for suffering.

##### **5. Final Reflections on Divine Testimony**

That the narrator of Keats's thought on living a peaceful life is evident in another Keatsian last poems, *Ode on a Grecian Urn* (Keats, 2012:329), which believed to have been written in May 1819. This poem shows how the narrator believes in the beauty of the world and the harmony of all things.

The narrator writes, "Thou still unravish'd bride of quietness, / Thou foster-child of Silence and slow Time" and "Sylvan historian, who canst thus express / A flowery tale more sweetly than our rhyme." In this stanza, he personifies the urn as a "bride of quietness" and a "foster-child of Silence and slow Time," referring to the stillness, permanence, and harmony of the urn compared to the changing world around it. The narrator appreciates the eternal beauty preserved on the urn, which is untouched by time and noise, with his understanding that true beauty lies in calm and quiet moments. The term "Sylvan historian," used to describe the urn, is not a term typically used by humans. This is meant to show that beauty can communicate more profoundly than human language. The term "flowery tales" refers to tales of nature, powerful beings, and humans in perfect balance. In addition, the description of the urn as an "Attic shape" serves to show that it is a perfect work of art from ancient Greece.

In stanza two, the beauty of the urn, experienced through imagination, is considered higher in value than any other form, such as actual sound. When the narrator states, "Heard melodies are sweet, but those unheard / Are sweeter; therefore, ye soft pipes, play on; / Not to the sensual ear, but, more endear'd, / Pipe to the spirit ditties of no tone," he contrasts heard and unheard melodies. This highlights the idea that beauty transcends the physical; the



harmony of the unseen world, experienced through imagination, is more perfect and eternal than any real experience.

The scene of the young lover and the maiden, preserved with eternal youth and beauty “beneath the trees,” captures a moment frozen in time. It reflects a world untouched by decay or sorrow, symbolizing how art captures the harmony and ideal of life, preserving it from the imperfections of reality. The love and beauty on the urn will never fade, as expressed in “Forever wilt thou love,” suggesting that everlasting beauty always outshines transient experiences.

The term “happy boughs” in “Ah, happy, happy boughs! that cannot shed / Your leaves, nor ever bid the Spring adieu” can be interpreted as a symbol of eternal spring, a season that never ends on the urn. This shows that the narrator admires the unchanging beauty of the world. He also repeats the term “happy” in “More happy love! more happy, happy love! / Forever warm and still to be enjoy’d, / Forever panting, and forever young” to highlight the joy and eternal youth captured in beauty.

In the line, “Thou, silent form! dost tease us out of thought / As doth eternity: Cold Pastoral!” the narrator perceives the urn as a symbol that prompts contemplation beyond ordinary life, as it represents eternity, something timeless and beautiful, yet distant and unchanging. The phrase “Cold Pastoral” acknowledges that while the urn’s beauty is perfect, it is also detached from the warmth and change inherent in human life, preserving harmony in a way that life itself cannot.

The line “Beauty is truth, truth beauty, —that is all / Ye know on earth, and all ye need to know” encapsulates the narrator’s belief in the unity and harmony of the world. He suggests that the ultimate understanding lies in recognizing the interconnectedness of beauty and truth. For the narrator, this harmony encompasses both the known and the unknown (potentially the divine) as core elements of existence. This idea differs from the themes of Keats’s *Hyperion*.

In summary, if we are to draw core elements of Keatsian ideas presented in this poem, we may observe themes such as the appreciation of beauty as a reflection of the Divine, the representation of timelessness and eternity, the communication of spirituality through silence and imagination, and an escape from human suffering. It seems that the narrator is proposing that he has glimpsed the Divine, i.e., God, the most powerful. This shift could be interpreted as the narrator leaning toward religious themes. He invites the reader to consider how such a revelation might influence an individual’s understanding of the Divine, as well as the role of beauty and truth in life.

The assertion that the narrator was deeply influenced by divine conundrums, and that this could be inferred about Keats, is supported by the fact that Keats had close interactions with Joseph Severn, who was not only knowledgeable about art but also a devout Christian. According to Blank (2018), Severn stayed with Keats during his final days, offering both physical and spiritual support. He also read religious texts to Keats, such as the Psalms and *Holy Living* by Jeremy Taylor.

The situation where Keats lying in bed, weak and near death, listening to Severn read these texts, might have profoundly impacted Keats, especially statements that could prompt deep reflection on life, God, and his own suffering. My study of *Holy Living* reveals that the

author does not focus on traditional Christian beliefs, such as Jesus Christ's divinity, his role as the Son of God, or his resurrection. Instead, he emphasizes following Christ's teachings and remembering him through inward acts or devotion, without specifically focusing on revering him as God of the Christians. For instance, the author states, "He that, in obedience to Christ, worships God diligently, frequently, and constantly, with natural religion; that is, of prayer, praises, and thanksgiving." This suggests that worship is centered on inward devotion rather than institutionalized practices. Furthermore, the author emphasizes remembering Christ through "inward acts of understanding, will, and memory (which is the spiritual communion)," rather than emphasizing traditional religious rituals. This is evident in the claim: "The man that hath these twelve signs of grace and predestination, does as certainly belong to God, and is his son, as surely as he is his creature," which broadens the idea of belonging to God beyond specific Christian doctrines. Additionally, the passage asserts, "These are the marks of the Lord Jesus, and the characters of a Christian: this is a good religion; and these things God's grace hath put into our powers, and God's laws have made to be our duty." This shows a focus on ethical and spiritual qualities than traditional beliefs about Jesus's divinity. Lastly, the author remarks, "The other accidents and pomps of a church are things without our power... yet they are not of its constitutions, as it is Christian and hopes to be saved" (Taylor, n.d.: 30).

In addition, the Psalms, another text Severn read to Keats, describe God as divine, eternal, and beyond human characteristics. For example, Psalm 90:2 (King James Version) states: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." This verse highlights God's eternal nature and portrays Him as existing beyond the physical world with a divine and unchanging essence. This description of God, devoid of human characteristics, contrasts with the Christian idea of Jesus as both man and God.

It becomes evident that the narrator in Keats's works is not a conventional Christian believer. Instead, the spirituality he embodies transcends traditional Christian doctrines, which indicates a distinct engagement with the divine. While Keats himself was influenced by Joseph Severn's readings of religious texts, the narrator's voice reflects a unique, monotheistic vision that diverges from the divinity of Jesus. This spiritual journey, articulated through the narrator, offers a unique approach to underrating the divine, one that diverges from orthodox Christianity.

## **Conclusion**

The narrator's journey in Keats's poems shows a clear evolution in beliefs about life, death, and spirituality. Initially, in *When I Have Fears That I May Cease to Be*, the narrator expresses a deep fear of dying before achieving greatness. It can reflect Keats's own fear of an early death due to illness and personal loss. Subsequently, in poems like *Bright Star* and *To Autumn*, this fear gradually transitions into acceptance. Influenced by Shakespeare's works, Keats's narrator begins to embrace the idea that human experiences are inherently a mix of joy and sorrow, moving away from Christianity's promise of eternal joy.

In *Ode on Melancholy*, the narrator highlights the connection between happiness and suffering, offering a different view from Christianity's idea of eternal joy. The fleeting nature of beauty and life becomes central, with the narrator emphasizing that life's value lies in

appreciating its temporary moments, rather than striving for eternal happiness. By the time of *Ode on a Grecian Urn*, the narrator reaches a philosophical conclusion that beauty and truth are intertwined. These fleeting experiences, he suggests, hold a lasting significance beyond Christianity's religious doctrine. Rather than adopting Christianity's vision of salvation, the narrator finds spiritual meaning in the beauty and truth present in the world.

Keats's relationship with Christianity, while marked by uncertainty, never fully embraced its dogma. The narrator's journey reflects a departure from traditional Christian beliefs, exploring instead the philosophical meanings of truth and beauty. This exploration points toward a monotheistic sense of divinity, likely influenced by Keats's religious friend Joseph Severn and the spiritual texts he encountered.

For readers in Southeast Asia, particularly in Thailand, where Keatsian spiritual works are often interpreted through a Christian lens, it becomes evident that the narrator in Keats's poetry is not a conventional Christian believer. Instead, he embodies a spirituality that transcends traditional boundaries, offering a distinct, monotheistic vision of the divine. This interpretation challenges traditional readings and highlights the narrator's unique theological approach.

Keats's spiritual reflections, marked by ambiguity, allows his poetic works to be interpreted beyond the traditional framework of Christianity. His thoughts on life, death, and the divine resonate with readers from diverse cultural and religious backgrounds, making his poetry more accessible to a broader audience. This openness invites connections across various perspectives, especially for those seeking a divine presence beyond conventional Christian beliefs.

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# The Use of Home-based English Language Activities to Enhance Thai Parents' Involvement in their Children's English Learning: A Study of Thai Parents with Limited English Proficiency

การใช้กิจกรรมการเรียนรู้ภาษาอังกฤษที่บ้านเพื่อเพิ่มการมีส่วนร่วม  
ของผู้ปกครองไทยที่มีทักษะภาษาอังกฤษจำกัด

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Poowadol Srimalee<sup>1</sup>

ภูวดล ศรีมาลี

Songsavan Worraarpakorn<sup>2</sup>

ทรงสวรรค์ วรอาภากร

## Abstract

Parental involvement in promoting learning at home plays a crucial role in the English development of children learning English as a foreign language (EFL). However, parents with limited English proficiency (LEP) often face difficulties supporting their children, which may reduce their children's opportunities to improve their English. This study aimed to enhance the involvement of Thai LEP parents in supporting their children's English language learning at home through the use of home-based English language activities (HELAs). A mixed-methods design was utilized, incorporating a one-group pre-test and post-test approach. The participants, selected through purposive sampling, were 26 Thai LEP parents whose children were attending a preschool in northern Thailand. The research instruments consisted of four HELAs: using fable videos, using vocabulary teaching videos, using picture cards, and reading books with children. Additionally, pre- and post-questionnaires and semi-structured interviews were used to measure changes in parental involvement across three mechanisms: implicit instruction, encouragement, and reinforcement. The findings revealed significant increases in parental involvement. Two critical factors contributing to this improvement were identified: First, HELA participation raised parents' awareness of the importance of their involvement and boosted their self-efficacy. Second, the practical design of the HELAs facilitated involvement for LEP parents.

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<sup>1</sup>*Affiliation:* Research Unit in Linguistics, Literature, and Language Education for Sustainability (LLLES), School of Liberal Arts, Mae Fah Luang University, Thailand

หน่วยงาน: หน่วยภาษาศาสตร์ วรรณกรรม และการศึกษาด้านภาษา เพื่อความยั่งยืน มหาวิทยาลัยแม่ฟ้าหลวง ประเทศไทย

<sup>2</sup>*Affiliation:* School of Liberal Arts, Mae Fah Luang University, Thailand

หน่วยงาน: สำนักวิชาศิลปศาสตร์ มหาวิทยาลัยแม่ฟ้าหลวง ประเทศไทย

**Corresponding Author:** Poowadol Srimalee

**E-mail:** poowadol.sri@mfu.ac.th



However, reading activities posed a significant challenge for some parents. This study offers valuable insights for using HELAs to better support LEP parents in facilitating their children's English learning at home.

**Keywords:** Thai Parents, Limited English Proficiency Parents, Home-Based English Language Activities, Parental Involvement, English As A Foreign Language

### บทคัดย่อ

การมีส่วนร่วมของผู้ปกครองในการส่งเสริมการเรียนรู้ที่บ้านมีบทบาทสำคัญต่อการพัฒนาภาษาอังกฤษของเด็กที่เรียนภาษาอังกฤษเป็นภาษาต่างประเทศ อย่างไรก็ตาม ผู้ปกครองที่มีทักษะภาษาอังกฤษจำกัดมักประสบปัญหาในการส่งเสริมบุตรหลานของตน ซึ่งอาจส่งผลให้โอกาสในการพัฒนาทักษะภาษาอังกฤษของบุตรหลานลดลง การศึกษานี้มีวัตถุประสงค์ เพื่อเพิ่มการมีส่วนร่วมของผู้ปกครองไทยที่มีทักษะภาษาอังกฤษจำกัดในการส่งเสริมการเรียนรู้ภาษาอังกฤษของบุตรหลานที่บ้านโดยใช้ชุดกิจกรรมการเรียนรู้ภาษาอังกฤษที่บ้าน การศึกษานี้ใช้รูปแบบวิจัยแบบผสมผสาน โดยวิธีการแบบกลุ่มเดียวทดสอบก่อนและหลังการศึกษา กลุ่มตัวอย่างเป็นผู้ปกครองที่มีทักษะภาษาอังกฤษจำกัดและมีบุตรหลานเรียนในโรงเรียนอนุบาลแห่งหนึ่งในภาคเหนือของประเทศไทย จำนวน 26 คน ได้มาจากการเลือกกลุ่มตัวอย่างแบบเจาะจง เครื่องมือวิจัยประกอบด้วยกิจกรรมการเรียนรู้ภาษาอังกฤษที่บ้าน 4 กิจกรรม ได้แก่ การใช้วิดีโอออนไลน์ การใช้วิดีโอสอนคำศัพท์ การใช้บัตรภาพ และการอ่านหนังสือกับบุตรหลาน รวมทั้งแบบสอบถามก่อนและหลังการศึกษา และการสัมภาษณ์แบบกึ่งโครงสร้างเพื่อวัดความเปลี่ยนแปลงในวิธีการมีส่วนร่วมของผู้ปกครอง 3 รูปแบบ ได้แก่ การสอนทางอ้อม การให้การสนับสนุน และการให้กำลังใจ ผลการศึกษาพบว่าผู้ปกครองมีส่วนร่วมมากขึ้นหลังการใช้ชุดกิจกรรมการเรียนรู้ภาษาอังกฤษที่บ้านอย่างมีนัยสำคัญจากปัจจัยสำคัญ 2 ประการ ได้แก่ (1) การใช้ชุดกิจกรรมทำให้ผู้ปกครองตระหนักถึงความสำคัญของการมีส่วนร่วมของตนเองและมีความมั่นใจในการส่งเสริมการเรียนรู้ที่บ้านมากขึ้น (2) กิจกรรมมีการออกแบบที่เหมาะสมกับผู้ปกครอง อย่างไรก็ตาม กิจกรรมที่ผู้ปกครองบางคนพบปัญหาคือ กิจกรรมการอ่านหนังสือกับบุตรหลาน งานวิจัยนี้ชี้ให้เห็นถึงแนวทางในการใช้กิจกรรมภาษาอังกฤษที่บ้านเพื่อช่วยให้ผู้ปกครองที่มีทักษะภาษาอังกฤษจำกัดมีส่วนร่วมในการพัฒนาทักษะภาษาอังกฤษของบุตรหลานมากขึ้น

**คำสำคัญ:** ผู้ปกครองไทย ผู้ปกครองที่มีทักษะภาษาอังกฤษจำกัด กิจกรรมการเรียนรู้ภาษาอังกฤษที่บ้าน การมีส่วนร่วมของผู้ปกครอง ภาษาอังกฤษเป็นภาษาต่างประเทศ

### Introduction

Parental involvement in children's education encompasses a variety of behaviors that parents exhibit to support their children (Hoover-Dempsey et al., 2005; Whitaker, 2019). This study specifically focused on how parents with limited English proficiency (LEP) of preschool-aged children (3–4 years old) in English as a foreign language (EFL) settings involved themselves in their children's English learning at home. Such involvement is essential for young EFL children, as extensive research in EFL and English as a Second Language (ESL) contexts has demonstrated its positive impact on children's English learning (Huang, 2013;

Lau & Richards, 2021; Liu & Chung, 2023; Petchprasert, 2014; Tong et al., 2021; Yeung & King, 2016; Zhang et al., 2021). For instance, parents' home-based involvement through activities such as reading English books together or having conversations in English can significantly increase language exposure and offer children more opportunities to learn and use English outside the classroom. Such exposure, in turn, positively influences children's English development, such as vocabulary knowledge and early literacy skills (Petchprasert, 2014; Tong et al., 2021; Zhang et al., 2021). Additionally, there is evidence that parental involvement at home through activities that promote parent-child interactions can enhance young children's interest and motivation in learning English while also helping them develop a positive attitude toward the language (Choi et al., 2019; Huang, 2013; Tong et al., 2021; Zhang et al., 2021). These findings collectively underscore the pivotal role of parental involvement in children's language development and the importance of supporting it in ESL and EFL settings.

However, despite the well-established benefits of parental involvement, LEP parents often face significant challenges in effectively involving themselves in their children's English learning, particularly within the home environment. This situation seems to apply to Thai LEP parents, who, similar to their counterparts in other contexts (Forey et al., 2016; Lee, 2010; Tong et al., 2021), may struggle with reading, writing, speaking, or understanding English. These limitations hinder their ability to participate actively in language-related tasks in their children's education (Khamsuk & Whanchit, 2021). Although some Thai LEP parents may attempt to use educational media and other learning resources to compensate for their language barriers, access to these resources can often be limited—especially for those living in remote areas (Khamsuk & Whanchit, 2021) or for low-income families, as seen in other contexts (Lee, 2010; Tong et al., 2021). Even when these resources are accessible, LEP parents may lack the skills and knowledge to use them effectively, creating additional barriers (Forey et al., 2016; Lau & Richards, 2021). Demanding life contexts can further compound these challenges, as many parents of EFL children nowadays manage time-intensive jobs and various household responsibilities, leaving them with limited time and energy to engage in their children's learning (Forey et al., 2016; Lee, 2010; Tong et al., 2021). As a result, despite their strong desire to support their children's English learning at home, many Thai LEP parents face limitations that restrict or even eliminate their involvement. This lack or even absence of parental involvement may cause their children to struggle with developing their English skills.

Over time, these challenges may widen the gap between children of LEP parents and their peers, particularly when comparing them to those whose parents tend to have higher English proficiency and more resources for supporting their children (Tong et al., 2021). Thus, it is crucial to find ways to promote greater involvement at home among Thai LEP parents.

To address the challenges faced by LEP parents and enhance their involvement, one promising approach is to implement home-based English language activities (HELAs) specifically designed for them. In this study, HELAs refer to activities that parents, family members, or caregivers engage in at home to support children's English language development. Despite the limited research on HELAs, it is evident that designing these activities to align with parents' language proficiency levels and providing structured, accessible guidance can significantly boost parental involvement. For instance, a recent study by Tong et al. (2021) demonstrated this by examining the effects of tailored take-home activities on the perceived

involvement of Chinese LEP parents in their children's English learning. During an eight-week intervention, LEP parents in the intervention group participated in activities such as reading and listening to storybooks, singing songs, writing, and playing games—all specifically designed for children with LEP parents. In contrast, the LEP parents in the control group engaged in traditional reading and listening tasks using free, technology-infused software. The findings revealed that participation among the parents in the control group declined significantly; however, those in the intervention group consistently maintained their involvement throughout the program. The sustained involvement of the intervention group can be attributed to the activities, which did not require parents to be fluent in English or to directly teach the language. Instead, the emphasis was on creating opportunities for parents to actively participate alongside their children and facilitate their exposure to English through various engaging activities. Other studies, such as those by Lau and Richards (2021) and Lee (2010), support Tong et al.'s (2021) findings, highlighting that equipping LEP parents with HELAs tailored to their skills and needs can enhance their involvement in their children's English learning at home.

While there is promising evidence for the benefits of tailored HELAs for LEP parents, studies specifically addressing this issue remain limited, especially in Thailand. To date, few existing studies have explored how HELAs can be used to enhance Thai parents' involvement. For instance, Petchprasert (2014) focused on dialogic reading, where Thai parents with moderate English proficiency received training and were able to independently conduct the activity. Another study by Khamsuk and Whanchit (2021) explored storytelling, but it primarily involved Thai LEP parents observing researchers performing the storytelling without active participation. While these studies suggest potential strategies to enhance home-based involvement among Thai parents, they did not provide conclusive evidence on how HELAs specifically designed for LEP parents impact their involvement. Ignoring this issue could limit the development of effective support mechanisms for these parents and hinder their opportunities to create a rich language learning experience for their children at home.

Thus, to address this critical gap, this study aims to implement HELAs designed to enhance the involvement of Thai LEP parents in their preschool-aged children's English learning at home. To ensure these activities are practical for LEP parents, they were systematically developed using the ADDIE model—a structured framework that guides the creation of effective instructional materials and programs through five key phases: Analysis, Design, Development, Implementation, and Evaluation (Branch, 2009). The results of this study offer valuable insights and guidelines for developing and implementing HELAs that effectively empower Thai LEP parents to support their children's English learning.

### **Research Question**

What are the effects of using HELAs on enhancing Thai LEP parents' involvement in their children's English learning in the home environment?

### **Objective**

To investigate the effect of using HELAs on enhancing Thai LEP parents' involvement in their children's English learning in the home environment.

## Literature Review

### Parental Involvement Mechanisms in ESL/EFL Settings

Drawing on Hoover-Dempsey et al.'s (2005) model of the parental involvement process, a well-established framework that outlines the mechanisms of parental involvement in children's education, this study identified three key mechanisms of parental involvement: instruction, encouragement, and reinforcement (Whitaker, 2019). Although the model includes a fourth mechanism, modeling, this study focuses only on the three aforementioned mechanisms. Within the parental involvement process model, instructional involvement can be categorized as either explicit or implicit (Whitaker, 2019). Explicit involvement entails parents directly teaching their children, while implicit involvement focuses on creating a rich environment that fosters natural learning experiences. This categorization aligns with previous research on home literacy practices in EFL and ESL settings, which commonly identify two main parental involvement types (Lai et al., 2024; Lui & Chung, 2023; Tong et al., 2021; Zhang et al., 2021). The first type includes parental involvement through activities that promote direct language instruction, such as teaching vocabulary or pronunciation, aligning with explicit instructional involvement. The second type involves activities that provide unintentional language exposure, such as telling stories or having conversations in English, corresponding to implicit instructional involvement. Notably, in this study, given that parents had limited English proficiency, their instructional involvement was implicit. In other words, parents supported their children's learning by providing meaningful language exposure through resources such as fable videos, vocabulary teaching videos, picture cards, and reading books rather than direct instruction. Beyond instructional involvement, parents' attempts to support their children can also be seen through encouragement and reinforcement (Hoover-Dempsey et al., 2005; Whitaker, 2019). In ESL/EFL settings, parents also demonstrate their involvement by encouraging their children to participate in English language activities at home, such as reading or engaging in language-related exercises. Additionally, parents can provide positive reinforcement by offering tangible rewards for language achievements or verbal praise for effort and progress in English learning. These emotional supports, which are crucial for helping ESL/EFL children succeed in their learning (Huang, 2013; Tong et al., 2021), underscore the diverse mechanisms of parental involvement in ESL/EFL contexts.

When focusing on LEP parents, including Thai parents, it becomes evident that their involvement can be limited across all three mechanisms. For example, language limitations may hinder LEP parents from providing both explicit instructional support—such as teaching vocabulary or pronunciation—and implicit instructional involvement, like engaging in English conversations or storytelling (Forey et al., 2016; Khamsuk & Whanchit, 2021; Lee, 2010; Tong et al., 2021). Furthermore, LEP parents may be hesitant to encourage their children to participate in English activities, fearing they cannot provide adequate support or may inadvertently discourage them (Forey et al., 2016; Lee, 2010). This lack of involvement can lead to missed opportunities for children to engage in essential learning experiences. Therefore, it is crucial to create supportive resources that empower LEP parents to engage effectively in their children's English learning.

### **Home-Based Activities to Increase LEP Parents' Involvement**

Past studies underscore the need for HELAs designed for LEP parents to enhance their involvement (Khamsuk & Whanchit, 2021; Tong et al., 2021; Zhang et al., 2021). To ensure that LEP parents can effectively utilize HELAs, it is essential to provide them with adequate support. This includes guidance on how to use the activities, strategies for integrating them into daily routines, and techniques for maximizing their impact on their children's English development (Lau & Richards, 2021; Tong et al., 2021; Zhang et al., 2021). Huang's (2013) study on the use of literacy bags to promote parental involvement in Chinese children's literacy learning supports this notion. Huang (2013) found that while parents in the study initially felt less capable of supporting their children's English learning, they gained more confidence through structured guidance provided by the literacy bags. These bags included a guidebook with clear, step-by-step instructions for teaching strategies, which helped parents understand and apply various techniques in their daily routines, leading them to increased involvement. In addition, Tong et al. (2021) emphasized that effective HELAs for LEP parents should prioritize helping parents provide language exposure over direct instruction as these parents may not be able to teach English directly to their children. They also suggested that incorporating bilingual materials in both English and the parents' native language could help create a more comfortable environment for parents, encouraging their involvement. Additionally, it was highlighted that HELAs should include activities designed to foster creativity, enjoyment, and active participation, as young children tend to be more motivated to engage in such experiences. When children view HELAs as enjoyable, they are more likely to engage consistently, which can create valuable opportunities for increased interaction between parents and children (Tong et al., 2021).

In addition to insights from empirical studies in ESL/EFL contexts, the parental involvement process model (Hoover-Dempsey et al., 2005) offers valuable guidance that can be adapted to engage LEP parents in HELAs. Rooted in educational, developmental, and social psychology research, this model identifies three primary factors influencing parental involvement in their children's education: parents' motivational beliefs regarding their participation, their perceptions of opportunities for involvement, and life contexts (e.g., parental knowledge, skills, time, energy, and family culture). Considering these factors, several recommendations can be proposed to ensure that LEP parents can actively participate in HELAs.

Firstly, it is crucial to ensure that parents understand how significant their involvement is. Extensive research on parental involvement consistently shows that parents who recognize the value of their participation are more engaged in their children's education (Green et al., 2007; Hoover-Dempsey et al., 2005; Walker et al., 2010; Whitaker, 2019). Secondly, it is essential to help parents recognize the diverse ways they can contribute through HELAs. They should understand that their role extends beyond merely providing learning opportunities; it also involves creating a supportive learning environment through encouragement and positive reinforcement (Walker et al., 2010). Furthermore, tailoring tasks to match their English proficiency and providing easy-to-use materials reinforces their sense of efficacy—the belief in their ability to influence their child's learning and development (Hoover-Dempsey et al., 2005). When parents feel capable and equipped with tools they can use independently, they are more likely to engage persistently and

positively in activities at home (Walker et al., 2010). Lastly, to effectively address the perceived life context of parents, tasks should be designed with time limitations and schedules that align with their daily demands (Hoover-Dempsey et al., 2005; Walker et al., 2010). This involves offering activities that fit into typical family schedules and accommodating varying parental responsibilities. By combining insights from empirical studies in ESL/EFL contexts and the parental involvement process model, HELAs can be developed that effectively increase LEP parents' involvement in supporting children's English learning at home.

## **Research Methodology**

### **1. Research Design**

This study is part of a larger research project aimed at developing HELAs to enhance English vocabulary knowledge among Thai preschoolers. However, the current study focuses on investigating the effect of HELAs on parental involvement. To achieve this objective, a mixed-methods design with a one-group pre-test and post-test approach was employed. Data collection involved both quantitative and qualitative methods. 26 parents completed the questionnaires before and after the HELA intervention to measure its impact on their involvement. Semi-structured interviews with eight parents further provided deeper insights into their experiences.

### **2. Research Participants**

Through purposive sampling, the study recruited 26 Thai parents of preschoolers (aged 3–4) attending a preschool in northern Thailand. The majority of participants were mothers (N = 19), along with grandparents (N = 2) and fathers (N = 5). Their children were enrolled in kindergarten 2 across two classes, each with 13 students. The criterion for participant selection was the parents' limited English proficiency. To assess this, an initial self-rated survey was administered, using four items adapted from Clément and Baker (2001), each measured on a 6-point scale (1 = 'quite badly' to 6 = 'very well'). This survey evaluated parents' proficiency in four language skills: speaking, reading, listening, and writing. Only parents who rated themselves below a score of 3 in these skills were included in the study. The results indicated that all participating parents self-evaluated their skills as being below 3 in each area. Specifically, the overall average scores for the group were: speaking (M = 1.27), reading (M = 1.42), listening (M = 1.88), and writing (M = 1.15). These scores indicated that the parents could only understand and use basic English, confirming their limited English proficiency for the study.

Further insights from open-ended survey questions revealed minimal English use in their daily lives and occupations. Additionally, a significant majority (61.54%) reported not engaging in any HELA practices, indicating that HELAs were not commonly used among the parents in this study. The initial survey also identified other challenges that could hinder the effective implementation of HELAs, including time constraints, a perceived lack of knowledge on how to utilize HELAs, and potential disinterest from children in English language activities. The study carefully considered these limitations when developing the HELAs.

### **3. Research Instruments**

This study employed three research instruments including pre-and post-parent questionnaires, a semi-structured interview, and HELA intervention. The following sections provide a detailed description of each research instrument.

#### **3.1 Pre- and Post-Questionnaires**

The study employed pre- and post-intervention questionnaires in Thai to measure changes in parental involvement across three key areas: implicit instruction, encouragement, and reinforcement. Implicit instruction specifically focused on parents' use of the four weekly HELAs designed to improve their children's English vocabulary knowledge. These activities included using fable videos, vocabulary learning videos, picture cards, and reading with the child. Parents rated the frequency of their participation in these activities on an 8-point Likert scale ranging from 0 (never) to 7 (seven times a week).

Encouragement focused on parents' efforts to motivate their children to participate in HELAs or learn English vocabulary at home. Reinforcement refers to the use of verbal praise by parents to solidify positive learning behaviors exhibited by their children. To measure these mechanisms, the study adapted six items from the well-established questionnaire developed by Hoover-Dempsey and Sandler (2005). These adapted items were divided into two categories: three items capturing the frequency of encouraging behaviors and three items capturing the frequency of reinforcing behaviors. Parents rated these mechanisms on a 5-point Likert scale ranging from 1 (never) to 5 (often).

Both pre- and post-questionnaires comprised 10 identical items, with the post-questionnaire including an additional open-ended section for parents' comments on their experience with HELAs. The validity of the questionnaire items was confirmed through content validity assessment by five experts using the index of item objective congruence (IOC), all scoring between 0.60 and 1.00. Reliability was established through the test-retest method involving a pilot group of 22 LEP parents over a three-week interval, with no intervening interventions. The reliability coefficients ranged from 0.763 to 0.908, indicating high reliability for all questionnaire items.

#### **3.2 Semi-Structured Interview**

After the four-week intervention, semi-structured interviews were individually conducted based on the parents' availability, using online platforms that were comfortable for them due to the COVID-19 pandemic. Eight mothers, who self-reported their English proficiency as "quite poor" and whose children showed significant improvement (gaining more than five points in the post-vocabulary tests), were purposively selected. Each interview, conducted in Thai, lasted approximately 20-30 minutes. The guided questions for these interviews were designed to elicit parents' opinions on how HELAs influenced their involvement in their children's learning. These questions underwent validation by five experts, achieving a validity score of 1.00. Following validation, the questions were piloted with six parents to refine and eliminate redundant items.

### 3.3. HELA Intervention

The four-week HELA intervention involved implementing a set of HELAs (detailed in Table 1). These activities aimed to enhance the children’s English vocabulary development. Each week, parents received a combination of electronic and physical learning materials, including videos, picture cards, and storybooks. Following a recommended instructional sequence for preschool vocabulary learning based on Beck et al. (2013) and Webb and Nation (2017), the program was structured in four steps: watch, learn, practice, and read, scheduled from Monday to Thursday. Each activity lasted around 15 minutes, aligning with parent preferences for shorter, weekday activities that did not interfere with weekend plans.

**Table 1**

*The weekly HELA implementation*

<b>Days</b>	<b>HELAs</b>	<b>Description of each HELA</b>	<b>Key parental involvement mechanisms</b>
Monday	Watching a fable video	The children watched a fable video narrated in English.	Parents scheduled the educational video, monitored their child’s understanding, and encouraged participation in follow-up activities included in the video content.
Tuesday	Learning target vocabulary from a vocabulary video	The children watched a video that taught the target vocabulary from the fable video.	The parents utilized picture cards and offered verbal praise for correct answers.
Wednesday	Practicing with a picture card	The children named the pictures in English.	The parents read with their children in either English or Thai using the “point-to-print” technique.
Thursday	Reading with parents	The children read the storybook version of the week’s fable with their parents.	

The HELA intervention began with two activities centered around educational videos created by the principal researcher. These videos were designed to compensate for parents’ limited English proficiency, which hinders their ability to tell stories in English or provide direct vocabulary instruction themselves. On Monday, the children watched a fable video adapted from a well-known story familiar to the children. The fable video was narrated primarily in English by a professional English teacher and complemented by colorful illustrations. On Tuesday, a separate vocabulary video introduced the target vocabulary from the fable. In this video, the teacher focused on helping children associate the spoken words with corresponding illustrations. Following the vocabulary lesson, engaging games like "Guessing the Picture" were incorporated to reinforce vocabulary learning. Throughout both activities, parents played a crucial role by monitoring their



children's participation, encouraging their involvement, and offering verbal praise for correct answers during follow-up activities.

As the activities progressed, parents became more actively involved by using picture cards and reading. With picture cards, parents showed them to their children and prompted them to name the pictures in English. These pictures represented the target vocabulary from each week's story. If children correctly identified a picture more than three times, it indicated that they had likely mastered that word, allowing parents to focus on words their children were still struggling with. In the reading activities, the books featured illustrations with simplified English text. Each scene was accompanied by a single simple sentence in English to make reading easier for both parents and children (e.g., The tiger was sleeping). If parents found reading in English challenging, they were encouraged to use their native language, Thai. When using Thai, parents were guided to employ a "point-to-print" technique, where they pointed to specific items or characters in the book and asked their children to name them in English. To support parents in using picture cards and the point-to-print technique, the researchers provided weekly demonstration videos showing how to effectively use picture cards and the point-to-print technique for each story. This support ensured parents were prepared and confident in leading both activities.

To monitor progress and maintain ongoing engagement, parents were required to keep a log of their activities and submit it to an English teacher at the school every Monday. This log served as a tool to track their participation in the program. During the orientation video, parents were informed that failure to submit the log or incomplete participation in the four weekly activities would lead to discontinuation from the project. Throughout the intervention period, all parents adhered to these requirements and submitted their logs as requested. The records indicated that each parent engaged in four HELAs at least once a week, demonstrating consistent participation.

#### **4. Data Collection**

Before HELA implementation, five experts evaluated the developed HELAs' appropriateness across content, design, and usability using a five-point Likert scale ranging from 1 (least appropriate) to 5 (most appropriate). All activities scored above 4.00, indicating high appropriateness. Subsequently, a two-week pilot study was conducted with a non-target group of 22 parents and their children. These parents assessed the HELAs based on the same criteria—practicality, usefulness, and design—and similarly provided positive feedback, with ratings for all areas exceeding 4.00.

One week before the program began, an orientation video was sent to parents via an online platform due to COVID-19 restrictions. The video provided detailed instructions on the intervention procedures and outlined their responsibilities for the four-week program. This ensured that all parents were adequately informed about the upcoming activities and their role in supporting their children's learning. Following the video, the principal researcher confirmed understanding with each parent individually to address any questions or concerns. The four-week intervention period then began as planned.

To evaluate the impact of HELAs on parental involvement, all participating parents completed questionnaires both before and after the intervention. Additionally, eight parents were invited to participate in the interviews to provide deeper insights into how HELAs facilitated their involvement in their children’s learning at home.

## 5. Data Analysis

Due to the non-normal distribution of the data from pre- and post-intervention questionnaires, confirmed by the Shapiro-Wilk test for all mechanisms, except using fable videos, and the sample size was less than 30, a non-parametric Wilcoxon signed-ranks test was employed to analyze the quantitative data. Also, descriptive statistics, including means and standard deviations, were reported. The frequency of parents’ involvement in implicit instructional activities was interpreted on a scale ranging from 0 (never) to 7 (seven times per week). For parents’ encouragement and reinforcement, the data were interpreted using the following class intervals (Alkharusi, 2022): "Always" (4.21–5.00), "Often" (3.41–4.20), "Sometimes" (2.61–3.40), "Rarely" (1.81–2.60), and "Never" (1.00–1.80). Qualitative data from the interviews were analyzed using content analysis, involving inductive coding, categorizing codes into themes, refining themes, and interpreting them in context.

## Findings and Discussion

The study’s findings and discussion were presented in two sections. The first section outlines quantitative results on how HELAs influenced parental involvement across three mechanisms. The second section delves into qualitative data to provide detailed insights into how HELAs potentially influence parental involvement.

### 1. Quantitative Results

**Table 2**

*Descriptive Statistics of Three Mechanisms of Parental Involvement Before and After the Intervention*

Mechanisms of parental involvement	N	Pre-intervention (Mean (std.))	Post-intervention (Mean (std.))	Wilcoxon signed-ranks test (Z) (sig.)	Shapiro-Wilk test (sig.)
<b>1. Implicit instruction</b>					
1. Reading stories with the child	26	0.31 (0.549)	1.15 (1.405)	-3.099 (0.002)	0.849 (0.001)
2. Using fable videos	26	1.69 (0.970)	3.23 (1.336)	-3.944 (0.000)	0.939 (0.128)

Mechanisms of parental involvement	N	Pre-intervention (Mean (std.))	Post-intervention (Mean (std.))	Wilcoxon signed-ranks test (Z) (sig.)	Shapiro-Wilk test (sig.)
3. Using picture cards	26	0.96 (0.824)	3.08 (1.440)	-4.444 (0.000)	0.778 (0.000)
4. Using vocabulary learning videos	26	0.88 (0.864)	3.27 (1.218)	-4.520 (0.000)	0.867 (0.003)
<b>2. Encouragement</b>					
You encouraged your child to....					
5. practice English by naming items around them in English	26	2.00 (0.400)	3.38 (0.752)	-4.409 (0.000)	0.837 (0.001)
6. participate in English learning activities	26	2.03 (0.344)	3.50 (0.812)	-4.388 (0.000)	0.856 (0.002)
7. learn English vocabulary	26	1.80 (0.633)	3.61 (0.897)	-4.266 (0.000)	0.913 (0.031)
<b>3. Reinforcement</b>					
You gave verbal praise when you saw your child....					
8. participate in English language learning activities	26	1.76 (0.514)	3.50 (0.707)	-4.451 (0.000)	0.874 (0.004)
9. try to use English vocabulary	26	1.69 (0.470)	3.50 (0.812)	-4.443 (0.000)	0.890 (0.010)
10. learn new English vocabulary	26	1.96 (0.527)	3.57 (0.857)	-4.304 (0.000)	0.859 (0.002)

Table 2 presents quantitative data on parents' involvement through implicit instruction, encouragement, and reinforcement before and after the intervention. Statistical analysis using the Wilcoxon signed-ranks test indicated significant increases ( $p < 0.05$ ) in all areas. Regarding implicit instructional involvement, before the intervention, the data suggests a low baseline for involvement, with average scores between 0.31 and 1.69, likely indicating that parents rarely participated in these activities. However, the data paints a much more positive picture after the intervention. All instructional HELAs saw a significant rise in frequency. Reading stories with children went from a very low occurrence ( $M = 0.31$ ) to around once a week ( $M = 1.15$ ). Similarly, the use of fable videos jumped from around once a week ( $M = 1.69$ ) to about 3 times a week ( $M = 3.23$ ). The use of picture cards and vocabulary learning videos also showed a substantial increase, going from around once a week ( $M = 0.96$  and  $M = 0.88$  respectively) to around 3 times a week ( $M = 3.08$  and  $M = 3.27$  respectively). These results strongly suggest that the HELA intervention was successful in promoting implicit instructional involvement.

Moreover, as shown in Table 2, parents provided low encouragement for their children's English learning activities before the intervention. Mean scores fell into the "rarely" category for all three behaviors: naming items in English ( $M = 2.00$ ), participating in English learning activities ( $M = 2.06$ ), and vocabulary learning ( $M = 1.89$ ). However, post-intervention data showed scores for all forms of encouragement increased markedly to an average of 3.38, 3.50, and 3.61, respectively, indicating that parents "often" encouraged their children during the intervention. Similarly, the levels of positive reinforcement also showed substantial increases. Initially, the mean levels of reinforcement through verbal praise for their children's participation in English learning activities, efforts to use English vocabulary, and learning English vocabulary were 1.76, 1.69, and 1.59. After the intervention, these means rose to 3.50, 3.50, and 3.57, respectively. These results demonstrate that the intervention effectively increased the frequency of parental support, with positive reinforcement rising from "rarely" to "often."

This study offers compelling evidence that the HELAs effectively enhanced LEP parents' involvement in their children's English learning. The results identified a significant rise in implicit instructional activities facilitated by using educational media, such as fable videos and vocabulary learning videos. This aligns with Tong et al. (2021), who demonstrated similar benefits of HELA interventions that leverage educational media to enhance parental involvement. The use of picture cards also yielded positive results, showing an increase in parental involvement similar to educational media. This suggests that incorporating this activity can be particularly effective in promoting LEP parent's involvement. However, reading activities, while showing improvement, only occurred about once a week. This aligns with existing research in ESL/EFL contexts (Forey et al., 2016; Lau & Richards, 2021; Liu & Chung, 2023; Yeung & King, 2016) where reading seems less adopted by parents. Significantly, this study goes beyond previous research by demonstrating that HELA participation encouraged parents to provide more emotional support through encouragement and reinforcement. These practices are essential for creating an environment where children feel important and receive the encouragement or assistance they need (Whitaker, 2019). The increased involvement in both instructional and emotional aspects highlights the potential of HELAs to promote comprehensive parental involvement and create a supportive environment that enhances children's learning experiences.

## 2. Qualitative Findings

While the quantitative data showed that the HELA intervention increased parental involvement across all three mechanisms, in-depth interviews provided deeper insights into the reasons behind this increased involvement. First, HELAs empowered parents by increasing their awareness of their role and boosting their self-efficacy in supporting their children. This newfound awareness and confidence were crucial in motivating parents to become more actively involved. Second, the practical and accessible design of HELA activities made it easier for LEP parents to participate. However, despite the promising benefits of HELAs, the qualitative findings also highlighted reading as the most challenging activity for LEP parents. This aligns with the quantitative results, which showed the least improvement in reading practice frequency. The following sections delve deeper into these qualitative findings with a more detailed discussion.

2.1 HELAs empowered LEP parents by enhancing their awareness of the positive impact their involvement has on their children's English development and by boosting their confidence in supporting their children.

Interview data revealed that while some parents initially underestimated the influence of their involvement on their children's language development, participation in HELAs significantly shifted this perception. Over the four-week HELA intervention, they observed noticeable improvements in their children's English vocabulary knowledge and realized that their participation played a crucial role in this progress. This newfound understanding motivated them to stay engaged and adopt a more proactive role. The following excerpts illustrate the parents' reflections:

“Before I joined your project, I didn't think that my involvement could help my child that much because I wasn't good at English and I didn't know what to do. When doing these HELAs, I realized the importance of my involvement. Using videos and picture cards helped my child learn a lot of vocabulary. He enjoyed these activities. He was very happy and eager to learn more when I praised him. So, I did these activities many times each week.”

(Parent 1)

“Before that, I was not aware that just only doing simple activities like using the picture card could be very beneficial to my children. So, I spent more time using the picture card and watching the fable with him.”

(Parent 2)

Moreover, parents reported a boost in their self-efficacy in helping their children through HELAs. Initially, some parents lacked confidence in their ability to support their children's learning. However, as they participated in HELA activities, they realized that the tasks were simple and they could follow easily. They found that the instructions were straightforward and that the activities did not require extensive knowledge or advanced skills. This realization that the tasks were within their capability likely fueled a sense of self-efficacy,

potentially leading to greater involvement. To illustrate this point, one parent shared an insightful comment:

“At first, I was not confident in using these activities. I never did anything like this before. However, I gained more confidence to do these activities because they were easy to use, especially the video and the card. The instructions were easy to follow, so I could do it quite often.”

(Parent 3)

These findings indicate that when parents recognized the importance of their involvement and felt more confident in their ability to contribute, they became more engaged. This aligns with the parental involvement process model (Hoover-Dempsey & Sandler, 2005), which emphasizes the role of parents’ motivational beliefs, such as their perception of their role and self-efficacy, in shaping their involvement decisions and behaviors. Previous research based on the model of the parental involvement process has consistently shown that parents who view themselves as valuable contributors and possess higher self-efficacy are more involved and invest more effort in their children’s academic learning (Green et al., 2007; Hoover-Dempsey et al., 2005; Walker et al., 2010; Whitaker, 2019). Supporting these earlier findings, this study suggests that HELAs, when well-designed, can positively impact LEP parents’ beliefs about their role and enhance their self-efficacy, ultimately leading to increased parental involvement among LEP parents.

## 2.2 The practical design of the HELAs facilitated LEP parents’ involvement.

The findings also underscored the practicality of HELA programs as a key factor in enhancing parental involvement, particularly for LEP parents facing challenges including limited English proficiency, and unfamiliarity with home literacy practices. In this study, HELAs effectively addressed these challenges by requiring parents to adopt a more supportive role, focusing on encouraging and facilitating their children’s learning rather than providing direct instruction. The use of educational media-based activities and picture cards exemplified this approach. For instance, with educational videos (i.e., fable videos and vocabulary learning videos), parents’ roles involved setting viewing times, monitoring their children’s engagement, and offering encouragement and reinforcement. Picture cards, although requiring slightly more active participation, remained manageable for parents. This was due to minimal instructions and the focus on specific vocabulary that children had already learned in the educational videos. The simplicity of these activities, combined with minimal language demands, made it significantly easier for LEP parents to engage in their children’s learning. Parents’ comments support this notion:

“The activities were simpler than I thought. Even though I’m not good at English, I could do it. After the first week, I felt more confident to do these activities, and that made me more involved.”

(Parent 1)

“I think these activities were practical. I just showed the videos and monitored my child while he was watching, and helped him if he had any questions.”

(Parent 4)

“The picture card was simple to use. I just show the card and encourage my child to answer. Despite my limited proficiency in English, the card focused on a single word and this made it easier for me to manage this activity.”

(Parent 5)

Furthermore, recognizing the time constraints of the parents, the HELA activities were designed to require minimal time investment. This fits well with parents’ routines and makes it easier to integrate them into daily use. One parent remarked.

“Because the activities were easy and did not use much time, I could do it with my child daily. Especially for the picture card, I used it 3-4 times until my child got all the vocabulary. It was just only 5-10 minutes before bed.”

(Parent 6)

These insights highlight that a practical design of HELAs—emphasizing minimal English use, clear instructions, and less time demands—enables LEP parents to engage more frequently in their children’s learning. This finding aligns with Tong et al.’s (2021) study, which found that LEP parents who participated in HELAs focusing on providing supportive interactions rather than direct instruction were able to sustain their involvement over eight weeks. Additionally, the findings of this study underscore the importance of considering parents’ life contexts—including their language skills, knowledge, and time constraints—when designing support programs (Forey et al., 2016; Hoover-Dempsey et al., 2005; Khamsuk & Whanchit, 2021; Lau & Richards, 2021; Lee, 2010). By addressing these specific challenges, HELAs can be more easily integrated into parents’ daily routines. This, in turn, increases their involvement in their children’s education, leading to improving children’s educational outcomes.

### 2.3 Challenges hinder LEP parents in a reading activity.

A closer look at the interview data revealed that while most parents found the other three HELAs manageable, they perceived reading as more challenging and requiring greater effort. The qualitative data analysis identified two primary challenges hindering parents’ involvement in the reading activity. First, the interview revealed that some parents did not find reading in English appropriate to their limited English proficiency. These parents may have lacked the vocabulary or grammatical understanding necessary to grasp the full meaning of the stories, even in their simplified form. This could lead to hesitation and a feeling of inadequacy when reading with their children. This is remarked by one parent:

“I had a problem with reading. I knew the text was not long but it was difficult for me because my English was very limited.”

(Parent 7)

Although the researchers provided simplified stories featuring a single simple sentence on each page (e.g., "The tiger is sleeping.") in recognition of parents' limited English proficiency, this simplification did not fully address the core issue for some parents, such as Parent 7. This finding suggests that English proficiency is a significant factor influencing parental involvement. Forey et al. (2016) and Lau and Richards (2021) supported this notion, emphasizing that effective shared reading requires caregivers to possess a certain level of language proficiency to read the text and engage in meaningful verbal interactions with their children. As Forey et al. (2016) noted, limited proficiency can lead to feelings of insecurity and diminished confidence among LEP parents regarding their ability to support their children through reading activities.

Although challenges with reading in English emerged for some parents, these were anticipated based on their English proficiency, as reflected in their self-evaluations. To support them, these parents were encouraged to read in Thai while using the point-to-print technique. This involved telling the story in Thai, pointing at the pictures, and asking their children to name the objects in English. However, despite these strategies, a second challenge arose: some parents felt they lacked storytelling skills, making reading challenging for them. They viewed reading stories as a form of storytelling that required not just language proficiency but also the ability to engage their children. Lacking storytelling skills, they worried that reading would be a dull activity for both themselves and their children. Some parents shared their thoughts:

“Most of the activities were practical and easy to use, except the reading activity because I was not good at reading or telling a story. So, I did this activity only once a week honestly.”

(Parent 5)

“I struggled with reading, even in Thai. Keeping my child engaged while reading was very challenging. I didn't know how to make reading fun.”

(Parent 6)

“Reading took time and could be boring for my son because I was not good at storytelling. When my child showed a lack of interest, it discouraged me from continuing to read.”

(Parent 8)

This second challenge was unexpected, especially given the pilot study results, where the other group of LEP parents did not raise any concerns about storytelling skills during reading. This contrasting finding may be due to the pilot's limited duration of just two weeks and the inclusion of only two stories, which likely did not provide enough experience for parents to fully recognize the challenges of the reading activity. As a result, the strategies



employed to facilitate reading—such as simplified English texts, encouragement to use Thai, and weekly video guides demonstrating the point-to-print technique—may not have adequately addressed this issue for parents in the main study. Consequently, these target parents may have felt unprepared, hindering their ability to engage their children during reading activities.

This underscores the need for a more comprehensive parental training approach that encompasses a broader range of skills to help parents create engaging and interactive reading experiences.

### **Conclusion**

The study highlights that HELAs effectively enhance LEP parents' involvement in the home environment. The findings show that when LEP parents feel confident in their ability to support their children's learning and understand the positive impact they have, it leads to more involvement. Furthermore, making HELAs accessible through minimal English usage, clear instructions, and flexible formats encourages greater participation among LEP parents. Overall, recognizing these factors can help educators create strategies to empower LEP parents, leading to a more well-rounded English learning experience for EFL children in the home environment.

Despite the positive findings, some limitations are worth considering. The study involved a small sample size and lacked a comparison group. Future research should involve a larger and more diverse group of participants, including a comparison group. Additionally, due to COVID-19 restrictions, home observation was not possible. Future studies with home visits and observations could provide a more comprehensive understanding of how parents utilize HELAs at home. Further research in this area will provide invaluable insights into how LEP parents can most effectively support their children's language development.

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# Designing Competency-Based Language Instruction to Teach Thai Culture for Chinese Teachers in Thailand<sup>1</sup>

การออกแบบการเรียนรู้การสอนภาษาฐานสมรรถนะด้วยวัฒนธรรมไทย  
สำหรับผู้สอนภาษาจีนในประเทศไทย

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Apisara Pornrattananukul<sup>2</sup>

อภิสร่า พรรัตนานุกูล

## Abstract

This study investigates how undergraduate students in a Chinese language teacher education program developed intercultural communication competence through competency-based language instruction. Intercultural communicative competence was defined in terms of three key components: (1) knowledge of local and global cultural contexts, (2) teaching skills for real-world tasks, and (3) attitudes, especially regarding Chinese teachers' perspectives on Thai culture. The research aimed to (1) create a competency-based Chinese language learning model focused on teaching Thai culture, (2) assess its effectiveness, and (3) evaluate the satisfaction of student teachers with the model. Seven Chinese language student teachers participated in the study, designing and practicing lessons that integrated Thai cultural content into Chinese language teaching during micro-teaching sessions in urban public schools. Data were collected using lesson plan evaluations, teaching evaluations, teacher supervision forms, and satisfaction survey on teaching using the competency-based language teaching model (CBLT). Quantitative analysis, including mean and standard deviation, demonstrated strong alignment with CBLT principles, with an average score of 4.14 for lesson design and execution, and 4.09 for teaching competencies. Qualitative analysis of classroom observations identified key teaching strategies for promoting intercultural communicative competence. The overall satisfaction score of 4.40, gained from the satisfaction survey on teaching using the CBLT model, indicated that the model was highly effective and well-received by student teachers, further reinforcing the success of competency-based education in fostering intercultural competence in language teacher training.

**Keywords:** Competency-Based Language Teaching, Chinese Teachers, Thai Culture

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<sup>2</sup> **Affiliation:** Faculty of Education, Chulalongkorn University, Thailand  
หน่วยงาน: คณะครุศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย ประเทศไทย

**Corresponding Author:** Apisara Pornrattananukul  
**E-mail:** Apisara.Po@chula.ac.th

## บทคัดย่อ

บทความนี้ได้สำรวจวิธีการที่นักศึกษาระดับปริญญาตรีในหลักสูตรการสอนภาษาใช้เพื่อพัฒนาความสามารถของการสื่อสารข้ามวัฒนธรรมผ่านการสอนภาษาจีนโดยใช้รูปแบบการเรียนการสอนฐานสมรรถนะ ความสามารถในการสื่อสารข้ามวัฒนธรรมในการศึกษาคั้งนี้มี 3 ด้าน ได้แก่ 1) ความรู้ทางวัฒนธรรมสำหรับบริบทท้องถิ่นและระดับโลก 2) ทักษะการประยุกต์ใช้จริงในการสอน และ 3) ทักษะคิดที่มีคุณค่าโดยเฉพาะอย่างยิ่งมุมมองทางวัฒนธรรมไทยสำหรับครูภาษาจีน การสอนภาษาฐานสมรรถนะมุ่งเน้นให้เกิดคุณลักษณะที่พึงประสงค์ด้านความสามารถทางภาษาผ่านการออกแบบการฝึกปฏิบัติในชั้นเรียนและบูรณาการความสามารถทางวัฒนธรรมท้องถิ่นให้เข้ากับการสอนภาษาจีนสำหรับนักเรียนมัธยมศึกษาตอนปลาย การศึกษานี้สำรวจวิธีที่นิสิตฝึกสอนภาษาจีน จำนวน 7 คน ใช้ในการออกแบบและฝึกปฏิบัติการสอนวัฒนธรรมไทยด้วยการสอนภาษาฐานสมรรถนะในการสอนแบบจุลภาค (microteaching) จำนวน 2 ครั้ง ที่โรงเรียนระดับมัธยมศึกษา สังกัดการศึกษาขั้นพื้นฐาน (สพฐ.) ข้อมูลที่เก็บรวบรวมได้จากแบบประเมินแผนการสอน แบบประเมินการสอน แบบฟอร์มการนิเทศของมหาวิทยาลัย และแบบประเมินความพึงพอใจในการสอนโดยใช้รูปแบบการเรียนการสอนภาษาฐานสมรรถนะ ถูกนำมาวิเคราะห์เชิงปริมาณ รวมถึงการคำนวณค่าเฉลี่ยและส่วนเบี่ยงเบนมาตรฐาน แสดงให้เห็นถึงการสอดคล้องอย่างดีกับหลักการของการสอนภาษาฐานสมรรถนะ (CBLT) ผลการวิเคราะห์ข้อมูลที่ได้จากแบบประเมินแผนการสอน แบบประเมินการสอนภาษาจีน และแบบประเมินการนิเทศการสอน พบว่าการพัฒนาการสอนวัฒนธรรมไทยสำหรับนิสิตฝึกสอนภาษาจีนโดยใช้รูปแบบการเรียนการสอนฐานสมรรถนะ มีคะแนนเฉลี่ยโดยรวมที่ 4.14 บ่งชี้ว่าแผนการสอนมีการออกแบบและดำเนินการอย่างดี ผลประเมินการปฏิบัติการสอนวัฒนธรรมไทยสำหรับนิสิตฝึกสอนภาษาจีน มีคะแนนเฉลี่ยโดยรวมที่ 4.09 บ่งชี้ว่าความสามารถในการสอนภาษาจีนมีพัฒนาการที่ดีและนำไปใช้ได้อย่างมีประสิทธิภาพ ความพึงพอใจของนิสิตฝึกสอนภาษาฐานสมรรถนะด้วยวัฒนธรรมไทยจากแบบประเมินความพึงพอใจในการสอนโดยใช้รูปแบบการเรียนการสอนภาษาฐานสมรรถนะ มีคะแนนรวมที่ 4.40 บ่งชี้ว่ารูปแบบดังกล่าวมีประสิทธิภาพสูงและได้รับการตอบรับเป็นอย่างดีจากนิสิตฝึกสอนสอดคล้องกับหลักการของการศึกษาฐานสมรรถนะ

**คำสำคัญ:** การสอนภาษาฐานสมรรถนะ ครูผู้สอนภาษาจีน วัฒนธรรมไทย

## Introduction

In the past few decades, Chinese language education has focused primarily on communication skills. However, the current demand for Chinese language instruction in Thailand has diversified. Learners now seek to utilize Chinese not only for communication but also to advance their specialized knowledge in various fields. Consequently, Chinese language educators must adapt their teaching methods to better align with learners' needs. This shift has led to a more diverse approach to Chinese language instruction, addressing the evolving demands of society. One such transformation is an emphasis on learner competencies, which prioritize the learning process and outcomes over a mere knowledge transfer from the teacher.

Competency-based language teaching (CBLT) draws on a functional and interactional perspective of language, aiming to teach it with reference to the social contexts where it is used. Language serves as a medium for interaction and communication between individuals to achieve specific goals and purposes (Richards & Rodgers, 2014), and CBLT integrates competency-based education (CBE) principles into language teaching. Achieving competency

involves more than meeting set goals; it also requires the application of the acquired skills in real-life situations.

Contemporary society is transitioning toward a twenty-first-century skill-centric paradigm. The researcher recognizes the importance of designing education that fosters such skills alongside Chinese language learning. CBLT offers an approach that equips learners with practical Chinese language skills while developing various competencies through participatory activities. This study focuses on a case study of a Thai culture course for third-year Chinese language student teachers at the Faculty of Education.

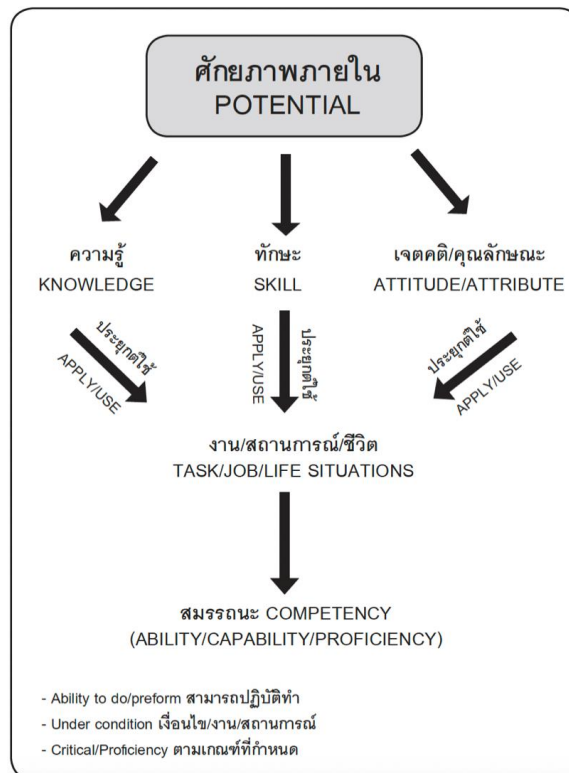
The current educational landscape has advanced with pedagogical progress. The shift from teacher-centered to learner-centered approaches emphasizes active learning, “Learning by Doing” (Reese, 2011). Research supports the view that learning is most effective when learners engage in activities themselves. Learner-centered instruction focuses on knowledge construction through cognitive and social processes and interaction, enabling learners to apply their knowledge effectively. Teachers act as facilitators, providing learning experiences that cater to learners’ interests, abilities, and aptitudes, and integrating knowledge from various disciplines (Khammanee, 2019; Dechakup, 2022).

CBLT not only imparts language knowledge but also involves experiential learning, linking classroom learning with real-life language use. The present study proposes a CBLT model for Thai learners to enhance their competencies. Competencies include the ability to use knowledge, skills, attitudes, and attributes to achieve success in various tasks. These competencies manifest in observable, measurable behaviors, reflecting a combination of knowledge, skills, attitudes, and other attributes necessary for individual or group success.

Every person has inherent abilities, which are latent within individuals. Each person has potential in one or more areas, which may not yet be visible until stimulated or appropriately taught or learned in alignment with that potential. When this potential emerges and is further nurtured, it can enhance the individual’s abilities significantly in that area. Therefore, acquiring knowledge and being trained in various skills, along with developing desired attributes, can help enhance a person’s capabilities (Office of the Education Council, 2019).

Figure 1

The Conceptual Framework of Competency



Note: Image source: Office of the Education Council, 2019

CBE emphasizes practice with a set of essential knowledge, skills, attitudes, and attributes that lead to the desired competencies. This approach can reduce spurious content, allowing learners to explore the necessary content in depth and practice applying knowledge in various situations. This helps learners achieve a level of expertise. The learning and teaching process integrates knowledge across disciplines, applying various aspects of academic knowledge related to a specific task for successful task performance, leading to a more integrated educational approach (Office of the Education Council, 2019).

As Boukhentache (2020) notes, competency-based teachers begin by analyzing real-world tasks to identify the essential knowledge, skills, and attitudes required. They then design instructional experiences that sequentially teach each component until they are thoroughly mastered. Once these elements are learned, teachers create integration scenarios where students apply their new knowledge and skills harmoniously to solve real-life problems. This study also recommends that teaching supervisors encourage teachers to develop integration scenarios during workshops.



Furthermore, Nunan (1991) highlights several key points about the use of objectives in language learning. First, when objectives are communicated to learners comprehensibly, this helps significantly to make learners aware of what it means to be a language learner. This awareness allows learners to develop a more realistic understanding of what can be achieved in a course, thereby viewing learning as the gradual accumulation of attainable goals. Second, learners become more sensitive to their roles as language learners and refine their previously vague notions of what being a learner entails. Third, the feasibility of self-evaluation improves, allowing learners to assess their progress more effectively. Fourth, classroom activities are perceived as being more connected to real-life needs, enhancing their practical relevance. Lastly, the development of skills is understood as a progressive journey, rather than an all-or-nothing process. Accordingly, this comprehensive approach to teaching not only enhances cognitive skills but also aligns educational activities with real-world applications, thereby preparing learners to engage practically and meaningfully with the content.

The teaching of Thai culture in educational settings involves a comprehensive approach that integrates linguistic, historical, and social dimensions. Effective cultural education not only enhances students' understanding of Thai society but also promotes intercultural competence and global awareness. This literature review examines various methodologies and pedagogical strategies for teaching Thai culture, emphasizing the integration of cultural content with language instruction and the use of experiential learning techniques.

It is essential to integrate cultural content with language instruction in teaching Thai culture to foreigners. Sampaotong (2022) stated that, in Thailand, a culture-based instructional program was specifically developed to teach Thai language and culture together, showing that this method leads to more effective language acquisition by providing real-life context. These findings suggest that merging language and cultural instruction can lead to better communication skills and a deeper understanding of cultural norms.

Teaching Thai culture to Chinese language instructors using CBLT is, therefore, designed according to these principles. The goal is to develop learners who can communicate in Chinese about Thai culture. The content is designed to meet this objective, including vocabulary and Chinese sentence structures that explain or introduce Thai culture appropriately. Teaching methods are developed to help learners acquire these skills, linking cultural stories that are close to the learners' experiences. Assessment and evaluation are conducted to determine the effectiveness of achieving learning objectives. The development and effectiveness of teaching and student teachers' satisfaction with the instructional approach will be evaluated to support CBLT concepts. The results will be studied further in various aspects of competency-based Chinese language teaching.

Competency-based language teaching is particularly effective in the context of teaching Thai culture to Chinese language instructors. The principles of CBLT emphasize the development of specific, measurable competencies, which align well to enable learners to communicate about Thai culture in Chinese. According to Richards and Rodgers (2014), CBLT focuses on what learners are expected to do with the language, prioritizing practical and real-life applications. This methodological approach ensures that the instructional content is relevant and directly applicable to learners' communication needs. For the assessment, Leber, Renkl, Nückles, and Wäschle (2017) emphasize that assessment in a formal learning context needs to be carefully designed to ensure that learners derive useful goals from it, thereby

leading to meaningful learning processes. To do so, the model of constructive alignment is a useful framework for teachers. Teachers are reminded to align their intended teaching goals with their teaching activities and the assessment format. Such alignment, in turn, encourages learners to use appropriate learning strategies that further the attainment of teaching goals.

Integrating cultural content into language teaching significantly enhances the learning process by making it more meaningful and engaging (Boukhentache, 2020). Embedding cultural themes, such as vocabulary and sentence structures related to Thai culture, into language lessons helps learners explain and introduce cultural concepts effectively, thereby improving both their language skills and cultural understanding. Hao (2022) believes that Language is inherently situated within real-world contexts, with many words and phrases deriving their full significance only when understood within the cultural framework in which they are used. The presentation of language in authentic, contextualized settings facilitates natural acquisition for learners. Hence, providing international students with real-life contexts for the target language is crucial. This approach is a fundamental strategy in the integration of cultural elements into the teaching of foreign languages, promoting deeper comprehension and more effective language learning outcomes for non-native speakers.

In conclusion, the integration of cultural content with CBLT principles provides a robust framework for teaching Thai culture to Chinese language instructors. By focusing on specific competencies, incorporating relevant cultural themes, and employing iterative assessment methods, educators can improve both language proficiency and cultural understanding. This approach not only prepares learners for practical communication tasks but also ensures a high level of engagement and satisfaction.

### **Objectives**

1. To develop a competency-based Chinese language learning model for teaching Thai culture to Chinese language student teachers.
2. To examine the effectiveness of teaching Thai culture to Chinese language student teachers.
3. To evaluate the satisfaction of Chinese language student teachers with the competency-based Chinese language learning model for teaching Thai culture.

### **Research Methodology**

#### **1. Population and Sample**

The population in this study comprised 14 Chinese language student teachers from the Faculty of Education, majoring in Chinese language teaching. The sample for this research consisted of 7 third-year Chinese language student teachers from the Faculty of Education, selected using purposive sampling. This group was chosen because its members possessed sufficient knowledge of both the Chinese language and teaching methodologies, enabling them to apply this knowledge effectively in real-life situations.

## 2. Research Instruments

The research instruments used in this study include 1) A lesson plan assessment form with an index of item-objective congruence (IOC) ranging from 0.70 to 1.00; 2) An assessment form for using the Chinese language in teaching Thai cultural content, with an IOC ranging from 0.80 to 1.00; 3) An assessment form for evaluating the skills and competencies in subject-specific teaching at the Faculty of Education, Chulalongkorn University; 4) A satisfaction survey for Chinese language student teachers regarding the teaching of Thai culture using a competency-based Chinese language learning model, with a reliability coefficient of 0.88. Each assessment form must adhere to the following design stages: 1) defining and specifying the components of the practice, 2) accurately establishing and defining the indicators of the practice, 3) determining the evaluation items for each indicator, 4) developing scoring criteria descriptions for each assessment item, 5) validating the index of item-objective congruence (IOC) for the assessment items, and 6) revising and finalizing the assessment form.

## 3. Data Collection

The data collection process was as follows:

1) Sending a letter to a secondary school under the Office of the Basic Education Commission to request cooperation in allowing Chinese language student teachers to collect data on Chinese language teaching for high school students;

2) Coordinating with subject teachers to seek cooperation in the data collection process for high school Chinese language classes;

3) Chinese language student teachers collecting data on the teaching of Chinese language in schools, which was used to design methods of teaching Thai culture using a competency-based Chinese language learning model;

4) Chinese language student teachers conducting Thai culture lessons using the competency-based Chinese language learning model for students in the school;

5) Assessing the teaching performance of the Chinese language student teachers using the research instruments.

## 4. Data Analysis

The researcher collected data from the design and implementation of Thai culture lessons using a competency-based Chinese language learning model to study the development of Thai culture teaching for Chinese language student teachers. The collected data was entered into Microsoft Excel for analysis, where the mean and standard deviation were calculated. Following this, the overall average of the results was computed to generate the findings. This analysis aimed to evaluate the effectiveness of Thai culture teaching for Chinese language student teachers and their satisfaction with this teaching method, using the competency-based Chinese language learning model.

## Findings

### 1. Development of Thai Culture Teaching for 7 Chinese Language Student Teachers Using a Competency-Based Chinese Language Learning Model

**Table 1**

*The results of the evaluation of the teaching plan.*

Item	Evaluation n=7	
	$\bar{x}$	S.D.
Clear learning objectives	4.29	0.49
Accurate and appropriate content	4.29	0.76
Interesting and appropriate lesson introduction	4.14	0.69
Proper sequence of activities	4.14	0.90
Interesting and creative teaching activities	4.00	0.58
Suitable and engaging teaching materials	4.14	0.90
Assessment aligned with objectives	3.86	0.69
Consistency between objectives, content, activities, and assessment	3.71	0.49
Appropriate allocation of teaching time	4.71	0.49
Overall	4.14	0.66

The evaluation criteria are as follows: a mean score of 4.51–5.00 indicates a very high level of the quality of the teaching plan, 3.51–4.50 indicates a high level of the quality of the teaching plan, 2.51–3.50 indicates a moderate level of the quality of the teaching plan, 1.51–2.50 indicates a low level of the quality of the teaching plan, and 1.00–1.50 indicates the lowest level of the quality of the teaching plan. The evaluation results show that the quality of the Thai culture teaching plan for Chinese language student teachers, using a competency-based Chinese language learning model, has an average quality score of 4.14 which is considered good. Each aspect of the evaluation is rated at a high level or above. The evaluation results of the teaching plan, as detailed in Table 1, indicate a generally high level of effectiveness in various instructional components. The overall average score of 4.14 suggests that the teaching plan is well-designed and executed, reflecting a strong alignment with CBLT principles.

2. Performance Outcomes of Thai Culture Teaching for 7 Chinese Language Student Teachers

**Table 2**

*The evaluation results of skills and competencies in teaching.*

Item	Evaluation n=7	
	$\bar{x}$	S.D.
Implementation of teaching	4.57	0.53
Assessment and evaluation	3.71	0.49
Teacher's language expression	4.00	0.82
Overall	4.09	0.61

The evaluation criteria are as follows: a mean score of 4.51–5.00 indicates a very high level of skills and competencies in teaching, 3.51–4.50 indicates a high level of skills and competencies in teaching, 2.51–3.50 indicates a moderate level of skills and competencies in teaching, 1.51–2.50 indicates a low level of skills and competencies in teaching, and 1.00–1.50 indicates the lowest level of skills and competencies in teaching. The evaluation results show that the overall quality of skills and competencies in teaching Thai culture to Chinese language student teachers, using a competency-based Chinese language learning model, has an average quality score of 4.09, which is considered good. Each aspect of the evaluation is rated at a good level or higher. The evaluation results of skills and competencies in teaching, as detailed in Table 2, indicate a generally high level of effectiveness in instructional implementation. The overall average score of 4.09 suggests that the teaching competencies being assessed are well-developed and applied effectively, reflecting the principles of CBLT.

3. Satisfaction of 7 Chinese Language Student Teachers with Thai Culture Teaching Using a Competency-Based Chinese Language Learning Model

**Table 3**

*The evaluation results of student satisfaction with the teaching of Thai culture using the competency-based Chinese language learning model.*

Item	Evaluation n=7	
	$\bar{x}$	S.D.
Appropriateness of Thai culture teaching using the competency-based Chinese language learning model	4.21	0.70
Benefits from Thai culture teaching using the competency-based Chinese language learning model	4.29	0.73
Satisfaction with Thai culture teaching using the competency-based Chinese language learning model	4.71	0.47
Overall	4.40	0.63

The evaluation criteria are as follows: a mean score of 4.51–5.00 indicates a very high level of satisfaction, 3.51–4.50 indicates a high level of satisfaction, 2.51–3.50 indicates a moderate level of satisfaction, 1.51–2.50 indicates a low level of satisfaction, and 1.00–1.50 indicates the lowest level of satisfaction. The evaluation results show that the overall satisfaction of Chinese language student teachers with Thai culture teaching using the competency-based Chinese language learning model is high ( $\bar{x} = 4.40$ , S.D. = 0.63), with each aspect of the evaluation rated at a high or a very high level. The evaluation results of student satisfaction with the teaching of Thai culture using the competency-based Chinese language learning model, as detailed in Table 3, indicate a high level of overall satisfaction. The aggregate score of 4.40 suggests that the model is highly effective and well-received by the students, aligning with the principles of CBE.

## **Discussion**

### **1. Development of Thai Culture Teaching for Chinese Language Student Teachers**

The development of Thai culture teaching for Chinese language student teachers can be achieved effectively by integrating Thai cultural education with competency-based learning. The objective of this teaching approach is to enable students to use Chinese with reference to the Thai culture surrounding them, allowing them to communicate or introduce Thai culture using the Chinese language. This aligns with Hao (2022), which states that teaching foreign languages serves as a crucial bridge connecting individuals to the global community. Cultural integration has been recognized as an effective approach to second language acquisition. Previous studies have emphasized the significance and benefits of incorporating cultural elements into foreign language instruction. However, it is essential to further explore the specific advantages of cultural integration in language teaching and to identify the most effective instructional models for integrating culture.

Student teachers collect data on Chinese language teaching and the interests of high school students where micro-teaching sessions are to be conducted. This data is then used to design lesson plans that align with the learning characteristics of the students as closely as possible. The lesson plan design process involves collaboration between the researcher and the student teachers. After the student teachers have presented their lesson plan designs, they are evaluated, and feedback is provided by both the researcher and the students' peers. This feedback is used to refine the lesson plans to better align with the learning characteristics of the students.

Following this, the refined lesson plans are used in experimental teaching sessions within the course. Subsequently, these lesson plans are employed in actual micro-teaching sessions at educational institutions. This iterative process ensures that the lesson plans are improved continuously and tailored to meet the needs of the students, enhancing the effectiveness of Thai culture teaching through a competency-based Chinese language learning model. Following Khaled (2022), the teaching methods used in teaching Thai culture using competency-based language teaching are as follows:

- 1) Warm up: A brainstorming task, an interactive task, or a revision of a previous lesson content.
- 2) Introduction: The teacher introduces the lesson objectives, and informs the students of what they will do
- 3) Presentation: New information, language functions and forms that will be used in that lesson are explained, modeled, and drilled by the teacher. They are to be introduced in the introduction first.
- 4) Comprehension check: This could be considered a part of the presentation stage. The teacher herein checks that students have understood the language content they have been introduced to, before moving on to the guided practice stage.
- 5) Guided practice: The students engage in short and controlled activities for a guided practice of the introduced language content.
- 6) Communicative practice: In a mini-stage lesson, students pair up or team up and complete a communicative task, using the language they have focused upon in the guided practice stage.
- 7) Evaluation: Students evaluate the extent of their learning by “showing, explaining, analyzing or reflecting on what they have learned during the lesson”
- 8) Application: The learnt content is extended to new situations and applied in new activities.

The development can be achieved by integrating Thai culture teaching with competency-based learning. The objective is to enable students to use Chinese with reference to Thai culture, and to communicate or introduce Thai culture in Chinese. Data were collected from teaching practices and student interests to design lesson plans that align with student learning characteristics. The researcher and student teachers work together, with feedback provided by both the researcher and peers to refine the lesson plans. These plans are then used in experimental teaching sessions before being applied in actual micro-teaching sessions at educational institutions.

## **2. Performance Outcomes of Thai Culture Teaching for Chinese Language Student Teachers**

The overall evaluation of the Thai culture teaching for Chinese language student teachers is rated as good. The student teachers were able to implement the designed lesson plans effectively. Teaching implementation and its detailed evaluation include lesson introduction, organization of teaching activities, communication and personality, use of teaching materials, classroom management and problem-solving, consistency with the lesson plan, reinforcement and motivation, opportunities for student participation, use of questions and activities to promote thinking, and a lesson summary. The student teachers performed very well in teaching implementation, which can be attributed to their preparation during the lesson plan design phase and practice in class before the micro-teaching sessions.

The detailed assessment and evaluation include the assessment of students' pre-teaching knowledge, assessment of their knowledge during teaching, and assessment aligned with the specified objectives. This aligns with the concept of Leber et al. (2017), which states that, assessment must be thoughtfully designed in a formal learning context, to guide learners toward meaningful learning outcomes. The constructive alignment model serves as a valuable framework for this purpose. It emphasizes the importance of aligning teaching objectives,

instructional activities, and assessment methods. This alignment ensures that students engage with learning strategies that effectively support the achievement of the intended educational goals. By structuring assessments in harmony with teaching goals, teachers foster a more focused and impactful learning process, enhancing both student engagement and success. The student teachers performed well in assessment and evaluation. They were able to assess and evaluate the students' learning effectively. However, due to limited teaching time, the evaluation was conducted at the overall class level rather than at the individual level.

The evaluation of the teachers' language expression includes both speaking and writing in Chinese. In terms of speaking, the student teachers performed well, communicating with students in simple Chinese to facilitate understanding and learning. In terms of writing, the student teachers had fewer opportunities to write in Chinese, as comprehensive teaching materials were provided, thereby reducing the need to write Chinese characters frequently.

The student teachers managed the teaching process successfully, reflecting the effectiveness of the competency-based teaching design. After acquiring knowledge and skills, students need to apply them in real situations. Before actual application, proper preparation is necessary to ensure correct and appropriate practice and to train students in handling various potential issues.

The high performance in teaching outcomes highlights the efficiency of the teaching design process in enhancing teaching competencies among student teachers. By using a competency-based approach, students are not only equipped with theoretical knowledge and skills but also prepared to apply them effectively in practical settings. The research findings are consistent with the descriptions provided by Schenck (1978) and Ellis (2003) on the adaptability and effectiveness of CBLT.

Schenck (1978) describes CBLT as being highly adaptable to the evolving needs of students, teachers, and the community. This adaptability ensures that the competencies developed are directly relevant to real-world situations, thereby enhancing the relevance and effectiveness of the learning process. By focusing on the specific competencies that students require in their daily lives, CBLT prepares them effectively for practical communication tasks. This alignment with real-world applicability ensures that learners are better equipped to meet practical communication challenges.

Similarly, Ellis (2003) supports the integration of task-based language learning within CBLT frameworks. He emphasizes that tasks designed to reflect real-life language use can improve learning outcomes significantly. This method requires learners to use the language actively, thereby enhancing their practical skills and increasing their confidence in using the language in real-world contexts (Ellis, 2003).

### **3. Satisfaction of Chinese Language Student Teachers with Thai Culture Teaching Using a Competency-Based Learning Model**

Chinese language student teachers expressed high levels of satisfaction with the competency-based Chinese language learning model. The overall satisfaction of Chinese language student teachers with the Thai culture teaching using a competency-based Chinese language learning model has an average score of 4.40. They found it appropriate and practically beneficial, as it provided practical experience and enhanced their teaching skills. Not only did they plan their lessons effectively, but they also had the opportunity to apply them in real-life situations. The opportunity to teach in real educational settings boosted their confidence and



subsequent motivation to pursue teaching careers. The research findings on satisfaction align with those of Ramesh et al. (2023), who highlighted the role of the learner in a competency-based framework is to decide whether the competencies are useful and relevant for him/her. This shows that the learner has an active role in the classroom which is underlined by the fact that the students are expected to perform the skills they learned.

Additionally, the experience of teaching in actual educational institutions provided the student teachers with practical teaching experience, further inspiring them in their pursuit of a teaching career. Hence, the satisfaction level of the student teachers with this teaching method is exceptionally high, contributing significantly to the positive development of their attitudes toward the profession of Chinese language teaching.

### **Conclusion**

The findings and discussion demonstrate that CBLT can enhance the effectiveness of Chinese language student teachers significantly. The opportunity for student teachers to learn and apply their knowledge in real-life situations has increased their teaching competencies. This aligns with Boukhentache's (2020) concept, which states that Competency-based teachers begin by analyzing real-world tasks to identify the essential knowledge, skills, and attitudes required. They then design instructional experiences that sequentially teach each component until they are thoroughly mastered. Once these elements are learned, teachers create integration scenarios where students apply their new knowledge and skills harmoniously to solve real-life problems.

The study underscores the effectiveness of integrating Thai cultural education with competency-based learning for Chinese language student teachers. This approach facilitates the use of Chinese with reference to Thai culture, enabling students to communicate or introduce Thai culture effectively using the Chinese language. The iterative lesson plan design process, which involves collecting data on teaching practices and student interests, collaborative development, and continuous feedback, proves to be instrumental in tailoring lesson plans to meet student learning characteristics. This methodology ensures the refinement and practical application of lesson plans, thereby enhancing the overall teaching process.

The performance outcomes of the Thai cultural teaching initiative demonstrate significant success. Student teachers implemented the designed lesson plans effectively, showing high proficiency in various teaching aspects, including lesson introduction, activity organization, communication, and classroom management. Their preparation during the lesson plan design phase and practice sessions contributed to their strong performance. Additionally, the assessment and evaluation processes highlighted their ability to align their teaching with specified objectives, despite some limitations in individual assessments due to time constraints. The competency-based approach proved beneficial in equipping students with both theoretical knowledge and practical skills, preparing them for real-world teaching scenarios.

Furthermore, the high satisfaction levels among Chinese language student teachers with the competency-based learning model emphasize its practical benefits. The model not only facilitated effective lesson planning but also provided opportunities for real-life application, boosting the students' confidence and motivation to pursue teaching careers. The hands-on experience gained through teaching in actual educational settings enhanced their practical

teaching skills significantly and influenced their attitudes toward the teaching profession positively.

Overall, the integration of Thai cultural education with competency-based learning has proven to be a successful strategy in enhancing teaching competencies, fostering practical application, and improving the satisfaction and motivation of Chinese language student teachers. Future research should continue to explore and refine these methodologies to enhance their effectiveness further and address any remaining challenges.

### **Limitations and Recommendations for Future Research**

Competency-based language teaching offers significant benefits in language education. It not only provides learners with language skills and usage but also enables practical application in real-life situations. The student teachers involved in this study learned vocabulary, sentence structure, language usage, and cultural knowledge, which they applied effectively in actual classroom settings. This practical application benefited both the student teachers and their students.

Therefore, it is recommended that instructors should be well-prepared in their teaching objectives, identifying the specific knowledge and skills they want their students to acquire and the contexts in which these will be applied. Subsequently, teaching content should be carefully planned and coordinated with relevant institutions or agencies where students can practice in real-life scenarios. Detailed preparation of the instructional content is vital to ensure students are ready for practical application. Additionally, incorporating feedback mechanisms is essential to enhance the learning process.

For CBLT, the current study indicates that the evaluation of alignment with objectives and other teaching aspects scored lower than other areas. This is consistent with the lower performance outcomes in overall teaching effectiveness. Therefore, designing assessment and evaluation methods that specifically address the measurement of intercultural communication skills could further enhance the CBLT model.

Future research should focus on refining these assessment tools to provide a more thorough evaluation of students' competencies in cultural communication, thus contributing to the overall effectiveness of CBLT.

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# **Building Community, Driving Sales: The Influence of Solidarity in Online University Marketplace**

การสร้างชุมชนและกระตุ้นการขาย:  
อิทธิพลของความเป็นพวกพ้องในตลาดออนไลน์มหาวิทยาลัย

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**Kittima Taibanguai<sup>1</sup>**

กิตติมา ไร่บ้านกวย

**Sumittra Suraratdecha<sup>2</sup>**

สุมิตรา สุรรัตน์เดชา

## **Abstract**

This research explores how solidarity promotes sales in a Thai online university marketplace and its influence on purchasing decisions. Initiated by alumni in response to the Covid-19 pandemic, this marketplace functions as a problem-solving community, enhancing member engagement. By employing Alharbi's theory of solidarity discourse, the research revealed features of the discourse that reinforce community bonds and advance commercial success, as well as specific marketing strategies related to solidarity. Through a solidarity discourse analysis of 120 online selling captions and a survey of 400 community members on the influence of solidarity and seller status on purchasing decisions, this study delineated the mechanisms through which sellers foster group solidarity. The analysis identified five distinct acts of solidarity discourse (namely commissive, assertive, identifying, regrouping, and persuasive acts), assessed their perceived impacts on purchasing behaviors, and evaluated the influence of seller status. The results indicate varied levels of the influence of solidarity on consumer purchasing decisions, offering insights into the effectiveness of different solidarity strategies in promoting group cohesion and facilitating business objectives. This investigation contributes to the understanding of online community dynamics and their implications for marketing and consumer purchasing decisions on digital platforms.

**Keywords:** Solidarity, Solidarity Discourse, Online University Marketplace,  
Consumer Behavior, Selling Captions

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<sup>1</sup>**Affiliation:** Faculty of Liberal Arts and Science, Kasetsart University, Kamphaeng Saen Campus, Thailand  
หน่วยงาน: คณะศิลปศาสตร์และวิทยาศาสตร์ มหาวิทยาลัยเกษตรศาสตร์ วิทยาเขตกำแพงแสน ประเทศไทย

<sup>2</sup>**Affiliation:** Research Institute for Languages and Cultures of Asia, Mahidol University, Thailand  
หน่วยงาน: สถาบันวิจัยภาษาและวัฒนธรรมเอเชีย มหาวิทยาลัยมหิดล ประเทศไทย

**Corresponding Author:** Kittima Taibanguai

**E-mail:** Kittima.taib@ku.th

## บทคัดย่อ

การวิจัยนี้มีวัตถุประสงค์เพื่อศึกษาการสร้างและใช้ความเป็นพวกพ้องเพื่อสนับสนุนการขาย รวมทั้งอิทธิพลของความเป็นพวกพ้องต่อการตัดสินใจซื้อในหมู่สมาชิกตลาดออนไลน์ของมหาวิทยาลัยแห่งหนึ่งในประเทศไทย ตลาดออนไลน์แห่งนี้ริเริ่มโดยศิษย์เก่าเพื่อตอบสนองต่อการแพร่ระบาดของโควิด-19 โดยทำหน้าที่เป็นชุมชนที่แก้ไขปัญหาและกระตุ้นการมีส่วนร่วมของสมาชิกในองค์กร การวิจัยนี้ศึกษาลักษณะวาทกรรมความเป็นพวกพ้องในการสร้างเสริมความเป็นปึกแผ่นของชุมชนผ่านทฤษฎีวาทกรรมความเป็นพวกพ้องของอัลฮัม อัลฮาบิ รวมทั้งกลยุทธ์ทางการตลาดเฉพาะที่สัมพันธ์กับความเป็นพวกพ้อง ผู้วิจัยเก็บข้อมูลจากคำบรรยายการขายออนไลน์จำนวน 120 ข้อความเพื่อวิเคราะห์วาทกรรมความเป็นพวกพ้องและผลสำรวจออนไลน์จากสมาชิกชุมชนจำนวน 400 รายเพื่อวิเคราะห์อิทธิพลของความเป็นพวกพ้องและสถานะของผู้ขายต่อการตัดสินใจซื้อของผู้บริโภค ผลการศึกษาพบวาทกรรมความเป็นพวกพ้องทั้ง 5 วัจนกรรม ได้แก่ วัจนกรรมผูกมัด วัจนกรรมยืนยัน วัจนกรรมระบุ วัจนกรรมจัดกลุ่มใหม่ และวัจนกรรมโน้มน้าว รวมทั้งประเมินผลกระทบที่ปรากฏต่อการตัดสินใจซื้อของผู้บริโภค และประเมินอิทธิพลของสถานะผู้ขาย นอกจากนี้การวิจัยยังพบว่าอิทธิพลของความเป็นพวกพ้องต่อการตัดสินใจซื้อของผู้บริโภคมีหลายระดับ อันนำไปสู่ข้อมูลเชิงลึกในแง่ประสิทธิผลของกลยุทธ์ความเป็นพวกพ้องที่แตกต่างกันในการส่งเสริมความสามัคคีของกลุ่มและสนับสนุนเป้าหมายทางธุรกิจ การวิจัยนี้ช่วยเพิ่มความเข้าใจต่อพลวัตของชุมชนออนไลน์และผลกระทบต่อตลาดและการตัดสินใจซื้อของผู้บริโภคในช่องทางดิจิทัล

**คำสำคัญ:** ความเป็นพวกพ้อง วาทกรรมความเป็นพวกพ้อง ตลาดออนไลน์มหาวิทยาลัย การตัดสินใจซื้อของผู้บริโภค คำบรรยายการขาย

## Introduction

The Covid-19 pandemic precipitated unprecedented global lockdown measures, propelling the world economy into its most severe recession since World War II (World Bank, 2020). In the wake of these economic challenges, Thailand has witnessed the emergence of a novel business model: the online university marketplace. Spearheaded by a cohort of Thai university alumni, this initiative represents a pioneering form of community-driven commerce designed exclusively for university-affiliated sellers (Taibanguai, 2022). Distinct from conventional marketplaces, this digital platform functions as a problem-oriented community, rapidly assembled through a Facebook group in direct response to the pandemic, thereby acting as a focal point for collective action (Georgiou, 2016). Taibanguai and Suraratdecha (2022) found that selling in this online marketplace could be achieved visually through images and videos, and textually through captions. These captions often exhibit repeated patterns and employ a diverse range of author tones, from humorous and appreciative to nostalgic and depressing. Appreciation was thus expressed for the organizational members' support, along with nostalgia for the good old university days. The online selling captions written by the university-affiliated sellers are not only a space where details about products and services are provided but also a space for storytelling and connections in the midst of the deadly crisis.

As a result, beyond facilitating transactions, the platform engenders a sense of belonging and active engagement among its participants (Taibanguai, 2022).

Within the confines of this online university marketplace, several community members, predominantly amateur sellers lacking formal commerce training, turn to the solidarity within the group to bolster sales and captivate potential buyers. These sellers leverage their institutional affiliation to boost sales, employing a linguistic strategy known as solidarity discourse in their online selling captions. Solidarity discourse is defined as a cohesive social practice, articulated through text, speech, and other communicative forms, and aimed at reinforcing social bonds (Alharbi, 2018). Solidarity and business are partly related, and the connection became evident during the great pandemic. For example, as supported by Kulow et al. (2021), essential workers who experienced stress during the Covid-19 pandemic seek social support and solidarity by purchasing products from personalized sellers who offer insight into consumers' individuality while selling.

Accordingly, the primary objective of this research is twofold: first, to investigate sellers' approaches to solidarity cultivation among community members through online selling captions; and second, to examine the role of solidarity in influencing consumer purchasing decisions within this unique marketplace setting. The insights gleaned from this research underscore the critical role of solidarity in commercial settings and illuminate the tactics sellers employ to nurture a shared sense of purpose between sellers and buyers.

## **Objectives**

The current research aims to investigate the mechanisms through which sellers in an online university marketplace foster solidarity among buyers through selling captions, as well as to examine the influence of solidarity on purchasing behaviors.

## **Literature Review**

### **1. Solidarity**

Solidarity, a multifaceted concept, is categorized into three distinct levels: institutional, group, and interpersonal. Institutional solidarity is grounded in the frameworks within societies, relying on formalized sectors that foster collective support (Prainsack & Buyx, 2017). Group solidarity captures the collective consciousness of members united by shared goals, duties, and interests, and promotes a sense of community unity (Sam, 2013). Interpersonal solidarity is characterized by the personal bonds between individuals, cultivated through shared experiences, emotions, and close relationships (Rubin, Palmgreen, & Sypher, 2004). The core function of solidarity is to unite individuals around fundamental values, fostering a cohesive collective that promotes social cohesion and enables concerted action (Hechter, 2001). According to Hechter's (1987) research, within any community, the enjoyment of mutual company and engagement in various interactions are sustained by the benefits derived from solidarity.

In the digital era, the scope for fostering solidarity has significantly expanded, with online platforms, especially social media networks like Facebook groups and Twitter, playing a crucial role in facilitating and strengthening connections among users. These platforms offer new avenues for the articulation and expansion of solidarity across diverse geographical and

societal landscapes. The instance of the Covid-19 crisis clearly indicates the significance of social networks as they establish new conventions of solidarity. However, the new norm of solidarity involves staying at home and avoiding physical contact, which paradoxically contrasts with the traditional concept of human coexistence (Fisse & Haas, 2020).

The practical implications of solidarity are vast, manifesting in actions that contribute positively to community welfare (Unger, 2014). Group solidarity encompasses shared social, economic, and cultural values, aims at reducing disparities, and enhances a collective identity to confront common challenges (Sanguankaew et al., 2020). Additionally, the need for belonging and social engagement is a powerful motivator of human behavior (Baumeister, 2012). This form of solidarity not only strengthens community ties but also brings tangible benefits to businesses. For example, cultural products, created with commercial intent, utilize group solidarity to enhance profitability and encourage mutual recognition among community members, thereby enriching the diversity of cultural expressions through strategic associations with specific groups (Mulyana, Briandana, & Puspa, 2019). The role of group solidarity has been especially emphasized during crises, such as the Covid-19 pandemic, where it has been instrumental in mobilizing collective efforts to mitigate the spread of the virus (Yan et al., 2020). In conclusion, group solidarity represents a crucial element in the architecture of community resilience, serving as a versatile tool for societal and economic empowerment.

## **2. Solidarity Discourse**

In the latter half of the twentieth century, the notion of solidarity significantly captured the interest of communitarian scholars, subsequently becoming a foundational concept across various academic disciplines (Prainsack & Buyx, 2011). Solidarity discourse emerged as a critical framework within this context, conceptualized by Alharbi (2018) as “a form of consolidating social practice, manifested through text, speech, and communication.” This form of discourse employs both linguistic and non-linguistic elements to propagate a sense of unity, functioning as a performative mechanism that actively fosters solidarity within and among communities.

Austin (1962) introduced a performative theory categorizing solidarity discourse into three operational levels: locution, illocution, and perlocution. The locutionary stage encompasses various acts such as commissive (pledges towards future actions), assertive (articulation of attitudes, positions, and ideologies), identifying (acknowledgment of others’ interests), and regrouping (unification of disparate entities) acts (Alharbi, 2018). The illocutionary phase encompasses these acts with an emphasis on their performative intent, while the perlocutionary stage focuses on persuasive acts aimed at achieving a definitive objective. It is noteworthy that a singular communicative exchange can simultaneously embody multiple acts, offering a layered and multifaceted approach to understanding solidarity through discourse.

Viewed through the lens of discourse analysis, solidarity becomes a rich field of study, allowing for in-depth descriptions and nuanced analyses. Discourse inherently integrates various levels and attributes, presenting a polycentric nature that facilitates a comprehensive exploration of the concept of solidarity (Alharbi, 2018).



In this paper, online selling captions are examined as potential vehicles for conveying solidarity discourse. Alharbi and Rucker (2023) highlight the role of storytelling in disseminating messages of solidarity. Storytelling enables a speaker to create connections with an audience, regroup individuals or parties, make assertions, and portray realities in a manner that fosters group cohesion without directly contesting alternative viewpoints. Thus, storytelling emerges as a strategic tool for communicators, providing a subtle means to support assertive messages and bolster communal ties.

### **Research Methodology**

This study explores the solidarity discourse features in fostering community bonds and driving commercial success, as well as the impact of solidarity on purchasing decisions within the online marketplace associated with Thammasat University.

The Thammasat University and Marketplace (Mahawitthayalai Thammasat Lae Kan Fakran) Facebook group was the first online university marketplace in Thailand, trading various kinds of products and services, such as food, properties, hotels, and educational services (Taibanguai, 2022). Compared to other marketplaces, it had the highest number of 113 “Visual Storytellers” on the data collection day, indicating a strong likelihood of obtaining (the most) qualified data. By combining qualitative and quantitative analyses, the research provides a comprehensive understanding of how solidarity discourse manifests and impacts consumer purchasing decisions.

Firstly, the textual analysis employed Alharbi’s (2018) theory of solidarity discourse together with a discursive speech act. A total of 120 online selling captions, written by 65 members who were awarded the badge of Visual Storyteller within the marketplace, were examined. This badge is recognized for contributions to valued content that enhances community engagement (Facebook Community, 2018). The timeframe for the analyzed captions extends from the group’s inception on April 7, 2020, to six months later, on October 7, 2020, with data collection conducted within a single day to maintain temporal consistency. The caption analysis targeted speech acts and linguistic features, notably word choices, that indicate solidarity discourse among community members to reveal the implied selling strategies. This study excluded non-linguistic analysis because the data contained different non-linguistic media, such as images, videos, and infographics, which could lead to inconsistent analysis among posts.

Secondly, the analysis of solidarity influence was conducted through an online survey. Utilizing Yamane’s (1967) sampling technique, the research engaged 400 respondents affiliated with both Thammasat University and the Facebook group’s online marketplace. The survey sought to clarify the effects of solidarity between sellers and buyers on their purchasing decisions, inviting respondents to provide supplementary qualitative insights to support their quantitative responses. The survey questions included four aspects: community member verification, personal information, perceived influence of solidarity on purchasing behaviors, and perceived influence of seller’s status on purchasing behaviors. The data analysis was performed with the SPSS software, focusing on frequency and percentage distributions to quantify the impact of solidarity on purchasing behaviors.

By integrating these qualitative and quantitative methodologies, the study aims to shed light on the intricate dynamics of solidarity discourse within digital marketplaces and its implications for consumer engagement and commercial success.

## Findings

To attain the first research objective of investigating how sellers in the online university marketplace cultivate solidarity among buyers through selling captions, qualitative data analysis was conducted as follows:

### 1. Solidarity Discourse

Drawing from Alharbi's (2018) performative theory of solidarity, the analysis identified five distinct acts of solidarity discourse within the 120 online selling captions on the Thammasat University and Marketplace platform.

#### 1.1 Commissive act

The commissive act within these selling captions manifests through offers of special discounts, promotions, and services tailored exclusively for Thammasat University members, occurring a total of 20 times in the dataset. This act signifies a pledge or guarantee of future actions, contingent upon members verifying their affiliation. Examples of the commissive act include:

(1) lae thi samkhan ropkuan song imel rue khokwam ma bok noi na kha wa luk maedom mueankan diao ui lot rakha hai chukchuk naenon

[And, most importantly, please send an email or message confirming that you are also a child of Mae Dome. I will certainly lower the price for you.]

(2) tha lang mot wikrit khowit-19 phueanphuean phiphi nai krup ni ma thi ran thak ha phom dai loei khrap mi suanlot hai phinong thammasat khrapphom

[Once the Covid-19 crisis is over, my friends, brothers, and sisters in this group can text me when visiting my shop. I have some discounts available exclusively for our Thammasat University family.]

(3) chaeng ma wa ma chak phet ni thang Facebook khong taela rongraem wai klap ma poet borikan dai laeo cha sang suanlot phoem hai ik samrap phinong TU khrap 🤔

[Please let each hotel know through its Facebook page that you are from this TU page. If the hotel has reopened its services, I will create additional discount promotion codes exclusively for the TU family. 🤔]

(4) tha bok wa pen dek motho diao hai mae pok phonlamai tam ruedu kan chaek lang ahan duai cha

[If you mention that you are a TU student, I will have my mom serve seasonal fruits after the meal.]

The analyzed examples illustrate the sellers' dedication to furnishing Thammasat University members with exclusive benefits. These privileges are not only promised but also substantiated through documentary evidence, contingent upon the verification of the individual's affiliation with the university. The narrative explicitly references Thammasat University, employing its official abbreviation "motho" (TU) and the colloquial "maedom" (Mae Dome) to personalize the connection, alongside the detailed offers.

The use of "naenon" (certainly) in Example 1 strengthens an illocutionary force of the utterance as a commissive act, by conveying a robust assurance of the seller's commitment to the offered discount. Similarly, the future-oriented markers "diao" and "cha" (will), observed in Examples 1, 3, and 4, explicitly articulate the seller's intention towards future actions, thereby reinforcing the commissive nature of these interactions.

By offering exclusive discounts, the sellers strategically aim to elicit a specific perlocutionary response. The goal is to encourage buyers to feel a sense of belonging and better treatment within the marketplace, which influences their purchasing decisions. This commissive act establishes a reciprocal relationship where sellers benefit from heightened sales, and buyers gain access to exclusive privileges and benefits, illustrating a mutual advantage facilitated by solidarity discourse within the marketplace.

### 1.2 Assertive act

In the context of online selling captions, the assertive act serves as a vehicle for sellers to articulate their perspectives, beliefs, and intentions, suggesting an illocutionary force. This discourse strategy enables sellers to align and unite with the community's members by expressing shared values and goals, occurring a total of five times in the dataset. Some examples of the assertive act are provided below:

(5) phon bun phon than thi than dai chuailuea phiphi nongnong cha song phon hai than mi khwamsuk to pai nai phai phak na

[The merit of helping your brothers and sisters will result in future happiness.]

Example 5 positions the seller as a member who values community support and future well-being, by advocating for the virtue of supporting one another and by offering goods and services at subsidized rates. This textual strategy effectively resonates with potential buyers who share mutual values.

(6) rao chuea wa chao thammasat mai khoei thing phinong yu laeo

[I believe that Thammasat people never abandon their brothers and sisters.]

(7) lae ko yak cha sanapsanun kitchakan khong chao thammasat kap khao bang

[And I want to support the business of Thammasat people.]

Example 6 asserts the seller's strong commitment to assisting fellow community members, affectionately termed "phinong" (siblings), cultivating a sense of familial bond. Likewise, the inclusion of "chao thammasat" (Thammasat people) in Example 7 reinforces a shared identity and belonging within the community.

(8) tangtae khai ma bok loei maikhoei tham pro tham rakha ni phuea chao motho thaonan!!!

[Since I started selling it, I would say I have never offered a promotion and price like this. This is for TU people only!!!]

Example 8 announces exclusive benefits tailored for the Thammasat community, thereby focusing on a distinct group and fostering a sense of unity among the community. It also strengthens the assertive statement's impact with the use of emphatic phrases such as "maikhoei" (never) and "thaonan" (only). The seller asserts the exclusivity of the offer and its focus on the Thammasat community, which suggests an illocutionary force. Furthermore, these emphatic terms create a sense of urgency and highlight the offer's value to Thammasat people, suggesting a perlocutionary effect.

These examples typically highlight how the sellers communicate their stance on community engagement, product quality, or customer service principles, thereby fostering a sense of unity and shared purpose with the community members. Through such assertive statements, sellers not only position their offerings within the marketplace but also contribute to the collective identity of the institution, reinforcing the bond between sellers and the wider community. Such instances effectively bring together sellers and prospective buyers around common values and objectives, nurturing a sense of affiliation with the Thammasat University community.

Overall, the assertive act fosters solidarity by presenting the sellers as someone who shares the community's values and interests (illocutionary force). Strategic language choices solidify this connection, which influences consumer purchasing decisions within the marketplace (perlocutionary effect).

### 1.3 Identifying act

In line with the marketplace's core mission of aiding Thammasat University's members, the online selling captions prominently feature the identifying act, occurring a total of 52 times in the dataset. Sellers actively nurture connections by identifying buyers as part of the Thammasat community (illocutionary force), emphasizing friendship and the establishment of a unified collective identity. This emphasis on unity transcends demographic distinctions, manifesting in three distinct forms of relationships used to characterize their shared association: siblinghood, clan, and alumni. Notably, a single message often combines multiple relationships. The provided examples effectively illustrate the identifying act in action:

(9) lae thi samkhan ropkuan song imel rue khokwam ma bok noi na kha wa luk maedom mueankan diao ui lot rakha hai chukchuk naenon

[And, most importantly, please send an email or message confirming that you are also a child of Mae Dome. I will certainly lower the price for you.]

(10) tae lueat lueangdaeng lae chao talat yang rao "khong man tong mi ngai"

[But for those with red-yellow blood and members of the marketplace like us, "it is a must-have item".]

(11) phiset samrap phueanphuean thammasat

[Exclusively for Thammasat friends]

Examples 9, 10, and 11 evoke a strong sense of siblinghood, clan, shared heritage, and closeness among the target readers through the terms “luk maedom” (child of Mae Dome), “lueat lueangdaeng” (red-yellow blood), and “phueanphuean thammasat” (Thammasat friends).

(12) kho hai phanakngan kanbinthai thi pen sitkao thammasat thuk than triam kankhaikhong dai na batni

[I would like all Thai Airways employees who are Thammasat alumni to prepare for sale now.]

Meanwhile, Example 12 highlights shared experiences or affiliations, placing emphasis on shared backgrounds among members, irrespective of their current or former status at Thammasat University. Through these examples, the sellers establish meaningful connections and underscore experiences that unify Thammasat University members, which reinforces the sense of community and shared identity.

These instances exemplify the concerted efforts made by sellers to nurture a sense of camaraderie, belonging, and shared identity among community members, irrespective of their individual backgrounds. They adeptly identify individuals based on shared characteristics. They employ terms of address that evoke a profound sense of group solidarity and a united entity. Overall, the identifying act plays a pivotal role in reinforcing the marketplace's community spirit and collective purpose, by categorizing buyers as part of the Thammasat family (illocutionary force).

#### 1.4 Regrouping act

The regrouping act is observed only once, in the example provided below. This act serves as a demonstration that the seller has positioned herself and her community as a single, united entity, distinguishing them from other communities. The following example illustrates the regrouping act:

(13) rao pai kho huana ma hai samrap dek thammasat doichapho duai kha tonni dek chula ko yang maidai pro ni na

[I requested a promotion from the boss, especially for Thammasat students. (Chulalongkorn students have not received this promotion yet.)]

Example 13 demonstrates that the seller establishes a connection with the readers, who are part of the Thammasat University community. Additionally, the seller positions her group as privileged and exclusive (illocutionary force) by mentioning a third party, the Chulalongkorn University community. By including this reference to the “other” group, the seller engages in a regrouping act that emphasizes the differentiation between the Thammasat University community (the “self”) and the Chulalongkorn University community (the “other”). This approach constructs a sense of superiority and exclusivity, potentially elevating the perceived value of the product or service. The intended effect is to foster loyalty and a sense

of belonging among Thammasat people, encouraging support for the seller as a community representative. Consequently, Example 13 demonstrates regrouping as a strategic tool for building solidarity by creating a clear distinction between the in-group and the out-group, thereby exemplifying a regrouping rather than an identifying act.

#### 1.5 Persuasive act

The persuasive act in the online selling captions can be identified in two aspects, occurring a total of 16 times in the dataset. The first aspect aims to convince readers to support sellers within the community, aligning with the primary goal of the online marketplace founded amidst the Covid-19 pandemic. This aspect encourages readers to assist and engage with the sellers. The second aspect is intended to motivate sellers to maximize their selling potential. These messages inspire sellers to take proactive steps in their marketing strategies. The following examples illustrate the persuasive act in both aspects:

(14) lae kho choen lukkha thuk khon thi mi chai metta mi kamlangsap pho cha utnun kueakun kan dai chuailuea phiphi nongnong phokha maekha ruam samnak diao kan

[And I welcome everyone who has a kind heart and has enough money to support each other to help brothers, sisters, and sellers from the same university.]

(15) rao pai kho huana ma hai samrap dek thammasat doichapho duai kha tonni dek chula ko yang maidai pro ni na

[I requested a promotion from the boss, especially for Thammasat students. (Chulalongkorn students have not received this promotion yet.)]

Despite their common goal of encouraging purchases, Examples 14 and 15 employ different persuasive approaches. Example 14 employs an emotionally compelling persuasion technique to make a request for support (illocutionary force). By employing kinship terms “phiphi nongnong” (brothers and sisters) and evoking altruism, the caption fosters empathy and a sense of obligation among readers, thereby encouraging support for community members (perlocutionary effect). Meanwhile, Example 15 persuades by emphasizing the privilege enjoyed by the Thammasat community in comparison to a third party, the Chulalongkorn community, which does not receive the same privilege. It highlights an exclusive offer, appealing to the reader's desire.

(16) samrap phokha maekha kho hai poet phaeng khai kan yangtemthi ngat thuk konlayut ma duengdut lukkha lae khakhai duai khwamsuesat

[For the sellers, I would like you to open your stalls to your fullest ability, use every strategy to attract customers, and trade with integrity.]

On the other hand, Example 16 focuses on persuading sellers to conduct their trades with maximum potential and integrity. The seller employs directives and suggestions to motivate fellow sellers (illocutionary force). By emphasizing the significance of effort and ethical conduct, the seller aims to encourage fellow sellers to improve their performance and contribute to the overall success of the marketplace (a perlocutionary effect).

## 2. Solidarity Impact on Purchasing Decisions

To investigate the impact of solidarity on purchasing decisions within the online marketplace, quantitative data analysis was conducted. Initially, the survey responses concerning the solidarity influence on purchasing decisions received from 400 online respondents are presented in Table 1.

**Table 1**

*Perceived influence of solidarity on purchasing decisions*

Levels of Influence	Numbers of respondents	Percentage
Moderate	221	52.75
High	136	34.00
Low	43	10.75
Negligible	10	2.50
Total	400	100.00

Table 1 displays the perceived influence of solidarity among the respondents, categorized into four levels: high, medium, low, and negligible. Among the responses, 211 individuals (52.75%) indicated a moderate level, 136 individuals (34.00%) indicated a high level, and 43 individuals (10.75%) indicated a low level. Additionally, 10 respondents (2.50%) did not perceive solidarity as influential in their purchasing decisions.

Out of the total of 390 respondents (97.50%) who perceived the influence of solidarity, their reasons for this perception were similar. The most prevalent reason was “credibility,” as traceability and ease of contact with sellers provided reassurance in case of any issues. Buyers also had the ability to access previous selling posts for feedback. The second reason was “belonging” within the community, which encompassed a sense of family, connection, friendliness, and intimacy among members. The third reason was “sympathy,” as many buyers wanted to support acquaintances within the same institution. Additionally, there were some minor reasons, such as the “Law of Continuity” and “shipping cost reduction.” This was due to the possibility of in-person product pick-up, resulting in convenience and cost savings. On the other hand, 10 respondents (2.50%) expressed doubt about the influence of solidarity. Their responses indicated a priority placed on the product itself, with an emphasis on factors such as selling presentations and information rather than institutional affiliation because the institution could not guarantee the quality of goods. Some respondents did not attribute significant importance to the institution. Interestingly, one respondent raised the possibility that a seller may not genuinely be a member of the community.

Secondly, the survey responses regarding the influence of each seller’s status on purchasing decisions are displayed in Table 2.

**Table 2**  
*Influence of seller's status on purchasing decisions*

Seller’s status	Frequency	Percentage
Friend or acquaintance	370	92.50
Famous person	111	27.75
Senior or respected person	95	23.75
Stranger	35	8.75

*Note: Multiple options could be chosen.*

According to the data presented in Table 2, purchasing decisions were most influenced by being a friend or acquaintance, chosen 370 times (92.50%). This manifests the significance of personal relationships and trust in purchasing decisions within the community. Buyers are more willing to purchase from those they know personally, indicating the importance of familiarity, confidence, and loyalty.

This was followed by being a famous person, chosen 111 times (27.75%). Public figures can evidently impact purchasing decisions due to their visibility and credibility. Meanwhile, being a senior or respected person was chosen 95 times (23.75%). This reveals the importance of respect, hierarchical status, and trustworthiness within the community. Lastly, being a stranger was chosen 35 times (8.75%), reflecting the lack of trust and hesitation buyers feel towards unknown sellers.

**Conclusion and Discussion**

Upon a thorough examination of online selling captions and the influence of solidarity on purchasing behaviors, several noteworthy findings are well worth discussing.

First and foremost, the key findings illuminate that online selling captions serve a dual purpose within the context of solidarity discourse: fostering community bonds and driving commercial success within an online university marketplace. Observed through speech acts, solidarity discourse plays a key role in fostering trust, loyalty, and a sense of belonging among community members. The sellers strategically employ all of the five solidarity acts to create a shared identity, offer exclusive benefits, and encourage mutual support. These efforts ultimately contribute to increased sales and customer satisfaction. In response to the great pandemic, the most prevalent act is the commissive act, which serves as a strategic tool for building trust and assuring customers of future benefits. By promising future actions, the sellers demonstrate their commitment to the community and mitigate the negative impacts of the pandemic on their businesses. This act provides confidence and confirmation regarding what buyers can anticipate in the post-pandemic era (Alharbi, 2018). The identifying act is also prevalent, establishing a sense of “we” (Alharbi, 2018) through various shared affiliations and identities. By positioning buyers as members of a specific group, sellers create a sense of



belonging and exclusivity, employing kinship terms of siblings, clan, and alumni, to define their mutual affiliation. While the regrouping act is less frequent, its strategic use in differentiating the target group from others highlights the importance of positioning within the marketplace. The seller reinforces the unique value proposition of their offerings to distinguish their community from external groups. Furthermore, the regrouping act is consistent with the online survey results, which indicates that a sense of belonging drives buyers' purchasing decisions. Through the captions, sellers not only receive help from the university's members, but buyers can also assist and obtain products and services from community members simultaneously.

Secondly, regarding the influence of solidarity, the research emphasizes the vital role of solidarity as a strategic tool for business operations. Defined as a sense of belonging and shared responsibility within a community (Mulyana, Briandana, & Puspa, 2019), solidarity has proven essential in fostering trust and loyalty among online marketplace participants. Even during the Covid-19 pandemic, solidarity remained significant as it cultivates a profound connection for collectively addressing challenges (Sanguankaew et al., 2020). Furthermore, solidarity unites individuals who share fundamental values into a cohesive collective (Hechter, 2001). Within the online university marketplace, sellers effectively leveraged solidarity discourse through commissives, such as offering exclusive discounts to fellow members, and assertives, such as emphasizing shared values, to create a sense of shared identity, belonging, and increased purchase intent. By integrating solidarity discourse into their selling captions, sellers have the opportunity to foster a sense of belonging and engagement among buyers, ultimately influencing purchasing decisions. The expression of solidarity through online selling captions thus possesses the capability to strengthen group cohesiveness and yield significant benefits for businesses.

Aside from fostering a sense of solidarity, seller status plays a crucial role in shaping the purchasing decisions of community members, in conjunction with other marketing factors like price and product quality. While solidarity discourse contributes to building trust and loyalty, the impact of seller status, particularly as friends, acquaintances, or celebrities, often overrides other factors. As a marketing strategy, being a friend or acquaintance ranks highest in influencing purchasing decisions due to trust, confidence, and loyalty, even if the captions do not reveal solidarity discourse. However, it is essential to note that solidarity can amplify the influence of seller status, as consumers are more likely to trust and support friends or acquaintances who share their values and identities.

Interestingly, sellers with public fame rank as the second most favored status. This suggests that endorsements by well-known individuals not only lend credibility to a seller but also tap into consumers' aspirations and desires for association with renowned figures. Celebrities consistently receive high engagement, even when their captions or visual media are of poor quality (Taibanguai, 2022). As supported by Lestari and Wahyono (2021), the presence of a celebrity positively impacts purchasing decisions by signaling visibility, credibility, attractiveness, and influence. Therefore, a balanced approach that combines the benefits of both solidarity and celebrity influence is crucial for sustained success in the online marketplace.

The insights derived from this study offer valuable guidance for sellers and marketers, presenting a distinctive opportunity to leverage solidarity as a strategic tool for business growth and customer engagement.

### **Limitations and Recommendation**

The current research faced several limitations. Despite the large number of members in the marketplace, few were willing to respond to the survey. Additionally, the nature of online content, such as deleted posts, changes in sellers' badges, and edited captions, could affect data consistency.

Future research should delve deeper into the specific discourse features that influence consumer behavior and conduct studies after the pandemic or in several types of communities aside from an academic context for a more comprehensive understanding. Expanding the sample size to include diverse participants and to observe changes over time will also enhance the generalizability and depth of the findings.

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# A Model of Professional Learning Community of Teachers' Learning Management by Using Digital Technology in Basic Educational Institutions

รูปแบบชุมชนแห่งการเรียนรู้ทางวิชาชีพด้านการจัดการเรียนรู้ของครูโดยใช้เทคโนโลยีดิจิทัลในสถานศึกษาขั้นพื้นฐาน

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**Titinan Panjapong<sup>1</sup>**

ฐิตินันท์ ปัญจพงษ์

**Narech Khantharee<sup>2</sup>**

นเรศ ชันธะรี

**Pongthorn Singpan<sup>3</sup>**

พงษ์ธร สิงห์พันธ์

**Chaunkid Masena<sup>4</sup>**

ชวณคิด มะเสนะ

**Somructhai Taojan<sup>5</sup>**

สมฤทัย เต่าจันทร์

## Abstract

This research proposed a model of a professional learning community (PLC) of teachers' learning management using digital technologies in basic educational institutions. The researchers divided the research study into four phases. Phase 1 studied current conditions and problems of professional learning community management of teachers' learning management using digital technology in basic educational institutions. The sample included 118 school administrators or academic professional teachers. For Phase 2, the researchers designed a model for digital technologies. Twelve specialists evaluated this model. Next, Phase 3 implemented the model. Finally, in Phase 4, twenty-one experts and participants evaluated the model. The research instruments consisted of a questionnaire, an interview form, and an evaluation form. Research statistics included mean and standard deviation.

The research results revealed that the overall current conditions using technology in PLC were at a high level and the essential problems using technology in PLC were at a moderate level. The results of the design of a model using digital technologies consisted of five components. According to the experiment in the educational institution, it was found that administrators, teachers, and personnel could access the PLC conveniently and quickly from any location simultaneously and the overall satisfaction with the model was at the highest level. Moreover, the results of the overall evaluation of the model regarding suitability, possibility, and profitability of the model were at the highest level.

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<sup>1-5</sup>**Affiliation:** Faculty of Education, Ubon Ratchathani Rajabhat University, Thailand

หน่วยงาน: คณะครุศาสตร์ มหาวิทยาลัยราชภัฏอุบลราชธานี ประเทศไทย

**Corresponding Author:** Titinan Panjapong

**E-mail:** titinan.pg64@ubru.ac.th

**Keywords:** Professional Learning Community, Learning Management, Digital Technology, Model

### บทคัดย่อ

บทความวิจัยนี้มีวัตถุประสงค์เพื่อนำเสนอรูปแบบชุมชนแห่งการเรียนรู้ทางวิชาชีพด้านการจัดการเรียนรู้ของครูโดยการใช้เทคโนโลยีดิจิทัลในสถานศึกษาขั้นพื้นฐาน ประกอบด้วยการศึกษา 4 ระยะเวลา ดังนี้ ระยะเวลา (1) ศึกษาสภาพปัจจุบัน สภาพปัญหาชุมชนแห่งการเรียนรู้ทางวิชาชีพด้านการจัดการเรียนรู้ของครูโดยการใช้เทคโนโลยีดิจิทัลในสถานศึกษาขั้นพื้นฐาน จำนวน 118 คน จากผู้บริหารหรือหัวหน้างานบริหารงานวิชาการ ระยะเวลา (2) สร้างรูปแบบการใช้เทคโนโลยีดิจิทัลโดยผู้เชี่ยวชาญในการตรวจสอบและประเมิน จำนวน 12 คน ระยะเวลา (3) การทดลองใช้รูปแบบจำนวน 1 สถานศึกษา ระยะเวลา (4) ประเมินรูปแบบโดยผู้ทรงคุณวุฒิและผู้มีส่วนเกี่ยวข้องจำนวน 21 คน เครื่องมือประกอบด้วย แบบสอบถาม แบบสัมภาษณ์ และแบบประเมิน สถิติในการวิจัยประกอบด้วย ค่าเฉลี่ยและส่วนเบี่ยงเบนมาตรฐาน

ผลการวิจัย พบว่า สภาพปัจจุบันมีการใช้เทคโนโลยีในการ PLC โดยรวมอยู่ในระดับมาก และสภาพปัญหาด้านการใช้เทคโนโลยีในการ PLC โดยรวมอยู่ในระดับปานกลาง ผลของการสร้างรูปแบบของการใช้เทคโนโลยีดิจิทัลประกอบด้วย 5 องค์ประกอบ จากการทดลองใช้ในสถานศึกษา พบว่าผู้บริหาร ครู และบุคลากรสามารถเข้าถึงชุมชนแห่งการเรียนรู้ทางวิชาชีพได้สะดวกรวดเร็วทุกสถานที่ในเวลาเดียวกัน และมีความพึงพอใจต่อรูปแบบโดยรวมอยู่ในระดับมากที่สุด นอกจากนั้นผลการประเมินรูปแบบความเหมาะสมความเป็นไปได้ และความเป็นประโยชน์รูปแบบโดยรวมอยู่ในระดับมากที่สุด

**คำสำคัญ:** ชุมชนแห่งการเรียนรู้ทางวิชาชีพ การจัดการเรียนรู้ เทคโนโลยีดิจิทัล รูปแบบ

### Introduction

The current development of educational management is a significant advance in digital technology, driven by innovations that rapidly transform these technologies. This situation impacts teaching and learning in classrooms and cooperating between teachers and school administrators, teachers and teachers, and teachers and students. The use of media and information in educational management is a critical element in this digital era. Leenaraj (2017) stated that today's society has transitioned into a knowledge-based society where people use their knowledge to work. A key characteristic of these workers is their readiness to learn continually. Essential skills in the digital age include communication skills through information technology and information literacy skills. These skills are critical and facilitate coordination and the use of shared knowledge databases in administrators' and teachers' work within educational institutions.

When teachers manage learning, one of the important elements is collaboration for team building to create a professional learning community (PLC), Panich (2012) stated that the PLC is a revolution of the structure, work systems, and work culture within schools, transforming from an individualistic approach to a team-based system or a collective culture. For the structure of work systems, Panto (2020) addressed creating a learning community where people share experiences and challenges in the classroom to find solutions, including innovation for teaching. Learning using technologies is the best solution for managing the PLC for effective results. In addition, Panto pointed out that this methodology also addresses the problem accurately and effectively.

The process of managing PLC serves as a crucial platform for sharing knowledge and solving problems in educational management. In addition, this method also prepares for building a society of sharing important experiences among teams, coaches, fellow teachers, and school administrators. This approach is aligned with the strategies for developing teachers who dare to think and do and are skillful in problem-solving. This approach involves adjusting the previous method and process for solving the problem to the new one. In addition, this method of solving the problem aligns with Thitadhammo (2022), who stated that PLC results in collaboration and shared vision, focusing on student learning, learning, professional development, and a caring community. This collaboration reflects the teachers' and students' shared leadership in working as a team, committed to learning, self-development, and professional development with better results, keeping up with current global advancement. Because of the COVID-19 pandemic, full-scale learning was not effectively conducted in educational management. As a result, learning was not effective during the pandemic. Additionally, multiple issues related to classroom management arose. When teachers cannot manage the students' learning in their classroom, online learning emerged as the best solution to address this challenge.

In the global context of the COVID-19 crisis that schools previously experienced, school administrators and teachers had to adapt different communication methods for managing their schools. The Ministry of Public Health classified COVID-19 as a severe and dangerous infectious disease under the Communicable Disease Act B.E. 2558 (A.D. 2015). The Ministry of Public Health (2015) identified Thailand as one of the countries facing challenges with this communicable disease, which could spread domestically and internationally. The outbreak highlighted multiple issues such as disparities in living conditions, the readiness of risk management systems, and the impacts on education, including teaching management and administration within educational institutions. Many schools adopted digital technologies to address these challenges in the education system, and their use facilitated smoother education management.

Previous research demonstrated the use of digital technologies in managing various aspects of educational institutions. Digital technologies stand out for their communication capabilities and collaboration for developing PLC. However, no clear model has been developed for implementation in educational institutions. Therefore, the researchers were interested in investigating a model for a professional learning community (PLC) of teachers' learning management using digital technology in basic educational institutions under the Inspection Cluster 14. This research aimed to provide a framework for schools and other relevant institutions to apply digital technologies in managing PLC to create an excellent model school of PLC in the future.

### **Objectives**

1. To study current conditions and problems of professional learning community management of teachers' learning management using digital technology in basic educational institutions.
2. To design a model for professional learning community management of teachers' learning management using digital technology in basic educational institutions.
3. To implement the model of professional learning community management of teachers' learning management using digital technology in basic educational institutions.
4. To evaluate the model of professional learning community management of teachers' learning management using digital technology in basic educational institutions.

## Literature Review

### The Study of Concepts Regarding the Model

Khaemmanee (2012) identified four components of a model: 1) the objective of the model, 2) the fundamental concepts of the model, 3) the process of the model, and 4) the outcomes of applying the model. Chomchuan (2012) stated that an effective model of participatory academic administration involving the community in educational institutions consists of six components. These components include 1) the principles of the model, 2) the objectives, 3) the operational mechanisms, 4) implementation, 5) evaluation, and 6) conditions for success. Therefore, in summary, the components of the model include 1) the objectives of the model, 2) the principles of the model, 3) the implementation of the model, 4) the conditions for applying the model, and 5) the model evaluation guidelines.

### The Study of Principles Regarding Professional Learning Communities

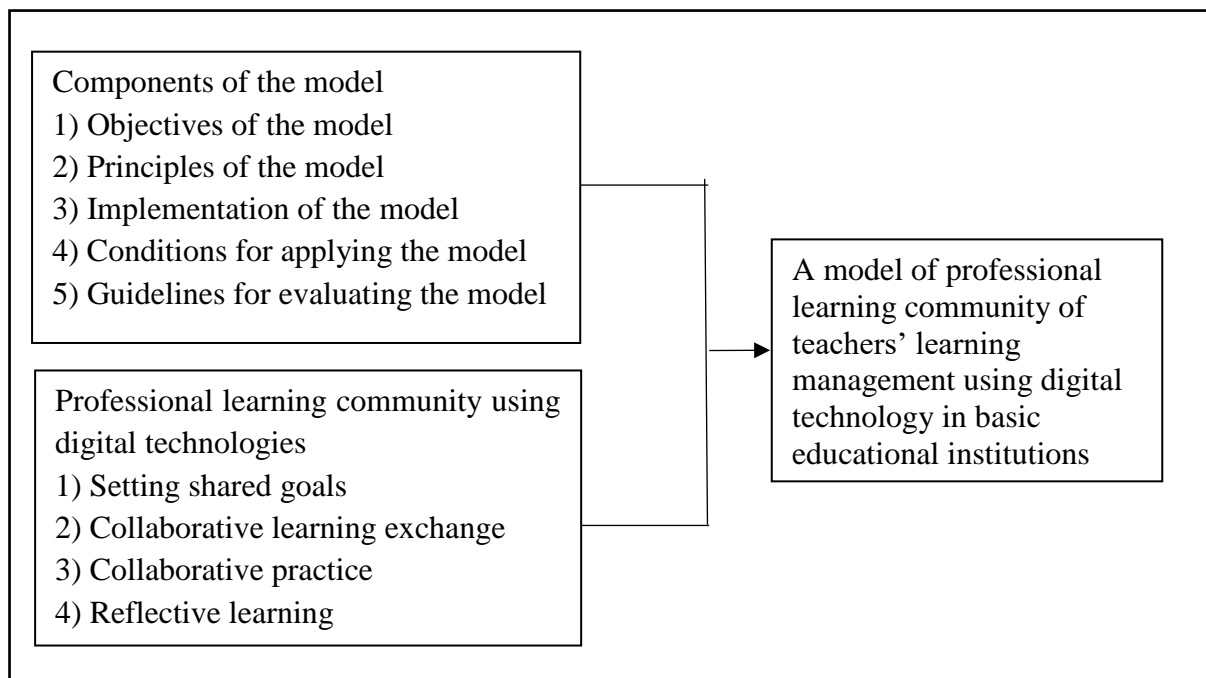
DuFour (2010) stated that a professional learning community is a group of individuals who share a common goal and engage in mutual learning on topics of shared interest, particularly in the continuous development of education. This development promotes knowledge-seeking and acquiring and developing how to work continuously.

For the definition of a professional learning community, Panich (2012) stated that “a professional learning community is a gathering of teachers within a school or educational service area to exchange and learn teaching methods that enable students to acquire life skills in the 21st century”. Therefore, the process of the PLC using digital technologies consists of 1) setting shared goals, 2) mutual knowledge exchange, 3) collaborative practice, and 4) reflective learning.

According to the study of concepts regarding patterns and the principles of professional learning communities, the current research conceptual framework consisted of components of the model, PLC using digital technologies as shown in Figure 1.

### Figure 1

*Research Conceptual Framework*



*Note.* This figure shows the conceptual framework of a model of PLC of teachers' learning management using digital technology in basic educational institutions.



## **Research Methodology**

This study focused on the development of PLC for teachers in three main areas of instructional management: 1) Design and Implementation of Learning Activities 2) Educational Technology and Learning Environment, and 3) Assessment and Evaluation of Learning Outcomes. The research was conducted in four phases as follows.

**Phase 1:** The researchers studied the current conditions and problems of professional learning community management of teachers' learning management using digital technology in basic educational institutions.

1.1. Literature Review: This literature review involved studying theories and research related to the establishment of PLC for teachers' instructional management using digital technologies in basic educational institutions. The objective was to formulate an initial

conceptual framework for the research, focusing on the components and processes of creating professional learning communities.

1.2. Current Situation and Challenges: This step investigated the current situation and challenges in establishing PLC for teachers' instructional management using digital technology in basic educational institutions.

Population: The population included 164 school administrators or heads of academic affairs in secondary education offices within Government Inspection Area 14 in the academic year of 2022.

Sample Group: The sample group included 164 school administrators or heads of academic affairs in secondary education offices within Government Inspection Area 14 in the academic year of 2022. The sample size was determined using a percentage of the population according to Krejcie and Morgan's table (Krejcie & Morgan, 1970).

The proportions were distributed across four provinces: 1) Forty people from Sisaket Province; 2) Twenty people from Yasothon Province; 3) Forty-two people from Ubon Ratchathani Province; and 4) Sixteen people from Amnat Charoen Province. The total population was 118 people, selected using stratified random sampling.

Research Instrument: The research instrument consisted of a questionnaire designed to assess the current situation and challenges of PLC for teachers' instructional management using digital technology in basic education institutions.

Instrument Quality Assessment: Five experts, including university professors, school administrators, education supervisors, and teachers evaluated the quality of the instrument. The researchers presented the questionnaire to the experts. The experts reviewed the content validity of the questionnaire. Finally, the researchers analyzed the content validity based on the experts' feedback.

1.3. Site Visits: The study included site visits to educational institutions recognized for excellence in implementing PLC for teachers' instructional management using digital technology. The researchers administered the structured in-depth interviews with school administrators, deputy directors of academic affairs, or heads of academic management who have expertise and experience in PLC using digital technology. These institutions were selected through purposive sampling from three schools, including one large school, one medium school, and one small school. These schools were not included in the sample group in the current conditions and challenges in establishing PLC for teachers' instructional management using digital technology.

Research Instrument: The instrument used in this research study included an interview guide designed to explore the model of PLC for teachers' instructional management using digital technology in basic education institutions.

1.4. Data Collection and Synthesis: The researchers collected data from Phase 1 for synthesizing a model that would be used for the model in Phase 2 of the study.

**Phase 2:** The researchers created a model for PLC management of teachers' learning management using digital technology in basic educational institutions.

2.1. The researchers created a draft of a model for PLC management of teachers' learning management using digital technology in basic educational institutions based on the synthesized model from Phase 1. The components of the drafted model included:

1) principles of the model, 2) objectives of the model, 3) implementation of the model, 4) conditions for applying the model, and 5) guidelines for evaluating the model. The process of implementing the model consisted of four main processes: 1) Setting shared goals, 2) collaborative learning exchange, 3) collaborative practice, and 4) reflective learning. This model was used for PLCs for teachers' instructional management in three areas: 1) design and implementation of learning activities, 2) educational technology and learning environment, and 3) assessment and evaluation of learning outcomes.

2.2. The researchers conducted a seminar based on connoisseurship to evaluate the suitability and feasibility of the model. The participants included 12 scholars, education administrators, school administrators, and teachers.

2.3. The researchers revised and improved the model based on the recommendations provided by the experts to enhance its completeness.

2.4. The researchers created a manual based on the contents related to the model. This manual was used as a guideline for implementing the PLC model for teachers' instructional management using digital technology in basic education institutions in Phase 3.

2.5. The researchers then evaluated the suitability of the manual according to the model of PLC for teachers' instructional management using digital technology in basic education institutions. Twelve scholars, education administrators, and school administrators evaluated this manual.

2.6. Finally, the researchers revised the manual according to the expert recommendations to further enhance its completeness.

**Phase 3:** The researchers tested the model of PLC management of teachers' learning management using digital technology in basic educational institutions. The pilot test was conducted with one specifically selected school that has a well-established digital technology setting. The target group for the pilot included 40 school administrators and teachers who were proficient in using digital technology. The trial took place from November 2023 to January 2024. The involved procedures are as follows:

1) Defining the Target Group: The researchers identified the target group for the pilot test of the PLC model for teachers' instructional management using digital technology in basic education institutions.

2) Creating Understanding: The researchers provided guidance and explanations on how to implement the model according to the established procedures.

3) Conducting the Pilot Test: The researchers implemented the PLC model according to the guidelines in the Phase 2 manual.

The instrument used included the evaluation form of the model implementation results. The evaluation involved calculating the mean ( $\bar{x}$ ) and standard deviation (S.D.) based on predefined criteria.

**Phase 4:** The researchers evaluated the model of PLC management of teachers' learning management using digital technology in basic educational institutions.

Twenty-one school administrators, teachers, and experts evaluated the model of PLC of teachers' learning management using digital technology in basic educational institutions. These participants were in two groups: 1) Stakeholders in the schools implementing the model (eleven people who were directly involved with the implementation of the model in their institutions) and 2) Experts (Ten experts with knowledge and expertise in school administration).

The evaluation tool consisted of a questionnaire for evaluating the suitability, feasibility, and usefulness of the model in terms of its implementation, operation, and outcomes. The questionnaire included a 5-point Likert scale (Level 5 indicates the highest level; Level 4 indicates a high level; Level 3 indicates a moderate level; Level 2 indicates a low level; and Level 1 indicates the lowest level). Data analysis consisted of calculating the mean ( $\bar{x}$ ) and standard deviation (S.D.) (Srisaard, 2002).

## **Findings**

The findings of the study according to the first objective showed the current conditions of PLC management of teachers' learning management using digital technology in basic educational institutions. The study found that the overall current state of technologies use in PLC was at a high level ( $\bar{x}=4.00$ , S.D.= 0.89). When considering individual aspects, it was found that the aspect with the highest average score was collaborative learning exchange ( $\bar{x}=4.02$ , S.D.= 0.90), collaborative practice ( $\bar{x}=4.01$ , S.D.= 0.89), and setting shared goals ( $\bar{x}=3.99$ , S.D.= 0.90). The aspect with the lowest average score was reflective learning ( $\bar{x}=3.97$ , S.D.= 0.87).

For the problems in using technologies in PLC, the results showed a moderate level ( $\bar{x}=2.63$ , S.D.= 0.80). When considering individual aspects, the aspect with the highest average score was collaborative learning exchange ( $\bar{x}=2.65$ , S.D.= 0.77), followed by setting shared goals ( $\bar{x}=2.64$ , S.D.= 0.78), reflective practice ( $\bar{x}=2.62$ , S.D.= 0.84), and the lowest average score was collaborative practice ( $\bar{x}=2.32$ , S.D.= 0.83).

The synthesis of the model components from the study of the current state and problems of technology use in PLC revealed that the model consisted of five components: 1) the principles of the model, 2) the objectives of the model, 3) the implementation of the model, 4) the conditions for applying the model, and 5) the guidelines for evaluating the model.

The results of current conditions of problems revealed that digital technologies were used through platforms, applications and social media as tools to facilitate the PLC process in schools to increase modernity and efficiency in all aspects (shared goals, collaborative learning exchange, collaborative practice, and reflective learning). Particularly, the support from school administrators in managing technology systems and internal communication networks effectively was fundamental for social media use among school personnel, aiming to modernize and enhance the efficiency of work processes or organizational systems. This action is critical because the world is rapidly changing and digital technologies significantly influence living and working.

The study of problems in technology use within PLC highlighted the necessity of establishing a stable and comprehensive network infrastructure to ensure access to reliable networks. This study also emphasized the importance of promoting expertise and diversity in the use of platforms, applications and social media for presenting information, exchanging information, and communication among teachers and educational personnel.

The findings, according to the second objective revealed that a model of PLC management of teachers' learning management using digital technology in basic educational institutions consisted of five components (See Table 1).

**Table 1**

*The Components of a Model of PLC of Teachers' Learning Management Using Digital Technology in Basic Educational Institutions*

The Components of the Model	Subcomponents of the Model
1. Principles of the Model	<ul style="list-style-type: none"> <li>- Principles of participation in a PLC in schools for developing administrators, teachers, and educational personnel to enhance the ability to use digital technologies within the schools.</li> <li>- Principles of applying digital technologies to drive PLC for teacher instructional management in schools.</li> </ul>
2. Objectives of the model	<ul style="list-style-type: none"> <li>- To provide guidelines for administrators, teachers, and educational personnel involved with PLC to implement technologies in the PLC process.</li> <li>- To enhance the effectiveness of PLC in teacher instructional management within schools.</li> </ul>
3. Components of the Model	<ul style="list-style-type: none"> <li>- Setting shared goals</li> <li>- Collaborative learning exchange</li> <li>- Collaborative practice</li> <li>- Reflective learning</li> </ul>
4. Evaluating the Model	<ul style="list-style-type: none"> <li>- Evaluating the skills for applying technology in PLC for instructional management within schools.</li> </ul>
5. Conditions for Success	<ul style="list-style-type: none"> <li>- Administrators, teachers, and educational personnel are involved and capable of using digital technologies in PLC.</li> <li>- Administrators, teachers, and educational personnel can adapt and apply digital technologies in schools while continuously driving the community forward</li> <li>- School administrators support the effective management of technology systems and communication networks within the school.</li> </ul>

The evaluation results of the draft of the model of PLC management of teachers' learning management by using digital technology in basic educational institutions revealed that the overall model was highly appropriate ( $\bar{x}$ = 4.44, S.D.= 0.57). When considering individual aspects, regarding the appropriateness of the model, the highest average score was the conditions for success ( $\bar{x}$ = 4.48, S.D.= 0.63), followed by components of the model ( $\bar{x}$ = 4.45, S.D.= 0.52) and the evaluation guidelines for the model ( $\bar{x}$ = 4.41, S.D.= 0.84). The lowest average scores were the principles of the model ( $\bar{x}$ = 4.36, S.D.= 0.67) and objectives of the model ( $\bar{x}$ = 4.36, S.D.= 0.67). Regarding the feasibility of the model, the model was very feasible ( $\bar{x}$ = 4.53, S.D.= 0.57). The highest average score was the conditions for success ( $\bar{x}$ = 4.58, S.D.= 0.63), followed by components of the model ( $\bar{x}$ = 4.55, S.D.= 0.52), evaluation

of the model, ( $\bar{x}$ = 4.50, S.D.= 0.69) and principles of the model ( $\bar{x}$ = 4.50, S.D.= 0.69) respectively. The lowest average score was the objectives of the model ( $\bar{x}$ = 4.36, S.D.= 0.67).

The findings from the third research objective indicated the trial implementation of a model of PLC management of teachers' learning management by using digital technologies in basic educational institutions as follows:

3.1. The implementation of a model of PLC management of teachers' learning management using digital technologies in basic educational institutions enabled administrators, teachers, and school personnel to easily and quickly access the PLC from any location simultaneously. This approach allowed them to express opinions, present information, and collaboratively analyze data, as well as effectively share and exchange knowledge. It could be implemented in parallel with the traditional PLC model while modernizing the process to keep pace with changes, and reducing redundant tasks through an internet-based data collection system. This system helped conserve resources and reduced the risk of data loss due to damage to storage devices.

3.2. The satisfaction evaluation of a model of professional learning community management of teachers' learning management using digital technologies in basic educational institutions showed that overall satisfaction was high ( $\bar{x}$  = 4.45, S.D. = 0.65). When considered by specific aspects, the highest satisfaction was found in the aspect of collaborative learning exchange ( $\bar{x}$  = 4.58, S.D. = 0.53), followed by of reflective learning ( $\bar{x}$  = 4.53, S.D. = 0.68), collaborative practice ( $\bar{x}$  = 4.48, S.D. = 0.69), and setting shared goals ( $\bar{x}$  = 4.23, S.D. = 0.70), respectively.

The findings from the fourth research objective showed the evaluation of a model PLC management of teachers' learning management using digital technology in basic educational institutions by 21 school administrators, teachers, and experts. The results indicated that the overall evaluation of the model's suitability, feasibility, and usefulness was at the highest level ( $\bar{x}$  = 4.78, S.D. = 0.43). When considering each aspect individually, the overall suitability was at the highest level ( $\bar{x}$  = 4.73, S.D. = 0.46); the overall feasibility was also at the highest level ( $\bar{x}$  = 4.76, S.D. = 0.46), and the overall usefulness was at the highest level ( $\bar{x}$  = 4.89, S.D. = 0.37) (See Table 2).

**Table 2**

*The Suitability, Feasibility, and Usefulness of a Model of Professional Learning Community Management of Teachers' Learning Management Using Digital Technologies in Basic Educational Institutions.*

Evaluation Criteria	$\bar{X}$	S.D.	level
<b>Suitability</b>			
– This model is suitable to be used as a guideline for managing a learning community using digital technologies in basic education institutions.	4.81	0.43	highest
– This model aligns with the guidelines for managing a learning community using digital technology in basic education institutions.	4.81	0.43	highest
– This model specifies the components for managing a learning community using digital technologies in basic education institutions.	4.71	0.47	highest
– This model follows practical process steps.	4.71	0.47	highest

– The procedural steps of this model for implementation are clearly defined in practice.	4.62	0.50	highest
<b>Total</b>	<b>4.73</b>	<b>0.46</b>	<b>highest</b>
<b>Feasibility</b>			
– This model can be appropriately applied in real school situations.	4.81	0.43	highest
– The model is accepted and practical for implementation.	4.62	0.51	highest
– It is feasible for basic education institutions to adopt this model.	4.81	0.43	highest
– The model is beneficial for basic education institutions.	4.81	0.47	highest
<b>Total</b>	<b>4.76</b>	<b>0.46</b>	<b>highest</b>
<b>Usefulness</b>			
– Applying this model will enhance the effectiveness of managing a learning community using digital technologies in basic education institutions.	4.90	0.36	highest
– Implementing this model results in beneficial outcomes for managing a learning community using digital technologies in basic education institutions at each step.	4.95	0.27	highest
– Reports on the results from applying this model will serve as a guideline for managing a learning community using digital technologies in basic education institutions.	4.81	0.47	highest
<b>Total</b>	<b>4.89</b>	<b>0.37</b>	<b>highest</b>
<b>Overall total</b>	<b>4.78</b>	<b>0.43</b>	<b>highest</b>

## Discussion

1. The overall current conditions using technology in PLC were at a high level. Specifically, the aspect with the highest average rating was collaborative learning exchange, which aligns with Pewdum's (2021) study. Pewdum stated that PLC is an essential tool for driving student learning. These communities involve groups of two or more individuals who share a common vision and engage in academic knowledge exchange, teaching innovations, and instructional management techniques. They operate with a professional work process. The study demonstrates that knowledge sharing is the most crucial element in the PLC process using digital technology.

The present study found that the current state and problem of PLC using digital technologies in basic education institutions was at a moderate level. The overall problem with using technologies in PLC was at a moderate level. This is a collaborative learning exchange, which is hindered by a lack of proficiency in using technologies within the PLC. This finding aligns with Apiparinya's (2019) study which noted that one of the most significant problems in implementing PLC is the lack of knowledge and understanding of PLC among administrators and teachers. This issue leads to inaccuracies in the process of establishing PLC in schools. The study suggests that there should be efforts to build understanding and proficiency in using digital technology for effective knowledge sharing within PLC.

2. A model of PLC of teachers' learning management using digital technologies in basic educational institutions includes four key driving processes: 1) setting shared goals; 2) collaborative learning exchange; 3) collaborative practice; and 4) reflective learning. When comparing the use of technologies to advance the PLC in teaching management with the research of Thanachotekitkuekool (2020), who studied the management model of professional learning communities in the digital era, it is evident that there are similar processes.

Thanachotekitkuekool's study identified six components: 1) creating shared norms and values; 2) jointly setting goals and taking responsibility for student learning; 3) engaging in collaborative efforts; 4) practicing reflection; 5) supporting the structure and relationships among individuals; and 6) promoting shared and supportive leadership. The processes of setting shared goals, collaborative knowledge exchange, joint practices, and reflective learning were found to be aligned with these components.

3. The researchers divided the results of the pilot implementation of the PLC model for teaching management using digital technologies in basic education institutions into two main aspects as follows:

3.1. The pilot implementation of the PLC model for teaching management using digital technologies in basic education institutions revealed that administrators, teachers, and educational personnel could effectively drive the PLC process in all four aspects using digital technology. This result aligns with Thanachotekitkuekool's (2020) study which discussed the management of PLC in the digital era to enhance the quality of teaching and improve student achievement. The use of digital technologies in management processes, work, and communication with everyone rapidly and efficiently from any location is emphasized. In terms of technology utilization, schools could operate in parallel with traditional PLC while modernizing the process to keep pace with changes, reducing redundant tasks, and storing data through internet-based systems. This approach conserves resources and minimizes the risk of data loss due to hardware damage. This finding is consistent with Chaipalad's (2015) study investigating issues related to information technology in education management. Chaipalad's study also suggested that schools should encourage staff members to develop knowledge and skills in creating educational media and innovations. In addition, this study also suggested supporting staff members' understanding and use of computer networks and access to learning communities to facilitate their knowledge exchange and access to media and innovations that enhance teaching efficiency.

Similarly, Padiworn (2021) stated that developing digital technology skills demonstrates the ability to use current digital tools and technologies in professional tasks. Developing digital technology skills among school administrators includes four components to enhance the digital skills of government officials and public sector personnel: 1) Use; 2) Understanding; 3) Creation, and 4) Access.

3.2. Results of the evaluation of satisfaction with the use of a model of PLC of the teachers' learning management using digital technologies in basic educational institutions indicated that the overall satisfaction was at a high level. When considering each aspect individually, it was found that satisfaction with collaborative learning exchange was the highest, followed by the reflection on learning outcomes, collaborative practice, and setting shared goals, respectively. These results are consistent with the study of Chookamnerd et al. (2015) which stated that a collaborative team in learning exchange involves the development of a working group with a shared goal, mission, vision, and objectives, resulting in a common purpose for collaboration and achieving outcomes. It involves learning as a team based on joint thinking, shared understanding, joint planning, agreements, decision-making, practices, evaluations, and responsibilities.

4. Results of the evaluation of the suitability, feasibility, and usefulness of the PLC of teachers' learning management using digital technology in basic educational institutions showed the overall highest level. When considering each aspect individually, suitability, feasibility, and usefulness were the highest for all aspects of using digital technologies in the PLC model for teachers. This is because the incorporation of digital technologies into the PLC model contributed to conducting activities quickly, timely, and accurately. This result aligns with Intaramanee's (2019) study which showed that digital technologies allow school administrators to promote and support teachers in using technologies for teaching and learning,

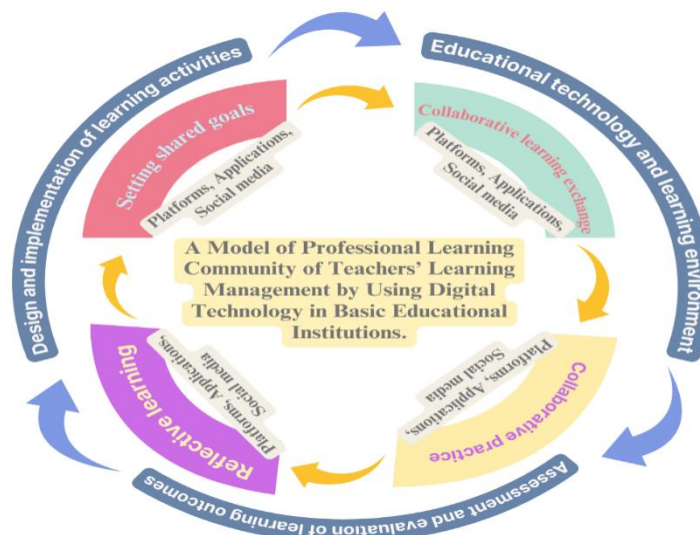
and for researching and developing their knowledge. Additionally, this condition enables the use of technologies for school management, including setting the vision, mission, and goals of school education, having clear management plans, and establishing infrastructure related to location, equipment, and personnel development.

The result is also consistent with PhraSaroj Dhtrabhaddo Nimniam's (2018) study which noted that technologies and learning innovations in the digital age involve technologies related to data management—creation, analysis, processing, storage, retrieval, and systematic reuse using principles and innovative media technologies through communication networks.

According to the present study's results of a model of PLC of teachers' learning management using digital technology in basic educational institutions, the components of the research model are summarized in Figure 2.

**Figure 2**

*Summary of the Components of the Model*



*Note.* This figure shows the components of the model of PLC of teachers' learning management using digital technologies in basic educational institutions.

The study of a model of PLC of teachers' learning management using digital technologies in basic educational institutions comprised five key components as follows:

- 1) Principles of the model
- 2) Objectives of the model
- 3) Implementation of the model that consists of four main processes: setting shared goals, collaborative learning exchange, collaborative practice, and reflective learning to be implemented in PLC on teacher learning management in three aspects (design and implementation of learning activities; educational technologies and learning environment; and assessment and evaluation of learning outcomes).
- 4) Conditions for applying the model
- 5) Guidelines for evaluating the model using digital technologies through applications and social media



## Recommendations

### 1. Recommendations for Implementation

1.1. Awareness and Understanding: School administrators or those responsible for the PLC should ensure that all teachers and educational staff understand the integration of technologies in the school setting.

1.2. Combining Digital and Face-to-Face Processes: The implementation of the PLC process using digital technology should be complemented with face-to-face meetings to maximize effectiveness.

1.3. Policy Development: Educational districts should establish policies for integrating technology into school management to ensure efficient operation alongside traditional management practices.

### 2. Recommendations for Future Research

2.1. Effective Technology Use: Future research should explore models of effective technology use in school management.

2.2. Excellence in Digital Era Management: Future research should investigate strategies for outstanding school management in the digital age.

2.3. Technologies: Future research should study multiple technologies, such as school management systems, information systems used in schools, and other applications. Additionally, the administrators should conduct internal supervision to gather data on PLC related to teacher learning management more effectively.

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# Collective Representations of the Thai Dating Community: Space and Power on Social Media

ภาพตัวแทนของชุมชนการหาคู่ในประเทศไทย:  
พื้นที่และอำนาจบนสื่อสังคมออนไลน์

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**Areewan Hussadin<sup>1</sup>**

อารีวรรณ หัสติน

**Suchanwud Kingkaew<sup>2</sup>**

สุชาญวุฒิ กิ่งแก้ว

## Abstract

Online social networks serve as virtual platforms for people to connect over shared goals and interests, including the search for a partner. This study explored the self-presentation patterns of individuals actively seeking partners via social networks, particularly using representative images, and examined the implications of these patterns for understanding modern social and cultural dynamics. Using qualitative methods, the research analyzed content from partner-seeking groups on Facebook in Thailand, with data collected over four months, from August to December 2023. The analysis primarily utilized the concepts of representation and social phenomena as reflected through social media to interpret the data. Six distinct self-presentation patterns were identified, namely idealized personal scenarios, images evoking sympathy through perceived limitations, the portrayal of ordinary people seeking true love, provocative attire and poses, gender diversity, and cross-cultural representations. The reflection of social phenomena through dating group communication on Facebook revealed ten patterns: hope in 'true love online' is real, disbelief in the existence of 'true love online', love based on benefits and deception, equality in the virtual world, negotiation space, mutual vigilance and surveillance, spaces to alleviate loneliness, platforms for exchange, encouragement, and advice, sexual harassment, and media literacy phenomenon.

**Keywords:** Dating Community, Facebook, Representation, Social Media, Thailand

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<sup>1</sup>**Affiliation:** Faculty of Liberal Arts, Rajamangala University of Technology Thanyaburi, Thailand  
หน่วยงาน: คณะศิลปศาสตร์ มหาวิทยาลัยเทคโนโลยีราชมงคลธัญบุรี ประเทศไทย

<sup>2</sup>**Affiliation:** School of Communication Arts, Sripatum University, Thailand  
หน่วยงาน: คณะนิเทศศาสตร์ มหาวิทยาลัยศรีปทุม ประเทศไทย

**Corresponding Author:** Suchanwud Kingkaew

**E-mail:** Suchanwud.ki@spu.ac.th

## บทคัดย่อ

เครือข่ายสังคมออนไลน์ทำหน้าที่เป็นแพลตฟอร์มเสมือนจริงสำหรับผู้คนในการเชื่อมต่อผ่านเป้าหมายที่มีร่วมกันรวมถึงเป้าหมายในการหาคู่ การศึกษานี้สำรวจรูปแบบการนำเสนอตนเองของบุคคลที่กำลังมองหาคู่รักผ่านเครือข่ายโซเชียลผ่านภาพตัวแทน เพื่อทำความเข้าใจพลวัตทางสังคมและวัฒนธรรมสมัยใหม่ การวิจัยใช้ระเบียบวิธีวิจัยเชิงคุณภาพ โดยวิเคราะห์เนื้อหาจากกลุ่มคนหาคู่บน Facebook ในประเทศไทย โดยเก็บข้อมูลระหว่างเดือนสิงหาคม - ธันวาคม 2566 ใช้แนวคิดภาพตัวแทนและแนวคิดสื่อสังคมออนไลน์เป็นแนวคิดหลักในการวิเคราะห์ ในที่นี้ มีการระบุรูปแบบการนำเสนอตนเอง 6 รูปแบบ ได้แก่ บุคคลในอุดมคติ ภาพที่กระตุ้นความเห็นอกเห็นใจผ่านข้อจำกัดที่รับรู้ ตัวแทนของคนธรรมดาที่ต้องการรักแท้ การแต่งกายและท่าทางที่ยั่วความหลากหลายทางเพศ และการเป็นตัวแทนข้ามวัฒนธรรม ภาพสะท้อนปรากฏการณ์ทางสังคมผ่านกลุ่มคนหาคู่บนเฟซบุ๊ก พบปรากฏการณ์ 10 รูปแบบ ประกอบด้วย การแสดงออกถึงความหวัง “รักแท้บนโลกออนไลน์” มีอยู่จริง กลุ่มที่ไม่เชื่อว่า “รักแท้บนโลกออนไลน์” มีอยู่จริง ความรักบนผลประโยชน์และการหลอกลวง ความเสมอภาคในโลกเสมือนจริง การสร้างอำนาจและพื้นที่แห่งการต่อรอง พื้นที่แห่งการเฝ้าระวังซึ่งกันและกัน พื้นที่แก๊งๆ พื้นที่แลกเปลี่ยน/สร้างกำลังใจ/ตักเตือนแนะนำ ปรากฏการณ์การคุกคามทางเพศและปรากฏการณ์การรู้เท่าทันสื่อ

**คำสำคัญ:** กลุ่มคนหาคู่ เฟซบุ๊ก ภาพตัวแทน สื่อสังคมออนไลน์ ประเทศไทย

## Introduction

In today's world, communication technology has become a global connector, which allows people from every corner of the world to communicate, exchange information, access knowledge, and share diverse experiences. The internet has given rise to online social services or social networking platforms that focus on creating online communities of individuals with shared interests. This medium has introduced new patterns of communication and information sharing, such as emails, blogs, websites, and social media. Social media, categorized as Social Networking Services (SNS), encompasses various platforms, such as Facebook, X (formerly Twitter), YouTube, Google+, LinkedIn, Instagram, Ning, and Wikipedia. These platforms emphasize the creation of online communities, connecting groups of people with shared interests and fostering new ways of communication and information sharing (Afolaranmi, 2020).

Facebook is the most popular platform globally, with approximately 2.98 billion monthly users in the first quarter of 2023, making it the largest online social network worldwide (Statista, 2023). Thailand ranks among the top eight countries with the highest number of Facebook users globally, with 91.5% of the country's 63.2 million internet users actively engaging on the platform (Nukulomprattana, 2024). In the second quarter of 2023, Facebook experienced significant growth in Thailand, adding an estimated 96 million new users compared to the previous year (Thai PBS Digital Media, 2024). Thai users access Facebook an average of 376 times per month, second only to LINE, with most interactions occurring via smartphones. According to statistics from the first quarter of 2024, the gender ratio of Facebook users in Thailand continues to favor female users, with 50.8% identifying as female and 49.2%

identifying as male. These figures are based on the gender settings users have chosen on Facebook, which may not always correspond to their actual gender (Simon, 2024).

Facebook, a platform used by billions of people to connect and share information, has become a widespread tool. Facebook's widespread popularity on social media channels worldwide can be attributed to its comprehensive functionalities. It offers various features, including profile pages, groups, instant messaging, photo posting, live streaming, and more. Facebook facilitates personal connections through friend searches and fosters community building through the creation of groups and pages, which users can join based on their interests.

Facebook also serves as a source of entertainment and offers multiple avenues for communication. Users can engage in instant messaging through text or video, as well as communicate via friends' timeline. On Facebook, the profile space resembles a public bulletin board where users can post messages and share photos, music, or videos. Additionally, Facebook provides various ways for users to communicate, fostering both public and private connections (Giannikas, 2020; Toland, 2013).

Previous studies on Facebook have been categorized into five main areas: users' behaviors, motivations for using Facebook, self-presentation, Facebook's role in social interactions, and privacy and data disclosure (Wilson et al., 2012). Prior to COVID-19, the emergence of Facebook brought benefits to various aspects of society, including education, with new teaching formats integrating Facebook for online communication and networking. This highlights the central role of reciprocal attention exchange in the platform (Allen, 2012). However, one must acknowledge the drawbacks of Facebook. For example, Mosquera et al. (2020) found that excessive Facebook use has led to rising issues in both physical and mental health as well as an increase in cybercrimes, such as property fraud. These findings underscore the importance of recognizing the potential risks associated with the overuse of Facebook, particularly its detrimental effects on health and the rise of cybercrime, which can outweigh the social and educational benefits if not properly managed.

The diversity of groups on Facebook can be likened to a representation of cultural diversity, created by individuals with similar needs and interests coming together. In this virtual community space, individuals can freely create their identities. Facebook dating groups for example provide an inspiring virtual community where individuals from all walks of life can present themselves in pursuit of their dating goals (Yampochai & Masae, 2018). Nonetheless, online social networks have greatly contributed to the rise in cybercrimes, particularly those involving emotional and financial deception (Phumbandit & Yuadyong, 2022). Dating groups are notably susceptible to fraud, as identities on Facebook can be easily fabricated and concealed. Studies have shown that online social media reflects social phenomena as one of the influential factors affecting people's choices today. Accessing social media for dating purposes can take various forms, such as dating apps like Tinder, Grindr, Omi, or Facebook Dating.

Our study focuses on Facebook dating groups. Unlike dating apps, where matches are automatically made by algorithms based on initial criteria, Facebook dating groups allow users to select partners based on their own criteria, which they can modify at any time. This allows Facebook to offer more freedom, flexibility, and ease of use compared to dating apps.

This research aims to understand how users of Facebook dating groups present themselves through representative images to achieve their objectives. Our study seeks to explore how individuals on these platforms successfully portray their identities and how this presentation reflects current social phenomena. By building negotiation power, users can choose preferred individuals and cultivate future relationships under terms negotiated or constraints expressed through dialogue. This interaction reflects the creation of space and power on Facebook that allows users to manage and control their own territory. Our goal is to gain insights into the user behaviors observed in Facebook dating groups, leading to the design of relevant policies aimed at preventing social issues or criminal activities. This approach not only promotes learning through behavioral monitoring but also creates awareness of staying informed about the current format of online social societies, which helps users to keep up with the changing dynamics of contemporary society.

### **Objectives**

1. To explore self-presentation patterns of individuals seeking partners through profile pictures in Facebook dating groups.
2. To analyze social phenomena that contribute to a deeper understanding of contemporary social and cultural contexts.

### **Research Questions**

1. How do individuals in Facebook dating groups present themselves through online social networks to achieve their dating objectives?
2. What societal trends are reflected in the way individuals present themselves through online social networks in Facebook dating groups?

### **Literature Review**

#### **1. The concept of representation**

Representation is rooted in the social construction of reality, which posits that "representative images" are constructed by individuals and society to serve their needs (Hall, 1997). These images operate similarly to language, as they are the meaningful output of the human cognitive system through language operations. Language enables people to reference both the natural and imaginative worlds, which allows them to construct self-representation with characteristics that resemble reality. Veloo and Mustafa (2023) found that millennial women continue to construct representative images based on prevailing beauty standards, often perpetuated by advertising. Such standards emphasize fair skin, an "ideal" slim, and curvy physique. While diverse beauty standards are acknowledged, societal expectations still pressure individuals to conform to the ideal.

Nakaray's (2016) work further highlights the influence of media on the construction of stereotypical images. However, sociocultural factors lead to varying interpretations of media, which in turn shape how individuals understand these representative images. Similarly, research by Chaichana et al. (2016) on the role of ordinary women in contemporary Thai folk songs supports the idea that sociocultural factors have played a role in shaping the idealized image of women as seen in the past. However, changing social factors,

such as social status, education, economy, technological advancements, and media, have altered the roles and personalities of women in country songs. Women now have greater social bargaining power. This change has established new representative images that empower women to negotiate gender roles in social spaces.

Representative images selectively highlight certain reality features, modifying and embellishing them to convey thoughts and imagination, thereby influencing how others perceive individual or group identities. Such images, especially on social media, serve specific purposes for individuals, which allow them to create representations the way they desired. The construction of these representations depends on how they are presented to and interpreted by the sender. On social media, these representations can be entirely true, partially true, or completely false. The creation of such representations online reflects real-world phenomena. This is evident in how representations in Facebook dating groups are interpreted and presented based on the intentions of the group members.

## **2. The concept of social media**

Nowadays, online social media platforms have revolutionized how people communicate and interact, allowing for multidirectional social interaction and creating opportunities for simultaneous conversations among many participants. Social media has also transformed consumers into content producers, enabling them to share messages, videos, pictures, and music (Karakiza, 2015). The different types of social media platforms can be broadly categorized into four main categories of social media platforms, namely blogging, X (formerly Twitter) and microblogging, social networking sites, and media sharing.

Online social media provides many positive impacts, such as social support, learning opportunities, worldview and lifestyle changes, community involvement, and entertainment. However, it can also have negative consequences, such as privacy violations, cyberbullying, online deception, distortion, manipulation, infidelity, and divorce. For instance, social media can compromise an individual's privacy by using their images or information without consent. Moreover, it can lead to an unhealthy obsession with online conversations, resulting in neglect of offline activities. Social media platforms can also deceive and manipulate individuals' emotions. To avoid such unfavorable consequences, it is essential to be aware of these negative aspects and utilize social media responsibly. While media offers a number of advantages, in the current era of technological advancement, it is crucial to be cautious and mindful of its potential negative impacts (Afolaranmi, 2020).

In online communities, the baseline behavior is relatively broad, flexible, and somewhat different from offline social norms. However, these communities still adhere to both online and offline social norms, such as accepted etiquette, politeness, respect in communication, and mutual respect. Generally, people do not deviate much from their offline behavior when they are interacting online. This finding reinforces the idea that interpreting one's online identity often depends on an understanding of the offline context, leading to manifestations of identity according to established norms (Chaiharn et al., 2022).



## Research Methodology

This qualitative research employs content analysis as its approach. The steps and procedures for data collection and analysis are as follows:

### *Data collection*

1. Data sources consist of documents related to self-presentation in dating groups. These sources are used to frame conceptual frameworks for analyzing phenomena such as member profile information, types of images used in posts, post content, comments on posts, and the popularity of posts found on dating group pages on Facebook.

2. Data sources from discussion boards on Facebook include five groups: 1) Dating Group, 2) Friend-Seeking Group for People Aged 40 and Above (40+ Friend-Seeking group), 3) Dating and Friend-Seeking Group for Those Seeking Companionship and Conversation (Companionship Group), 4) Chatting and Travel Companion-Seeking Group (Chat & Travel group), and 5) Singles Group Seeking Partners (Partner-Seeking Group). The selection criteria for these groups were based on their large membership, which exceeds 100,000 individuals, daily posting activity of at least 50 posts, and diverse membership in terms of ethnicity, age, occupation, and hometown. The researcher participated as a passive member of all five groups to observe discussions, collect data, and analyze it to address the research objectives without actively engaging in conversations or influencing discussions. It was found that all five groups used Thai as the primary language of communication, despite the ethnic diversity within the groups.

3. The data collection period for this study spans from August to December 2023.

**Table 1**

*Details of Population in Facebook Dating Groups*

Group's Name	The number of members	The average number of posts per day	Average total for 5 months
Dating group	284,414	321	48,150
40+ Friend-seeking Group	419,868	189	28,350
Companionship Group	218,622	114	17,100
Chat & Travel Group	232,921	88	13,200
Partner-seeking Group	377,754	144	21,600
<b>Total</b>	<b>1,533,579</b>	<b>856</b>	<b>128,400</b>

Table 1 shows details of the population in each dating group on Facebook, based on the number of user accounts. The total number of user accounts counted was 1,533,579. Many users were members of more than one dating group, as evidenced by comments referencing multiple groups.

### *Data Analysis*

1. The data analysis involved collecting information from five Facebook discussion groups. Researchers gathered data through surveys to record content such as member profile

information, types of images used in posts, post content, comments on posts, and the popularity of posts. Three experts reviewed the content validity use in the data collection process from these dating groups on Facebook.

2. Data analysis began with understanding and interpreting the content from profile information, types of images used in posts, post content, comments on posts, and the popularity of posts, categorizing them into groups. The data obtained from the discussion boards of all five groups were categorized by topic, followed by content and image analysis of the posts. This was then summarized and analyzed to identify self-presentation patterns among dating groups on Facebook. The extracted images reflected current social phenomena in virtual spaces. Subsequently, content analysis findings were synthesized with documentary sources to fulfil the research objectives and present descriptive analysis.

## Findings

### 1. Self-representation Patterns

Based on the content analysis of posts, profile pictures, comments, and post popularity on Facebook dating groups, six distinct self-presentation patterns emerged among members. These patterns were identified through daily data categorization and subsequent analysis to achieve the study's objectives. The six self-presentation patterns are shown in Table 2.

**Table 2**

*Self-representation patterns of Facebook account users*

Group Name	Self-representation Patterns of Facebook account users (During August to December 2023)						Warning posts	Total
	1	2	3	4	5	6		
Dating group	14,511	9,765	22,089	1,509	97	134	45	48,150
40+ Friend-seeking Group	11,088	675	7,625	8,899	19	33	11	28,350
Companionship Group	2,239	1,112	8,466	5,162	22	43	56	17,100
Chat & Travel Group	5,533	742	3,082	3,801	13	15	14	13,200
Partner-seeking Group	5,253	3,326	9,206	3,720	20	44	31	21,600
<b>Total</b>	<b>38,624</b>	<b>15,620</b>	<b>50,468</b>	<b>23,091</b>	<b>171</b>	<b>269</b>	<b>157</b>	<b>128,400</b>
<b>Total (%)</b>	<b>30.08</b>	<b>12.17</b>	<b>39.31</b>	<b>17.98</b>	<b>0.13</b>	<b>0.21</b>	<b>0.12</b>	<b>100</b>

In Table 2, the six self-presentation patterns are as follows: 1) idealized personal scenarios; 2) images evoking sympathy through perceived limitations; 3) the portrayal of ordinary people seeking true love; 4) provocative attire and poses; 5) gender diversity; and 6) cross-cultural representations.

It was found that the dating group had the highest posting frequency and the largest number of posts among all the groups. Among the six self-presentation patterns identified, the three most prevalent were: 1) the portrayal of ordinary people seeking true love (39.31%); 2) idealized personal scenarios (30.08%); 3) provocative attire and poses (17.98%); and 4) images evoking sympathy through perceived limitations (12.17%). These four patterns of posts accounted for 99.54% of all posts.

Users were observed to exhibit overlapping and diverse self-presentation patterns within the same post. Additionally, identical posts were found to be shared across different groups.

Description of the six self-presentation patterns are as follows:

### 1.1 Idealized personal scenarios

These images are accompanied by descriptions of the desired qualities in potential partners, such as having a stable job (e.g., teachers, police officers, soldiers, and businesspeople), a good-looking appearance, positive personality traits, and ownership of assets like houses, cars, cash, and valuable jewelries. This style of representation often receives positive responses from individuals within the group:

“Is there anyone who would accept a civil servant with a moderate salary?”

(Nit, Dating group, 2023)

### 1.2 Images evoking sympathy through perceived limitations

People interested in initiating conversations often present limited images, highlighting their limitations. This includes those who are pregnant, visually impaired, have dependents, are unemployed, or have no assets. Common representations include images of women expressing past disappointments in love, seeking care and understanding, and using images of crying or pictures with children to evoke sympathy. These portrayals highlight the conditions or restrictions they seek in a desired partner:

“Currently 7 months pregnant and looking for someone to take care of me. If you can help, please reach out.”

(Bell, Dating group, 2023)

“Seeking a man who is not a womanizer, does not drink alcohol, and does not smoke.”

(Wann, Partner-seeking Group, 2023)

### 1.3 The portrayal of ordinary people seeking true love

It portrays individuals as ordinary people who may not possess the ideal qualities of a dream partner but has the qualities of being a good father, good husband, good mother, or

good wife in the future. Qualities such as being hardworking and dedicated as a homemaker are emphasized as selling points in the search for true love.

“Not beautiful, not wealthy, but good at cooking, taking care of the house, and being a good wife.”

(Choompoo, Companionship group, 2023)

#### 1.4 Provocative attire and poses

This pattern is characterized by using the body to express sexuality. For example, women often post pictures showcasing their figure in lingerie, swimsuits, or provocative clothing to attract attention from men. Meanwhile, men emphasize elegance by displaying their muscles, flaunting six-pack abs, and wearing swimsuits to attract attention from the opposite sex for comments and likes, including captions related to sexuality:

“Being alone is lonely. Want to come to my room?”

(Ploy, Companionship group, 2023)

#### 1.5 Gender diversity

In this pattern, regardless of gender identity, everyone is free to post and search for a partner without any interference, judgement, or bullying. Simultaneously, those interested in someone's post may greet or initiate a conversation with the post owner, and some may even offer words of encouragement for their success:

“I am a transgender woman. Who can accept me, please chat with me.”

(Green, Dating group, 2023)

#### 1.6 Cross-cultural representations

In this dating group, it is found that identity diversity is prominently displayed among members, ranging from various regions of Thailand to cross-cultural backgrounds. Some posts specify the user's origin, such as Laotian, Chinese, or Western. It was observed that users often use their native language for their profile names but switch to Thai when posting dating content.

These identities are acknowledged and positively received by Thai members in the group. However, it is important to note that the authenticity of each individual's identity cannot be definitively confirmed:

“I'm from Laos. Nice to meet you.”

(Bank, Dating group, 2023)

## 2. Social phenomena through the dating group on Facebook

This analysis delves into the social phenomena observed within Facebook dating groups. It draws insights from the self-presentation patterns exhibited by members and contextualizes these findings within the current social landscape. The following social phenomena were identified:

## 2.1 The expression of hope in 'true love online' is real

This social phenomenon involves individuals publicly declaring their success in finding a romantic partner through Facebook dating groups. They share their success by posting messages and couple photos, stating that they have found their ideal match through these groups. These individuals often express a belief that genuine and suitable love can indeed blossom in the virtual world. While the posts and images of those who have found love within these dating groups are relatively few compared to those still searching, the mere existence of such evidence serves as a beacon of hope for other members pursuing the same goal: “Thank you to this group for bringing us together. I love you all forever!”

(Dao, Dating group, 2023)

## 2.2 The group that does not believe that 'true love online' exists

The challenge of finding authentic love online is quite noticeable. Many individuals in dating groups post messages, quotes, or descriptive texts describing the difficulties and obstacles associated with discovering true love online. Some individuals choose to leave the group due to their dissatisfaction with online dating:

“Finding true love online seems like a fantasy. I've posted so many times, yet I haven't met my soulmate.”

(Sale, 40+ Friend-Seeking group, 2023)

## 2.3 Love based on benefits and deception

While the internet fosters virtual connections, anonymity enables deceptive identities and manipulative behavior in online relationships, often disguised as affection to exploit others. As intimacy develops, requests for financial assistance may arise, such as borrowing money or asking for phone credit top-ups. Unfortunately, deception can take various forms, including online gambling, loans, or investment scams:

“We barely talked, and you're already asking me to invest? I'm broke, so don't try to scam me into transferring money.”

(Pong, 40+ Friend-Seeking group, 2023)

## 2.4 Equality in the virtual world

Within dating groups, another observed phenomenon is digital egalitarianism, which creates a space for diversity. Regardless of who individuals are, they have the right to seek love in their own way. Comments reveal no signs of bullying, judgment, or discrimination. Instead, everyone respects the poster's space by sharing positive messages, encouragement, and support, as long as the post does not hurt others. This mutual respect reflects the modern perspectives and equality experienced in virtual space, where everyone has equal rights to participate without any limitations. The observed equality includes gender, age, occupation, ethnicity, status, and physical abilities:

“At 55, I'm not beautiful or young anymore. Will anyone still want to talk with me?”

(Ta, 40+ Friend-Seeking group, 2023)

## 2.5 Negotiation space

In dating group space, individuals can assert their power and engage in negotiation. Each member can define their own criteria for an ideal partner based on personal preferences. This creates a negotiation space where individuals have the authority to establish their requirements, such as "seeking someone over 180 cm tall." Furthermore, this space allows for the negotiation of perceived imperfections by emphasizing other qualities based on the general ideals of the opposite gender. For instance, one may compensate for not being handsome or wealthy by emphasizing traits like loyalty and love, such as stating "not handsome or wealthy, but loyal and loving".

“Calling all women! Beauty, wealth, body type, and skin tone are not important. I'm seeking a partner to walk alongside me, ready to take on the challenges of building a small business together.”

(Peth, Dating group, 2023)

## 2.6 A space of mutual vigilance and surveillance

Online anonymity raises concerns about the reliability of participants' identities in online communities. Group members often play a crucial role in monitoring and identifying potential online deception and fraud. By raising awareness and warning others about false identities and financial scams, they show ethical responsibility in protecting fellow members. This collective vigilance helps reduce cybercrime risks, fostering mutual protection and trust within the community:

“I've said it many times before, there are both good and bad people on this page. Don't be fooled by good looks and transfer money to them only to complain later. We're all adults here, use your common sense!”

(Nee, Companionship group, 2023)

## 2.7 A space to alleviate loneliness

Participating in Facebook groups is frequently motivated by the need for a community that provides solace from loneliness and caters to the interests and preferences of its members. For instance, in the 40+ Friend-Seeking Group and the Chat & Travel Group, individuals often seek companionship and conversation rather than solely pursuing a genuine romantic relationship. Consequently, the nature of posts in these groups may differ from those in groups focused primarily on seeking romantic partners, such as dating groups or companionship groups:

“Looking for travel buddies to Sattahip this weekend! Can pick you up from Bang Na area. Expenses will be shared.”

(Kai, Chat & Travel Group, 2023)

## 2.8 A space for exchange, encouragement, and advice

Dating groups help members find partners by sharing viewpoints, motivating each other, and offering advice. For instance, when a teenage girl posts about seeking a partner, male members often advise her to wait until she is older or has finished her studies. Similarly, those seeking financial support may receive comments encouraging them to face challenges and exercise caution. Despite the online superficiality, compassionate members driven by universal values and ethics provide support where needed:

“Stay calm and think things through. There's always a solution to every problem.”

(Satit, Dating Group, 2023)

## 2.9 Sexual Harassment

The threat of harassment in dating groups includes instances of sexual harassment. This can involve the transmission of messages and images that violate personal rights, with female victims often targeted by sending explicit images through private messages or being subjected to offensive language, such as invitations to engage in sexual activities:

“We've only been talking for less than 5 minutes and you're already suggesting we have sex or a sex call? I'm looking for a soulmate, someone to grow old with, not just a casual hookup.”

(Ploy, Chat & Travel group, 2023)

## 2.10 Media literacy phenomenon

Most members of this group are able to analyze information presented through photographs and posted messages to make reasoned decisions or identify deception. They draw on both direct experiences and indirect exposure to news via online social media, which alerts them to maintain vigilance. Consequently, these members are cautious about transferring money to others and exercise media literacy to detect potential manipulation within the group:

“Attention everyone, please beware of fake photos! Those pictures of money you see online are most likely scams. Don't fall for it!”

(Looktan, Companionship group, 2023)

Online social media is a powerful tool with significant benefits, but connecting with unknown individuals also presents risks. Understanding the positive and negative patterns of social media use can enhance learning and awareness. This awareness promotes self-assurance, vigilance, and mutual respect within the community.

## **Discussion**

Images on social media networks are often categorized into six patterns, each shaped by the social and cultural influences of the group. These patterns are as follows:

1) Idealized personal scenarios are often presented to create an impressive image and attract the opposite sex by showcasing desirable qualities that reflect the ideal of a well-rounded

individual. This format aligns with Veloo and Mustafa's (2023) research, which found that such representations arise from societal values perpetuated by social institutions. These values lead to idealized qualities, such as beauty standards and the perfect dream partner. Standards related to body shape and power create sexual appeal and prompt women to enhance their appearance. Despite an acceptance of beauty diversity, societal beauty standards continue to influence everyone to strive for this ideal beauty.

2) Images evoking sympathy through perceived limitations portray individuals as pitiable, flawed, or limited, which may hinder their chances of finding a sincere partner. Examples include being a widow, having children from a previous relationship, or living in poverty. In dating groups, this self-representation seeks acceptance and understanding before initiating conversations or developing real-life relationships. This aligns with Jitpiriyakan's (2019) research, "Widows: The Representation of Marginalized Heroines in Contemporary Thai Novels," which found that widows are stigmatized and marginalized, perceived as flawed and less valuable than unmarried women, leading to less acceptance.

3) The portrayal of ordinary people seeking true love involves posting online messages that express their desire for a partner without presenting themselves as the ideal man or woman. Most of these posters reflect a lack of middle or high social standing and seek acceptance for who they are. They aim for a serious and mutual relationship. Chaichana et al. (2016) found that while societal norms push women to meet ideal standards, modern women negotiate their roles, showing that they can be valued without strictly adhering to traditional roles. This negotiation empowers women to redefine gender roles, using other qualities to gain acceptance and achieve their goals.

4) Provocative attire and poses use the body to convey seductiveness and attract the opposite sex, emphasizing physical features such as muscular physiques or swimsuits. This approach aligns with idealized personal scenarios and supports Tasuan's (2016) study on metrosexual men. Tasuan found that portraying a health-conscious, self-loving man with a good physique and mental health reflects economic and social readiness. Their self-care through various activities highlights the idealized qualities of perfection.

5) Gender diversity refers to the representation of various gender identities within online dating communities on social media. Facebook serves as a platform for individuals to express diverse gender identities, including both specific and general dating groups. Today, gender-diverse identities are increasingly accepted and respected. Thepthewin (2015) found that social media provides a new space for individuals to present their true gender identity and gain acceptance. It facilitates virtual connections and the free exchange of information, photos, and videos.

6) Cross-cultural representations reflect the accessibility of social media in the Thai dating community, where users can either be identifiable or anonymous. These representations reveal two main groups, namely individuals from neighboring countries who present themselves as laborers in Thailand and those from Western countries whose identities may be unverifiable. Online scams are frequently observed in this context. Phumbandit and Yuadyong (2022) found that criminals often infiltrate online dating platforms, using pictures of attractive men from the internet to create fake profiles. They deceive victims on dating websites, either to engage in sexual relationships or to solicit money.



The social phenomenon observed through online dating groups on Facebook can be analyzed in ten aspects, as follows:

- 1) the expression of hope in 'true love online' is real., and 2) the group that does not believe in the existence of 'true love online'.

This social phenomenon involves individuals in Facebook dating groups showcasing their experiences of success or failure in finding partners. They post messages and photos that reflect their satisfaction or disappointment, including showcasing couples who have successfully met through these groups. This reflects Facebook's role in connecting people for various purposes—whether for business, relationships, or finding partners online (Afolaranmi, 2020). The virtual world can manifest in reality, bringing both the potential for deception and disappointment.

- 3) love based on benefits and deception

Despite the benefits of Facebook, there are also negative impacts, such as violating individuals' rights by using their photos or information without permission, excessive engagement in online conversations, and encountering emotional deception prevalent in the online world. Examples of emotional deception include misrepresentation in self-presentation, such as lying about age, occupation, education, income, height, weight, or gender (Phumbandit & Yuadyong, 2022). Additionally, becoming friends with strangers online can lead to scams. Cybercrimes known as Internet Romance Scams, for instance, target lonely and desperate individuals, resulting in significant financial fraud (Arora & Scheiber, 2017). Despite awareness of such deceptions, many users continue to seek partners and love through online platforms.

- 4) equality in the virtual world

The phenomenon observed in dating groups is the equality of digital citizenship, which creates a space for all kinds of differences. Regardless of an individual's background, everyone has the right to seek love in their own way. This reflects the contemporary perspective on equality through the virtual space of the online world, where access is granted equally to all. Valtysson (2012) supports this view, which highlights Facebook as a public space for communication that serves as a liberating platform that facilitates networking, practical management, maintaining friendships, and recreation. As such, it enables everyone to access and express themselves equally in this public space.

- 5) negotiation space

In reflecting the space for empowerment and negotiation within dating groups, it is evident that each member has the authority to fully define the qualities of their ideal partner within the group's space. This ability to establish criteria based on personal preferences establish the acceptance of one's identity among group members, who, in turn, acknowledge the chooser's criteria. Regardless of whether a person is rich or poor, handsome or not, they can still create the power to define the qualities of the partner they desire. This aligns with the research of Yampochai and Masae (2018), who studied power dynamics in communication. Their findings suggest that communication about love on Facebook can alter power dynamics, drawing on internal power through self-presentation on the platform to promote self-acceptance and self-respect. While profile deception may occur to conceal one's true self, especially in the early stages of membership, there is often a shift towards clearer self-presentation over time.

Simultaneously, the power of group communication facilitates knowledge exchange through trial-and-error experiences and independent interactions in the virtual community.

6) a space of mutual vigilance and surveillance

Though the online world may often seem impersonal, group members vigilantly monitor for potential scams within their communities. This vigilance arises from increased awareness of online scams, leading to recognition, learning, and self-protection. Archer et al. (2021) found that while Facebook groups are private, they can be accessed publicly and privately. Members protect and monitor their virtual spaces to ensure safety. The study examined three closed Facebook groups: "mommy bloggers" and their Australian readers, partners of the Australian Defense Force, and migrant mothers in Australia, exploring women's motivations for creating and joining these spaces and maintaining privacy and safety expectations.

7) a space to alleviate loneliness, and 8) a space for exchange, encouragement, and advice

In addition to seeking a partner, members of dating groups use the space to exchange views, provide encouragement, offer advice, and alleviate loneliness, especially when some posts are inappropriate. These groups function as communities for their members. This is supported by the research of Al-Saggaf and Nielsen (2014), which highlights Facebook's role in alleviating loneliness. The study found that "lonely" individuals are more likely to disclose personal information, relationship details, and their location compared to "connected" individuals. In contrast, "connected" individuals tend to share their perspectives and wall posts more than "lonely" individuals.

9) sexual harassment

The threats associated with participation in dating groups often include incidents of sexual harassment through online social networks. This harassment manifests through messages and images that violate personal rights and constitute sexual harassment. According to Maghfiroh and Muqoddam (2019), sexual harassment is a prevalent behavior among netizens on social media today. The study's findings show that sexual harassment on social media occurs both directly (explicitly) and indirectly (implicitly). Factors contributing to this behavior include: 1) netizens seeking attention (evidenced by the use of fake accounts) and 2) photo content or account owner captions that provoke harassment from others. The study suggests the need for psychoeducation for adolescents and families, both as offenders and victims, to help prevent sexual harassment.

10) media literacy phenomenon.

Media literacy shows that most group members can analyze photos and messages to identify potential scams. They learn from direct and indirect experiences and warn others to stay vigilant, particularly advising against transferring money. Witek and Grettano (2012) found that Facebook's Feeds, Share, and Comment functions develop and exhibit information literacy practices. In social media, information literacy requires "meta-literacy", which involves a critical awareness of why we use information.

Facebook acts as a public communication space, especially for accessing dating channels. The ways dating group members present themselves highlight how social media is adapted for various purposes, reflecting social changes and fostering learning among both group members and society.

### **Conclusion**

The study has identified a total of six self-presentation patterns: idealized personal scenarios, images evoking sympathy through perceived limitations, portrayals of ordinary people seeking true love, provocative attire and poses, gender diversity, and cross-cultural representations. This study reflects both the positive and negative social phenomena observed in digital spaces, which provides insights into behavior of individuals as digital citizens who freely express their thoughts and create identities through their self-representations. These phenomena have led to the formation of group and individual spaces where people communicate their needs and goals. This empowers individuals to manage and control their own social online spaces according to their preferences. At the same time, individuals within these spaces are aware of expressing their own and the group's shared goals, while respecting each other's spaces. Despite the positive aspects, these virtual spaces also expose users to potential online criminal activity, as reflected in the phenomena that have emerged. This highlights the need for continued learning and awareness that are beneficial to the general public.

### **Recommendations**

From the research findings, it has been observed that the problem of accessing Facebook without authentic identification during communication leads to a significant increase in cybercrime issues. Therefore, we propose the following guidelines for policymakers and users to enhance the efficiency and safety of online social media usage in the long term:

1. Build a comprehensive understanding of the role and impact of Facebook in contemporary partner search practices.

2. Optimize the use of Facebook for partner search while mitigating potential risks and challenges. To ensure the safety of these spaces, the government, as the protector of citizens' interests, should implement measures to maximize the benefits of online social media usage. This includes fostering the development and utilization of secure technologies to help users safeguard their personal data and mitigate risks associated with using platforms like Facebook. Further, there should be strict enforcement privacy controls and checks for users.

3. Since social media platforms are constantly evolving, the results of this study can serve as a guideline for monitoring other dating applications, such as Tinder, Bumble, and TanTan. Although these applications verify the identities of users to provide an initial level of safety, crimes can still occur if users do not exercise caution. Therefore, this study will contribute to raising awareness and vigilance against traditional forms of deception, helping potential victims in the future.

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# An Analysis of Sentence Structures Used in English Paragraphs Written by Thai Primary School Students

การวิเคราะห์โครงสร้างประโยค  
ในงานเขียนระดับย่อหน้าภาษาอังกฤษของนักเรียนไทยชั้นประถมศึกษา

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**Kanchaya Thongkum<sup>1</sup>**

กัญญา ชญา ทองคำ

**Kornwipa Poonpon<sup>2</sup>**

กรวิภา พูลผล

## Abstract

The purposes of this study were to examine sentence structures used in English paragraphs written by Grade 6 students and to compare the sentence structures used by the students with different English proficiency levels. The present study employed a quantitative study approach. The participants were 203 Grade 6 students at a primary school in northeast Thailand. Each was asked to take a proficiency test and write a descriptive paragraph. The frequency, mean, and S.D. were calculated to analyze the sentence structures used in paragraphs written by the students. The chi-square test was also used to compare the differences between the sentence structure occurrences of three groups of students with different proficiency scores. The results showed that the participants most frequently used coordinate main clauses. Moreover, no quotation was found in the paragraph written by the participants. Considering the production unit's length, the clauses' mean length was 6.8. The mean length of sentence and T-unit were 16.24 and 11.15, respectively. The chi-square test revealed that the difference between these three proficiency levels and the performance in employing sentence structures of Grade 6 students is significant at the 0.05 level in terms of using correlative clauses, relative clauses, complement clauses, adverbial clauses, and mean length of clauses. The results proved that different proficiency levels affected the sentence structures employed in paragraph writing. This study can be helpful in EFL writing instruction and English writing teaching material development.

**Keywords:** Sentence Structure, English Paragraph Writing, Primary School Students, EFL Learners' Corpus

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<sup>1-2</sup>**Affiliation:** Faculty of Humanities and Social Sciences, Khon Kaen University, Thailand

หน่วยงาน: คณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยขอนแก่น ประเทศไทย

**Corresponding Author:** Kornwipa Poonpon

**E-mail:** korpul@kku.ac.th



## บทคัดย่อ

บทความวิจัยนี้มีวัตถุประสงค์ เพื่อศึกษาโครงสร้างประโยคในงานเขียนระดับย่อหน้าของนักเรียนชั้นประถมศึกษาปีที่ 6 และเพื่อเปรียบเทียบความแตกต่างของโครงสร้างประโยคระหว่างกลุ่มของนักเรียนที่มีระดับความสามารถทางภาษาอังกฤษที่ต่างกัน การวิจัยในครั้งนี้เป็นการวิจัยเชิงปริมาณ โดยศึกษากับนักเรียนระดับชั้นประถมศึกษาปีที่ 6 จำนวน 203 คน ที่โรงเรียนประถมศึกษาแห่งหนึ่งในภาคตะวันออกเฉียงเหนือของประเทศไทย เครื่องมือที่ใช้ในการวิจัยคือ ข้อสอบวัดระดับความสามารถทางภาษาอังกฤษ และงานเขียนระดับย่อหน้าเชิงบรรยาย สถิติที่ใช้ในการวิเคราะห์ข้อมูล ได้แก่ ความถี่ ค่าเฉลี่ย ส่วนเบี่ยงเบนมาตรฐาน และการทดสอบไคสแควร์ เพื่อเปรียบเทียบความแตกต่างของค่าเฉลี่ยระหว่างนักเรียนที่มีระดับความสามารถทางภาษาอังกฤษทั้ง 3 กลุ่ม ผลการวิจัยพบว่า นักเรียนชั้นประถมศึกษาปีที่ 6 ใช้โครงสร้าง coordinate main clauses มากที่สุด โดยโครงสร้างประโยคแบบ quotation ไม่ปรากฏในงานเขียนระดับย่อหน้าของนักเรียน เมื่อพิจารณาความยาวของงานเขียน พบว่า ความยาวเฉลี่ยของอนุประโยค คือ 6.8 ความยาวเฉลี่ยของประโยค คือ 16.24 และความยาวของ T-unit คือ 11.15 ผลการทดสอบไคสแควร์ แสดงให้เห็นว่า การใช้โครงสร้างประโยค correlative clauses, relative clauses, complement clauses, adverbial clauses และความยาวเฉลี่ยของอนุประโยคของนักเรียนชั้นประถมศึกษาปีที่ 6 ที่มีระดับความสามารถทางภาษาต่างกันมีความแตกต่างอย่างมีนัยสำคัญที่ระดับ 0.05 ผลการวิจัยสรุปได้ว่า ระดับความสามารถทางภาษาอังกฤษสามารถมีผลต่อการใช้โครงสร้างประโยคในระดับย่อหน้า ทั้งนี้ ผลการวิจัยนับเป็นประโยชน์ ในด้านการสอนและการพัฒนาสื่อการสอนทักษะเขียนภาษาอังกฤษในฐานะภาษาต่างประเทศอีกด้วย

**คำสำคัญ:** โครงสร้างประโยค งานเขียนระดับย่อหน้าภาษาอังกฤษ นักเรียนชั้นประถมศึกษา คลังคำศัพท์ของผู้เรียนที่เรียนภาษาอังกฤษในฐานะเป็นภาษาต่างประเทศ

## Introduction

Effective communication is crucial in all aspects of life, including work and international settings. It is acquired through a societal process where people meet and exchange language (Genç, 2017). English serves as a vital passport for better opportunities in life, serving as a second or foreign language for countries where English is not the first language (Ahmad, 2016). Studying English is important for today's generation as it is an international language used in various aspects of life, requiring mastering listening, speaking, reading, and writing skills (Yulianti et al., 2019).

Among the four language skills, writing English tends to be particularly challenging (Yulianti et al., 2019). EFL learners who do not use English as a first language tend to experience many difficulties in writing English. They may need more experience in writing skills, a lack of practice, and insufficient time to improve their writing skills (Huy, 2015). Khemanuwong et al. (2020) also showed that English writing is challenging for EFL students due to a lot of stress, anxiety, a lack of English proficiency, and English experiences. Writing in English is even more challenging for young students (Huy, 2015). According to Richard-Amato (1996), young language learners have experienced writing problems because of limited

cognitive and social development and the complexity of foreign language writing. Having considered writing at the sentence level, students still frequently experience difficulties composing each sentence in writing tasks (Chuenchaichon, 2018; Putrayasa et al., 2018). The sentences were ambiguous in structure, so the ideas conveyed through the writing pieces could not be understood well (Putrayasa et al., 2018). These difficulties have been obstacles for young EFL learners around the world.

The problems mentioned above have undoubtedly been obstacles for young EFL learners in Thailand. Even though all Thai EFL students study English for 12 years in primary and secondary schools, the outcomes of this education are still problematic (Noom-ura, 2013). The previous study has investigated the challenges faced by lower-level language learners, particularly those in elementary and middle schools within the Thai context. For instance, Aprilia (2021) examined sentence patterns in Thai students' essays and found that many young Thai students struggled to construct proper English sentences due to their limited grammatical and vocabulary knowledge. The finding suggests that writing difficulties among young Thai EFL learners are often rooted in insufficient knowledge at the sentence level.

Reviewing previous studies suggests that analyzing learners' sentence structures and syntactic features can help teachers better understand learners' difficulties. Results from such syntactic studies provide insights relevant to writing development and writing ability (Kraus, 1957). Learning sentence structures can lead to significant achievements in students' writing abilities. Moreover, research relevant to the current study revealed that there is a relationship between English proficiency levels and syntactic complexity in student writing. For instance, Jiang et al. (2019) analyzed the syntactic complexity of 410 narrative writings by beginner and intermediate L2 English learners across four proficiency levels. Their study revealed a positive relationship between English proficiency levels and syntactic complexity in the narrative tasks composed by young EFL students. Similarly, Martínez (2018) examined the differences in syntactic complexity among students with varying English proficiency levels (lower intermediate and intermediate) in their third and fourth years of secondary school. The findings confirmed that English proficiency levels influence writing quality. Furthermore, Berninger et al. (2011) studied the development of syntactic skills in children from grades one to seven through tasks of writing complete sentences and combining sentences. They found that while most children could write complete sentences, the ability to combine sentences varied notably from fourth grade onward and was linked to syntax and spelling skills. Their research emphasized the growing role of syntax and transcription in transforming ideas into written language during early education. The abovementioned studies underscore the importance of proficiency levels in syntactic complexity, providing a foundational basis for analyzing sentence structures in young learners' writing, as undertaken in the present study. To advance the understanding of sentence structures, it is essential to cultivate awareness of the components of sentence construction in a systematic sequence and to comprehend how writing skills can be enhanced at different proficiency levels. Consequently, it can be concluded that a thorough knowledge of sentence structure significantly contributes to students' writing success.

While several studies have attempted to gain in-depth insight into the sentence structure used by high school and undergraduate students, little attention has been paid to studying the sentence structure used by young students, specifically elementary students

(Grades 1-6). In addition, several studies have emphasized overall sentence structures (e.g., simple sentences, compound sentences, and complex sentences) in young EFL contexts (Ernawati, 2014; Lestari, 2017; Putrayasa et al., 2018). However, high-quality writing is often characterized by accuracy and a richness of sentence structures (Yu, 2021). Despite this, there has been no comprehensive examination of the different connectors employed within these sentence structures. Additionally, there is a lack of research that focuses on the sentence structures utilized by Thai students. Furthermore, no study has taken the crucial step of analyzing the sentence structures used by Thai learners. Given that the challenges of writing skills for young Thai learners primarily lie at the sentence level, understanding the language components they produce is essential. Therefore, the present study adapted the methodological and design frameworks from Berninger et al. (2011), which focus on detailed patterns and the correctness of each sentence structure. These structures include the single independent main clause, non-coordinate main clause, coordinate main clause, correlative clause, relative clause, complement clause, subordinate clause, adverbial clause, quotation, non-clausal independent units, and fragments. Although Berninger's analytical framework was originally designed for L1 English students, it can be effectively adapted to analyze the sentence structures of L2 students. Specifically, the framework's emphasis on different types of syntactic constructions, sentence combining, and the translation of ideas into structured sentences aligns well with the challenges faced by L2 learners. Their study emphasized the development of syntactic awareness, which can be beneficial in improving writing skills for L2 learners. Thus, adapting Berninger's framework can provide a comprehensive approach to analyze and improve the sentence structures in L2 students' writing. Similarly, Lu's (2010) measures were adapted to gauge the length of the production unit, which demonstrated very high reliability in distinguishing written production across various proficiency levels. Lu's method highlights the importance of the production unit's length in effectively measuring syntactic maturity. Thus, researching this topic is crucial, as it can offer many benefits to Thai teachers seeking to improve sentence structure instruction for young students. Ultimately, this research could facilitate students' writing development and enhance their proficiency. Since good writing normally requires accuracy and the richness of language structure, the sentence structure scheme in the present study can be utilized as the writing guideline for practicing and improving students' writing skills. Moreover, analyzing the sentence structures and text length in such a cross-sectional study can be considered as a predictor of L2 writing development and L2 placement level.

### **Objectives**

1. To examine sentence structures used in paragraphs written by Grade 6 students.
2. To compare the sentence structures used in paragraphs written by Grade 6 students with different English proficiency levels.

## **Research Methodology**

The quantitative research method employed in this study aims to investigate the sentence structures used in English paragraphs written by Grade 6 students and to compare the sentence structures used by the students with different English proficiency levels.

### **1. Participants of the Study**

The participants were 203 Grade 6 students at a primary school in Maha Sarakham province. Participants were selected using the convenience sampling method. These students were enrolled in the Fundamental English course (E16101) during the 2023 academic year. The participants and their guardians were informed about the project and asked to sign a consent form before joining the study.

An ethics approval of the study was granted from the university review board (MHESI. 660301.7/419) before recruiting both groups of the participants and collecting all data.

### **2. Research Instruments**

#### **2.1 An English Proficiency Test**

An English proficiency test was used to group the students into three levels: high proficiency, intermediate proficiency, and low proficiency. Cambridge English tests are aligned to the Common European Framework of Reference for Languages (CEFR). Moreover, the Cambridge English Language Assessment provides the English level tests for four levels: 1) General English, 2) For Schools, 3) Business English, and 4) Young Learners. Since Grade 6 students were considered A1 level (Office of the Basic Education Commission, 2014), the test for young learners was adapted from the Cambridge University website (Cambridge University Press, n.d.), which provides free tests suitable for determining the English language level. The test comprised 20 items, with each item providing three multiple-choice options. The maximum score was 20. In the present study, to group the students, the students with total test scores ranging between 1 and 6 were considered for the low-proficiency level, 7 to 13 for the intermediate proficiency level, and 14 to 20 for the high-proficiency level. As the study was conducted in the first semester, the test did not examine the students' writing skills specifically but assessed their overall English skills in order to plan the English lesson plans effectively.

#### **2.2 A Writing Task**

A writing task was developed and used as a course assignment. The task was designed based on the content of the student's English book, the CEFR framework, and the standard of learner qualities. For the English subject, Grade 6 graduates must be able to "write to ask for and give data about themselves, friends, families, matters around them, their feelings about various matters and activities around them, as well as provide brief justifications" (Ministry of Education, 2008). In addition, the Ministry of Education also declared the Common European Framework of Reference for Languages (CEFR) for Thai students and Grade 6 graduates must be able to "write the information about him/herself and others" (e.g., where they live, who they know and what they own)" (Office of the Basic Education Commission, 2014). Moreover, after reviewing the school's course description, it was found that students are required to apply language features in practical situations, such as reading

aloud, identifying the main idea, engaging in question-and-answer exchanges, interacting, describing, and searching for information. Thus, providing descriptive task for students might help them get familiar with and comprehend the descriptive writing style more effectively. The task required the students to write a paragraph in English under the topic “*My Dream Place to Visit*” (a topic included in the Grade 6 students’ textbook) within one hour.

### 2.3 A Young Learner Written Corpus

The corpus used in this study consists of 203 written paragraphs in English written by the participants who completed the writing task under the topic “*My Dream Place to Visit*.” The participants were categorized into three groups based on their English proficiency levels obtained from the proficiency test scores. Table 1 shows 45 low-proficiency students, 123 in the intermediate group, and 35 in the high-proficiency group. The corpus includes a total of 8,244 words: 1,601 produced by low-proficiency students, 4,771 by intermediate-proficiency students, and 1,872 by high-proficiency students.

**Table 1**  
*The Young Learner Written Corpus*

	<b>Low proficiency students</b>	<b>Intermediate proficiency students</b>	<b>High proficiency students</b>	<b>Total</b>
Paragraphs	45	123	35	203
Tokens (total words)	1,601	4,771	1,872	8,244
Average length (words)	35.58	38.79	53.49	127.86

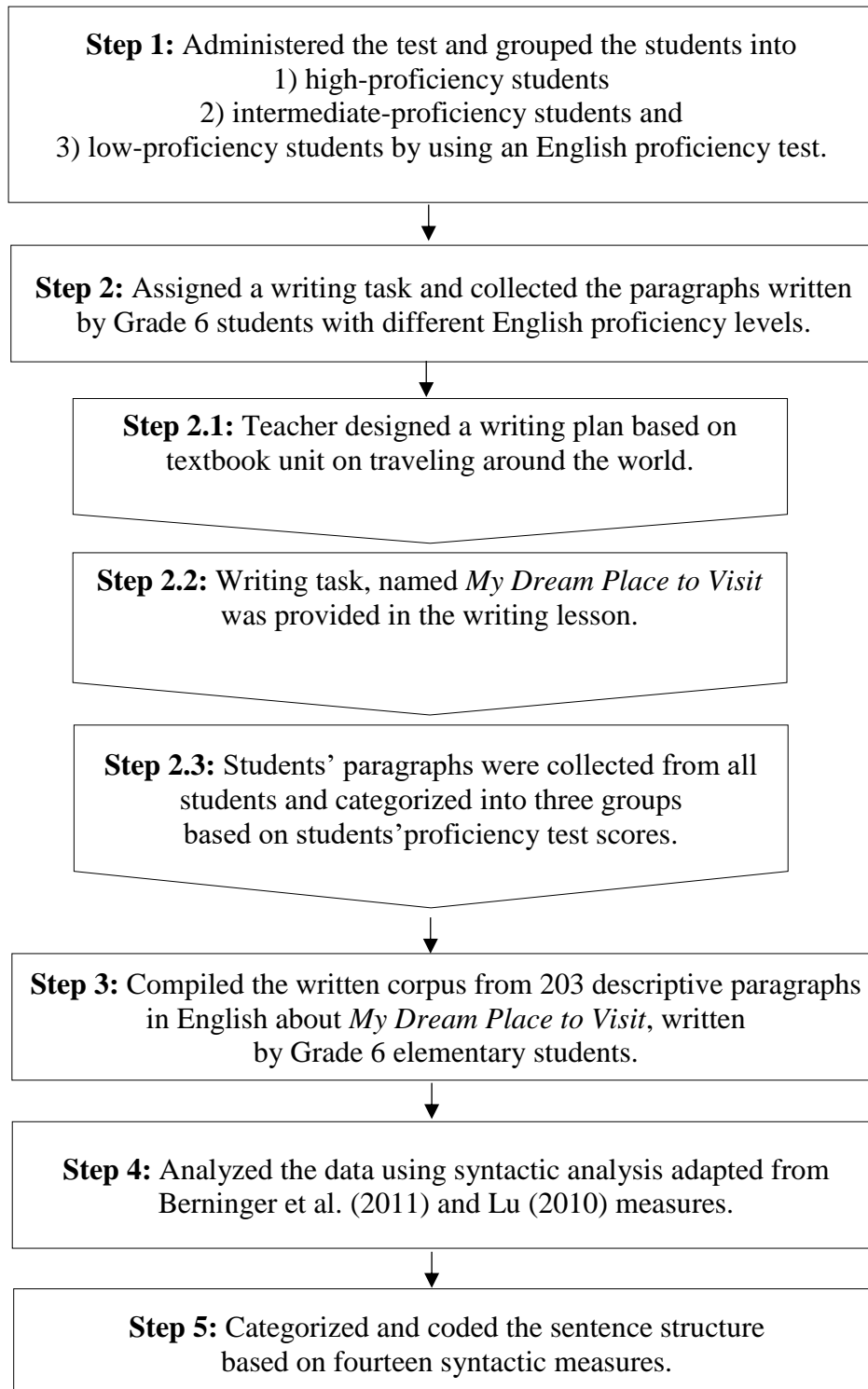
### 3. Data Collection

The data collection was conducted during the first semester of the academic year 2023 (May-June 2023). The time sequence and procedures of the data collection are described as follows (Figure 1). In the first step, the participants were asked to take an English proficiency test to classify them into three groups which are 1) the high-proficiency group, 2) the intermediate-proficiency group, and 3) the low-proficiency group. Then, the teacher designed the writing plan based on a textbook unit of traveling around the world. The writing plan consumed four hours. In the first hour, the lesson's lead-in activity and vocabulary were presented. In the second hour, the structure or expression used in the content and the content were presented. In the third hour, the while-writing activity was assigned and done in the class. Finally, the paragraph writing was assigned as the post-writing activity in the fourth hour. Next, the students’ paragraphs as the data were collected by taking pen-paper-based writing tasks.

During the coding of sentence structures, the absence of capital letters and punctuation marks was attributed to temporary inattention rather than an inability to construct sentence structures. Consequently, the researcher did not categorize these omissions as sentence fragments. Similarly, minor misspellings resulting from unintentional errors were not classified as fragment sentences.

**Figure 1**

*Data Collection Procedures*



#### 4. Data Analysis

After compiling the written corpus, the students' paragraphs were analyzed to reveal sentence structures. The measures of sentence structures were adapted from Berninger et al. (2011) and Lu (2010) to analyze the sentence structures used by the students. Berninger et al.'s measures offer eleven sentence structures, including fragments, which other studies did not discuss in detail. Lu's measures were adapted to measure the length of the production unit, which achieves very high reliability in distinguishing written production between different proficiency levels. Lu's method emphasizes the production unit's length, effectively measuring syntactic maturity.

Fourteen sentence structure measures (adapted from Berninger et al., 2011; Lu, 2010) were investigated in Grade 6 students' paragraphs, aiming to find the number of occurrences in each sentence structure. Each sentence from the student's paragraph was coded based on the 14 syntactic measures, namely single independent main clauses, non-coordinate main clauses, coordinate main clauses, correlative clauses, relative clauses, complement clauses, subordinate clauses, adverbial clauses, quotations, non-clausal independent units, fragments, mean length of clauses, mean length of sentences, and mean length of T-units. A T-unit is defined as one main clause along with all subordinate clauses and non-clausal structures attached to or embedded within it, essentially representing the shortest grammatically permissible sentence (Hunt, 1966). Table 2 presents a coding scheme based on the syntactic measures established by Berninger et al. (2011) and Lu (2010).

**Table 2**  
*A Coding Scheme of Sentence Structure Measures*

Type of T-units	Description	Example	Code
<i>Type 1: Single independent main clauses</i>	A clause that can stand by itself as a simple sentence	I like math class.	IC
<i>Type 2: More than one independent clause</i>			
A. Non-coordinate main clauses	A coordinating conjunction (e.g., And) is placed at the beginning of an independent clause	<b>And</b> then we went to the playground.	NMC
B. Coordinate main clauses	Two independent clauses are combined with a coordinating (and) conjunction	For my birthday, I got a new toy airplane <b>and</b> I got to go to the zoo.	CMC
C. Correlative clauses	Two independent clauses are combined with a correlative (either .... or) conjunction	<b>Either</b> we will have a party <b>or</b> we will go to the fair	CC

Type of T-units	Description	Example	Code
<b>Type 3: T-Units with Dependent Clauses</b>			
A. Relative clauses	An independent plus relative clause (e.g., who)	The person <i>who lives in that house</i> is nice.	RC
B. Complement clauses	A clause that complements, or completes a noun, adjective, or verb.	I think <i>that you are nice</i> .	ComC
C. Subordinate Clauses	A subordinate clause has a subject and a verb, but it cannot stand alone as a sentence. A clause begins with certain words or short phrases called subordinating words (e.g., because)	She helped me <i>because she is nice</i> .	SC
D. Adverbial clauses	A dependent clause that modifies a verb, adjective, or adverb in its sentence. It acts like an adverb.	Sarah ran <i>as fast as she could</i> .	AC
<b>Type 4: Others</b>			
A. Quotations	Words or phrases that are taken from someone. They are usually put in quotation marks.	<i>"Go to your room!"</i> said my mom.	Q
B. Non-clausal independent units	Free-standing words that are found in spoken language (e.g., The end., Hi!, Very good.)	The end.	NCIU
C. Fragments	A sentence that is missing one of three critical components: a subject, a verb, and a complete thought	<i>Student in the school.</i>	F
<b>Type 5: Length of Production Unit</b>			
A. Mean length of clauses	The number of words per the number of clauses	-	MLC
B. Mean length of sentences	The number of words per the number of sentences	-	MLS



Type of T-units	Description	Example	Code
C. Mean length of T-units	The number of words per the number of T-units	-	MLT

The English paragraphs written by Grade 6 students were categorized into three groups based on the students' proficiency level. Then, the types of sentence structures were manually coded to count the frequency of their occurrences in three groups: the low-proficiency group, intermediate-proficiency group, and high-proficiency group. This coding process facilitated the analysis of differences in sentence structure usage across the three proficiency levels. Each paragraph was coded by two raters. Inter-coder reliability was conducted, revealing 90% rater agreement. Descriptive statistics, i.e., means, standard deviations, and percentages, were calculated to see the sentence structures used in the paragraphs written by Grade 6 students. Berninger et al.'s (2011) methodological framework was adapted, including an analytical method using the chi-square test. Due to the discrepancies in the sample size, the chi-square test was employed to see if there was a difference between the use of sentence structures among the three groups of students. Examples of students' writing at each proficiency level can be seen in Appendix A.

## Findings

This section reports the sentence structures used in the Young Learner Written Corpus and the differences in the use of sentence structures by students with different English proficiency levels.

### 1. Sentence Structures Used in the Young Learner Written Corpus

The results from the descriptive statistics of the 14 sentence structures are shown in Tables 3 and 4. The occurrences of 14 sentence structures are displayed in Table 3, showing the occurrences of using each sentence structure. The participants most frequently used coordinate main clauses (508 occurrences), single independent main clauses (225 occurrences), subordinate clauses (223 occurrences), relative clauses (21 occurrences), non-coordinate main clauses (19 occurrences), fragments (13 occurrences), complement clauses (11 occurrences), correlative clauses (nine occurrences), adverbial clauses (four occurrences), and non-clausal independent units (one occurrence), respectively. Moreover, no quotations were found in the paragraphs written by the participants.

According to Table 4, the single independent main clauses and fragments were most frequently found in low-proficiency students, with mean scores of 1.4 (SD = 1.45) and 0.15 (SD = 0.42), respectively. Intermediate proficiency students used coordinate main clauses with the highest mean score of 2.72 (SD = 1.36). In addition, high-proficiency students most frequently employed the following structures with the highest mean scores: non-coordinate main clauses ( $\bar{x} = 0.14$ , SD = 0.35), correlative clauses ( $\bar{x} = 0.22$ , SD = 0.59), relative clauses ( $\bar{x} = 0.28$ , SD = 0.57), complement clauses ( $\bar{x} = 0.2$ , SD = 0.47), subordinate clauses ( $\bar{x} = 1.54$ , SD = 1.03), adverbial clauses ( $\bar{x} = 0.08$ , SD = 0.28), and non-clausal independent units ( $\bar{x} = 0.02$ , SD = 0.16). Considering the length of production units, high-proficiency

students produced the highest mean length of clauses ( $\bar{x} = 7.19$ ,  $SD = 2.16$ ) and T-units ( $\bar{x} = 12.45$ ,  $SD = 3.92$ ).

**Table 3**  
*The Occurrences of Different Sentence Structures*

Sentence structures	Occurrences			
	Low level (N = 45)	Intermediate level (N = 123)	High level (N = 35)	Total (N=203)
<b>Type 1: Single independent main clauses</b>				
	63 (28%)	116 (51.56%)	46 (20.44%)	225
<b>Type 2: More than one independent clause</b>				
A. Noncoordinate main clauses	3 (15.79%)	11 (57.89%)	5 (26.32%)	19
B. Coordinate main clauses	97 (19.09%)	335 (65.94%)	76 (14.96%)	508
C. Correlative clauses	0	1 (11.11%)	8 (88.89%)	9
<b>Type 3: T-Units with Dependent Clauses</b>				
A. Relative clauses	1 (4.76%)	10 (47.62%)	10 (47.62%)	21
B. Complement clauses	0	4 (36.36%)	7 (63.64%)	11
C. Subordinate clauses	34 (15.25%)	135 (60.54%)	54 (24.22%)	223
D. Adverbial clauses	0	1 (25%)	3 (75%)	4
<b>Type 4: Others</b>				
A. Quotations	0	0	0	0
B. Non-clausal independent units	0	0	1 (100%)	1
C. Fragments	7 (53.85%)	6 (46.15%)	0	13

**Type 5: Length of Production Units**

A. Total length of clauses	292.43	823.98	251.77	1368.18
B. Total length of sentences	661.07	2220.27	559.67	3441
C. Total length of T-units	407.57	1469.68	435.64	2312.89

**Table 4**

*Mean Values and SD of Different Sentence Structures from Three Proficiency Levels*

Sentence structures	Low		Intermediate		High		Total
	(N = 45)		(N = 123)		(N = 35)		(N = 203)
	$\bar{x}$	SD	$\bar{x}$	SD	$\bar{x}$	SD	$\bar{x}$
<b>Type 1: Single independent main clauses</b>							
	1.40	1.45	0.94	1.41	1.31	1.57	1.22
<b>Type 2: More than one independent clause</b>							
A. Non-coordinate main clauses	0.07	0.25	0.09	0.29	0.14	0.36	0.10
B. Coordinate main clauses	2.16	1.28	2.72	1.37	2.17	1.27	2.35
C. Correlative clauses	0	0	0.01	0.09	0.23	0.59	0.08
<b>Type 3: T-Units with Dependent Clauses</b>							
A. Relative clauses	0.02	0.15	0.08	0.35	0.28	0.57	0.13
B. Complement clauses	0	0	0.03	0.18	0.20	0.47	0.07
C. Subordinate clauses	0.76	0.77	1.10	0.94	1.54	1.04	1.13
D. Adverbial clauses	0	0	0.01	0.09	0.09	0.28	0.03
<b>Type 4: Others</b>							
A. Quotations	0	0	0	0	0	0	0
B. Non-clausal independent units	0	0	0	0	0.03	0.17	0.01
C. Fragments	0.16	0.42	0.05	0.22	0	0	0.07
<b>Type 5: Length of Production Units</b>							
A. Mean length of clauses	6.49	1.71	6.70	1.90	7.19	2.16	6.80
B. Mean length of sentences	14.69	10.42	18.05	10.45	15.99	10.52	16.24
C. Mean length of T-units	9.06	3.84	11.95	7.96	12.45	3.92	11.15

## 2. Differences between the Use of Sentence Structures by Students with Different English Proficiency Levels

The chi-square test was employed to see if there was a difference between the three groups of students' sentence structure occurrences. All occurrences of each sentence structure from Grade 6 students with different proficiency levels were the input in analyzing procedures. Table 5 presents a significant difference in using the sentence structures to write the paragraphs among Grade 6 students with different English proficiency levels. According to Table 5, the chi-square test was performed to evaluate the relationship between sentence structures and students' proficiency levels. The relationship between these variables was significant in using correlative clauses,  $\chi^2(4, N = 203) = 20.24, p < .001$ , for example, "They are not only amazing but also important for the history of the city." (High\_S1), relative clauses,  $\chi^2(4, N = 203) = 14.47, p = .006$ , for example, "It's the country that I most want to visit." (High\_S18), complement clauses,  $\chi^2(4, N = 203) = 15.55, p = .004$ , for example, "I think it might be yummy." (Intermediate\_S3), adverbial clauses,  $\chi^2(2, N = 203) = 9.65, p = .008$ , for example, "I don't want to go where a lot of people go." (High\_S22) and mean length of clauses,  $\chi^2(172, N = 203) = 208.79, p = .029$ . This means that the proficiency level affected the sentence structures employed in paragraph writing.

**Table 5**  
*The Comparison of Sentence Structures of Grade 6 Students with Different Proficiency Levels*

Sentence structures	Level	$\bar{x}$	$f$	Pearson Chi-Square Test		
				$\chi^2$	$df$	Sig.
Single independent main clauses	Low	1.40	63	15.04	14	0.376
	Intermediate	0.94	116			
	High	1.31	46			
Non-coordinate main clauses	Low	0.07	3	1.411	2	0.494
	Intermediate	0.09	11			
	High	0.14	5			
Coordinate main clauses	Low	2.16	97	19.73	14	0.139
	Intermediate	2.72	335			
	High	2.17	76			
Correlative clauses	Low	0	0	20.25	4	0.000*
	Intermediate	0.01	1			

Sentence structures	Level	$\bar{x}$	$f$	Pearson Chi-Square Test		
				$\chi^2$	$df$	Sig.
Relative clauses	High	0.23	8			
	Low	0.02	1			
	Intermediate	0.08	10	14.48	4	0.006*
Complement clauses	High	0.29	10			
	Low	0	0			
	Intermediate	0.03	4	15.55	4	0.004*
Subordinate clauses	High	0.20	7			
	Low	0.76	34			
	Intermediate	1.10	135	17.83	10	0.058
Adverbial clauses	High	1.54	54			
	Low	0	0			
	Intermediate	0.01	1	9.65	2	0.008*
Quotations	High	0.09	3			
	Low	0	0			
	Intermediate	0	0	-	-	-
Non-clausal independent units	High	0	0			
	Low	0	0			
	Intermediate	0	0	4.82	2	0.090
Fragments	High	0.03	1			
	Low	0.16	7			
	Intermediate	0.05	6	8.57	4	0.073
Mean length of clauses	High	0	0			
	Low	6.50	292.43			
	Intermediate	6.70	823.98	208.79	172	0.029*
	High	7.19	251.77			

Sentence structures	Level	$\bar{x}$	$f$	Pearson Chi-Square Test		
				$\chi^2$	$df$	Sig.
Mean length of sentences	Low	14.69	661.07			
	Intermediate	18.05	2220.27	192.22	186	0.307
	High	15.99	559.67			
Mean length of T-units	Low	9.06	407.57			
	Intermediate	11.95	1469.68	227.17	194	0.052
	High	12.45	435.64			

\* $p < 0.05$

## Discussion

This study aimed to investigate sentence structures used in paragraphs written by Grade 6 students and compare them to the sentence structures used by students with different English proficiency levels. As seen by the occurrences, mean scores, and standard deviations, there were differences in using sentence structures and length of production units.

### 1. The Sentence Structures Used in the Young Learner Written Corpus

According to the results, 10 out of 11 sentence structures were found in the paragraphs written by Grade 6 students. The coordinate main clauses were most frequently employed by Grade 6 students, while non-clausal independent units were found the least. However, quotations were not found in any written paragraphs. This is in line with the study of Berninger et al. (2011), in which the most common sentence structures observed in young students (from first to seventh grade) were single independent clauses and single independent clauses introduced by coordinating conjunction. It can also be assumed that most Grade 6 students could write the paragraphs with various structures when instructed to do so. However, the absence of quotations in the descriptive task revealed interesting issues regarding the writing instruction and the writing genre differences. Teachers should plan well-prepared syntactic instruction for these students to improve their sentence structure knowledge, leading to better writing achievement. In other words, this study highlights the need to make writing instruction interesting and understandable for young students. Moreover, different types of writing had a big influence because writing requires different styles and arrangements. The teacher may be aware of the sentence constructions that caused difficulties for the students and provide them with accurate knowledge about syntactic features. This would help them apply the accurate usage of various sentence structures in their real lives (Berninger et al., 2011; Ernawati, 2014; Sojisirikul & Vasuvat, 2014).

After examining the sentence structures across various proficiency levels, it was found that low-proficiency students used single independent main clauses most frequently, while intermediate-level students used these structures least. These findings align with previous research indicating that younger writers tend to use single independent main clauses more frequently than their more skilled counterparts (Berninger et al., 2011; Boonyarattanasoontorn, 2017; Khemanuwong et al., 2020; Promsupa et al., 2017; Putrayasa et al., 2018). It can be concluded that the single independent main clause is the simplest structure for the low-proficiency level group. By focusing on non-coordinate main clauses, the findings indicate that the group with high proficiency levels tended to use such structures more than the other groups. After examining occurrences of fourteen different sentence structures, it was noted that while the most common structure in all three groups was the coordinate main clauses, it was most frequently used in the intermediate group. Correlative clauses were more prevalent in the high-proficiency group than in the other groups, with the low-proficiency group not producing any correlative sentences in their writing.

Similarly, complement clauses, adverbial clauses, and non-clausal independent units were more commonly found in the high-proficiency group compared to the other groups. Fragments were present in both the low and intermediate proficiency groups. This could be attributed to the fact that students at intermediate and high proficiency levels may better understand and retain complex sentence structures than those in the low proficiency group (Berninger et al., 2011; Cahyono et al., 2016; Martínez, 2018; Piyapasuntra, 2009). It might be because the intermediate and high proficiency groups have a richer vocabulary and a more robust background in the English language. Furthermore, this suggests that proficiency levels indicate the potential for advancement in mastering more intricate sentence structures (Promsupa et al., 2017; Putrayasa et al., 2018). Therefore, low and intermediate proficiency students should be screened to identify their English language learning needs and to plan appropriate language instruction.

In addition, the more insightful results from the low-level group's mean score indicated that the students in the low-proficiency group produced no correlative clauses, complement clauses, adverbial clauses, quotations, and non-clausal independent units. Nevertheless, upon examination of the intermediate group, it became apparent that the students did not use quotations or non-clausal independent units. In contrast, the high-level group did not produce any fragments in their writing. These results are consistent with Berninger et al.'s (2011) study that the number of complex sentence structures increased for the more proficient compared to the lower-proficiency writers, and the fragments occurred less in the advanced writers.

In terms of sentence structures, it can be concluded that the complexity of sentence structures can influence how students with varying levels of English proficiency utilize them (Thongyoi & Poonpon, 2020). This is evidenced by the lower proficiency group opting for simpler structures and including fragments more frequently than the other groups. These students may benefit from tailored instruction to enhance their skills in syntactic construction within written language. It can be inferred that the complexity of certain sentence structures presents difficulties for young students with lower proficiency levels. This suggests that writing

practice provided to students of different proficiency levels should be varied and adapted to accommodate these differences.

When examining the length of the production units, it was observed that students with high proficiency levels had a higher mean length of clauses and T-units than students with low and intermediate proficiency levels. One possible interpretation of these results is that the high-level group's longer clauses and T-units could be attributed to their proficiency in the English language, as suggested by Hunt (1970), indicating that students with higher proficiency levels may have better retention of vocabulary and comprehension of complex structures. This aligns with previous studies (e.g., Ortega, 2003; Thongyoi & Poonpon, 2020) which found that advanced-level EFL students tended to produce more syntactic complexity than those with lower proficiency levels. Moreover, the results were supported by Lu (2010) in that the length of production unit measures was highly reliable to examine if each of these measures significantly differentiates between different proficiency levels. This study also supports Cooper's study (1976) which investigated syntactic complexity measures and stated that Hunt's method of measuring syntactic maturity could be successfully applied to measuring second language acquisition. It can be seen that syntactic complexity can be considered a predictor of writing quality (Berninger et al., 2011; Chuenchaichon, 2018; Cooper, 1976; Lu, 2010; Thongyoi & Poonpon, 2020).

## 2. Differences between the Use of Sentence Structures by Students with Different English Proficiency Levels

This study's examination of syntactic complexity in the writing of Grade 6 students with different English proficiency levels contributes significantly to the understanding of language acquisition and writing development in young EFL learners. The results of the present study indicated notable variations in sentence structure among various proficiency levels, aligning with the findings of Berninger et al. (2011), Jiang et al. (2019), and Martínez (2018) in their investigations of young EFL writers. These studies highlighted the impact of language proficiency levels on sentence comprehension. Compared to other studies, the present study's results align with those of Berninger et al. (2011), who examined sentence structures in narrative writings from grades one to seven. The findings demonstrate distinct patterns in the utilization of correlative clauses, relative clauses, complement clauses, and adverbial clauses, with students in higher grades employing these structures more frequently. Analysis of the length of production units revealed a significant disparity in the average length of clauses, consistent with the earlier research conducted by Hwang et al. (2020). In their study, syntactic complexity was used to characterize learner proficiency and revealed that students with higher proficiency can produce more complex sentence structures. Having considered the sentence structures, most of the sentence structures were found to be increased consistently across different proficiency levels (non-coordinate main clauses, correlative clauses, relative clauses, complement clauses, subordinate clauses, adverbial clauses, mean length of clauses, and mean length of t-units). This can be caused by grammatical awareness, which can efficiently support syntactic awareness at sentence level in the lower proficiency group (Berninger et al., 2011). To promote the students' syntactic comprehension, grammatical awareness at the word level should also be emphasized in the language instruction. It can be concluded that the proficiency



level affected the sentence structures employed in paragraph writing by young students since different level groups can understand the complex structures based on their knowledge background.

### **Conclusion and Recommendations**

To examine the syntactic elements found in paragraphs written by Grade 6 students, the occurrences were analyzed. The findings showed that the students employed all sentence structures except for quotations. The high prevalence of simple structures among young students indicates a lack of awareness and understanding of language complexity. In particular, students with lower proficiency levels tended to avoid constructing complex structures like correlative clauses, relative clauses, complement clauses, adverbial clauses, quotations, and non-clausal independent units.

The findings revealed a significant correlation between the three proficiency levels concerning using sentence structures. The differences in the utilization of correlative clauses, relative clauses, complement clauses, and adverbial clauses were evident, with students with higher proficiency employing these structures more frequently. It can be inferred that the proficiency levels affected the selection of sentence structures employed in paragraph writing by young students, as students at different levels demonstrate their ability to understand the complex structures based on their knowledge background.

However, this study has some limitations that warrant further investigation. While it explored the use of sentence structures among Grade 6 students with different English proficiency levels, the research was constrained by a small sample size. Future studies should aim to increase participant numbers for a more comprehensive analysis. In addition, as this study focused on participants within intact groups, future researchers could explore diverse sampling methods for a broader perspective. Additionally, this study did not explore how writing skills evolve with age. Future studies could examine how sentence structures change across different age groups of participants. Moreover, the study solely examined descriptive writing; future research could explore variations in sentence structures across different types of written paragraphs.

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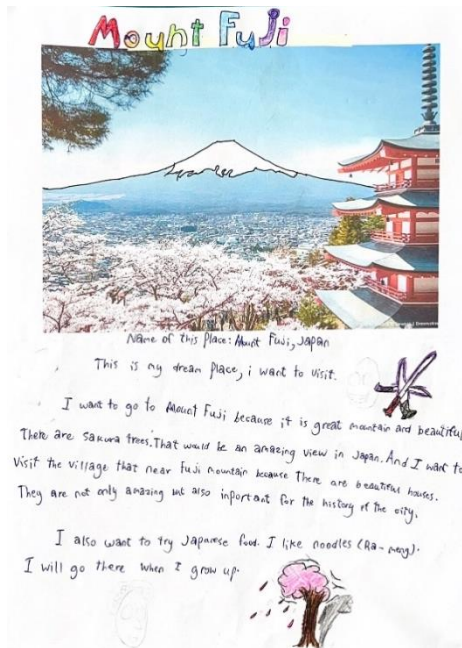
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**Appendix A**

**Samples of Descriptive Paragraphs Written by Thai Grade 6 Students**

The writing task required students to write a paragraph in English on the topic "My Dream Place to Visit" (a topic included in the Grade 6 textbook) within one hour. Thirty words were required as the minimum length of the paragraph and the paragraph was written in descriptive style.

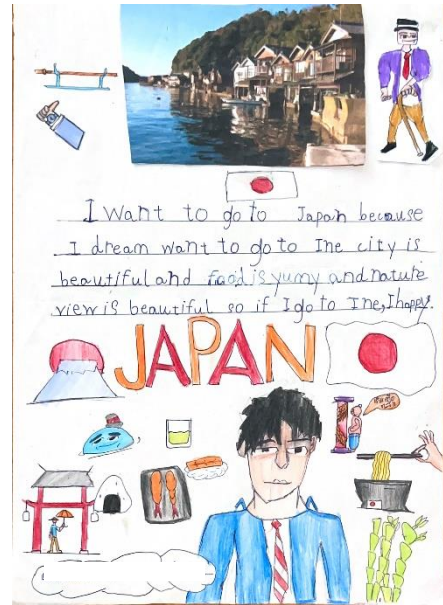
**1. Descriptive Paragraphs Written by Thai Grade 6 Students with High-Proficiency Level**



**3. Descriptive Paragraphs Written by Thai Grade 6 Students with Intermediate-Proficiency Level**



3. Descriptive Paragraphs Written by Thai Grade 6 Students with Low-Proficiency Level





## **A Comparative Analysis of Rhetorical Moves in Research Article Discussions of Thai Undergraduates and Internationally Published Thai Writers**

การวิเคราะห์เปรียบเทียบอรรถภาคในการเขียนอภิปรายในบทความวิจัย  
ที่เขียนโดยนักศึกษาไทยระดับปริญญาตรีกับผู้เขียนไทยที่ตีพิมพ์ระดับนานาชาติ

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**Thitirat Suwannasom<sup>1</sup>**

ฐิติรัตน์ สุวรรณสม

**Khampee Noonkhan<sup>2</sup>**

คัมภีร์ นูนคาน

### **Abstract**

Writing academic research articles, especially the discussion sections, often poses significant challenges for novice authors since they are required to adhere to specific rhetorical conventions such as employing effective rhetorical moves to structure arguments and present research findings and implications. This study was conducted to: 1) investigate the rhetorical moves used in the research article (RA) discussions by Thai undergraduate student writers and internationally published Thai writers, and 2) analyze the patterns of rhetorical moves employed in the RA discussions by Thai undergraduate students and internationally published authors. The data were collected from a sample of 40 applied linguistics research articles, comprising 20 articles authored by Thai undergraduate writers published in national journals and conference proceedings, and 20 articles authored by Thai academics published in international journals. The findings revealed that both groups of writers employed all types of RA discussion moves, primarily when commenting on results. While undergraduate student writers mostly adhered to some of the obligatory moves when commenting on results and applied other moves to a limited extent, internationally published writers demonstrated a broader range of moves, most notably when comparing results to literature and showing examples of results. The differences in the use of rhetorical moves between undergraduate and internationally published writers suggest that learning and applying rhetorical moves and academic discourse structures could significantly improve the academic writing capabilities of both new and experienced writers, enabling them to effectively communicate ideas to international audiences.

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<sup>1-2</sup>**Affiliation:** Faculty of Humanities, Naresuan University, Thailand

หน่วยงาน: คณะมนุษยศาสตร์ มหาวิทยาลัยนเรศวร ประเทศไทย

**Corresponding Author:** Thitirat Suwannasom

**E-mail:** thitirats@nu.ac.th



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### บทคัดย่อ

การเขียนบทความวิจัยทางวิชาการ โดยเฉพาะการเขียนอภิปรายผลเป็นภารกิจที่ท้าทายยิ่งสำหรับผู้เขียนหน้าใหม่ เนื่องจากต้องปฏิบัติตามข้อกำหนดและแบบแผนทางการใช้ภาษา รวมถึงการใช้ข้อตกลงที่เหมาะสมเพื่อนำเสนอผลการวิจัยและการนำไปใช้อย่างมีประสิทธิภาพ การศึกษานี้มีวัตถุประสงค์เพื่อ 1) ศึกษาการใช้ข้อตกลงในส่วนการอภิปรายผลของบทความวิจัย ที่เขียนโดยนักศึกษาระดับปริญญาตรีชาวไทยและนักวิชาการไทยที่ตีพิมพ์ในระดับนานาชาติ 2) วิเคราะห์รูปแบบการใช้ข้อตกลงในส่วนการอภิปรายผลที่เขียนโดยนักศึกษาระดับปริญญาตรีชาวไทยและนักวิชาการไทยที่ได้รับการตีพิมพ์ในระดับนานาชาติ โดยเก็บข้อมูลจากบทความวิจัยด้านภาษาศาสตร์ประยุกต์ 40 เรื่อง โดยแบ่งเป็น 20 เรื่องที่เขียนโดยนักศึกษาระดับปริญญาตรีชาวไทยที่ตีพิมพ์ในวารสารหรือรายงานการประชุมและวารสารระดับประเทศ และอีก 20 เรื่องที่เขียนโดยนักวิชาการไทยที่ตีพิมพ์ในวารสารนานาชาติ ผลการศึกษาพบว่าผู้เขียนทั้งสองกลุ่มใช้ข้อตกลงทุกประเภทในส่วนการอภิปรายผลของบทความวิจัย โดยเฉพาะการแสดงความคิดเห็นต่อผลการศึกษา นักศึกษาระดับปริญญาตรีใช้ข้อตกลงการแสดงความคิดเห็นต่อผลการศึกษาเป็นส่วนใหญ่ แต่ใช้กลวิธีอื่นๆ อย่างจำกัด ในขณะที่นักวิชาการที่ตีพิมพ์ในระดับนานาชาติสามารถใช้ข้อตกลงที่หลากหลาย โดยเฉพาะการเปรียบเทียบผลการศึกษากับงานวิจัยที่ผ่านมาและการยกตัวอย่างผลการศึกษา ความแตกต่างในการใช้ข้อตกลงระหว่างนักศึกษาระดับปริญญาตรีและนักวิชาการที่ได้รับการตีพิมพ์ในระดับนานาชาติจากการวิจัยนี้ชี้ให้เห็นว่าการศึกษาใช้ข้อตกลงสามารถนำไปพัฒนาขีดความสามารถในการเขียนเชิงวิชาการได้ทั้งสำหรับผู้เขียนหน้าใหม่และผู้เขียนที่มีประสบการณ์ เพื่อเพิ่มความสามารถในการสื่อสารแนวคิดไปสู่ผู้อ่านระดับนานาชาติได้อย่างมีประสิทธิภาพ

**คำสำคัญ:** อรรถกวีวิเคราะห์ บทความวิจัย การอภิปรายวิจัย การเขียนเชิงวิชาการ

### Introduction

Achieving proficiency in academic English writing requires consistent practice and a thorough grasp of discourse conventions. To attain publication, mastering the strategies related to rhetorical devices and patterns is crucial, as well as having regular exposure to the target genre. It is evident that the stylistic and procedural demands of writing for academic journals are markedly distinct from college assignments. According to Atkinson (1999), there has been a shift in the emphasis on writing for publications or conveying scientific information. The preference has shifted away from narrative genres or fictional stories towards explanations that are more grounded in evidence and theory.

To write a research article paper, writers are usually required to structure their manuscript according to the IMRD model, which stands for Introduction, Methods, Results, and Discussion. Among these, the discussion part is regarded as one of the most important sections that emphasizes the significance of the research findings and their implications, connecting the results within the broader academic context (Cargill & O'Connor, 2013). According to Swales (1990), the discussion is where the author makes a case for the relevance and impact of their findings, engaging with the scholarly community to argue the significance

of their work. Additionally, researchers must summarize, analyze, discuss the results of their study, and provide any remarks on issues generated by the research question or hypothesis (Thyer, 2008). For this reason, the research article (hereafter: RA) discussion part should be written in an argumentative manner that provides corroborating evidence as well as communicative manners.

In the RA discussion, authors are required to respond to the research questions and provide an explanation of the findings, including how the findings should be interpreted in light of the field's prevailing theories. According to Liu and Buckingham (2018), the discussion section's primary purpose is to summarize and defend the significance of the study findings. This section is crucial because the authors are expected to utilize argumentative rhetorical tactics to support their study findings and argue their relevance, validity, and reliability. Authors are expected to explain to readers how the data collected supports the author's knowledge claims in the RA debate (Parkinson, 2013). Furthermore, they are required to interpret and explain their findings in the discussion by addressing each of the research questions (Thyer, 2008). To fulfill the function of RA discussion section, academics need to acquire the rhetorical steps or moves that contribute to effective communication. As defined by Swales (2004, p. 228), a move is "a discursual or rhetorical unit that performs a coherent communicative function in a written or spoken discourse." In this regard, Parodi (2010) remarked that the move analysis of a genre aims to identify the communicative purposes of a text by organizing different text units based on their specific communicative functions. Each segment of the text, or move, represents a distinct communicative function that not only stands on its own but also helps achieve the overall communicative goal. This notion has suggested that it is essential for authors to master these rhetorical moves in RA discussions to ensure the text meets academic standards and aligns with the expectations of the scholarly community.

Therefore, it is crucial for novice and non-native English academic writers to adopt critical rhetorical moves and other disciplinary discourse features to achieve publication and accreditation. Nevertheless, Saeew and Tangkiengsirisin (2014) remarked that non-native English speaking (NNS) academics and researchers often struggle with applying writing strategies and styles that align with the predominant conventions and expectations in their scholarly disciplines. These scholars usually come across challenges in making their writing conform to the established norms of structure, format, style, and discourse commonly used in their fields of study. Farnia and Khorramdel (2017) suggest an issue for NNS writing research articles can be unfamiliarity with expected English rhetorical style and conventions. As such, manuscripts with nonstandard interpretation methods or unconventional discourse organization may face publication challenges. This has called for a deeper investigation on how to develop NNS writers' rhetorical moves to achieve publication success in academia.

### **Rhetorical Moves in RA Discussions**

According to Swales (1990) the discussion parts are expected to mirror the introduction part. In the introduction, the moves typically involve establishing the research niche and presenting opportunities for the study. Conversely, the discussion section serves similar communicative purposes but with an opposite orientation, where the research results are described from specific to general, and the findings are interpreted for potential future research applications

Several frameworks of discourse organization or rhetorical moves in RA discussion parts have been identified by previous research studies including Hopkins and Dudley-Evans (1988), Swales (1990, 2004), Peacock (2002), Ruiying and Allison (2003), and Kanoksilapatham (2007). Despite variations of rhetorical moves and steps found in earlier studies, common key features can be observed. First of all, all frameworks emphasize the importance of establishing background information or contextualizing the study within existing literature and knowledge. Secondly, stating major findings is a central feature in each framework which can be presented through declaring research results directly and consolidating results with reference to methodology. Furthermore, each framework requires an evaluation or interpretation of the results. This can involve commenting on the results, interpreting their significance, explaining unexpected outcomes, or making claims about the contribution of the research. Another common move across the frameworks is to support, compare, or contrast the current research findings with those in existing studies. After presenting the research finding perspectives, recognizing the study's limitations is a critical component to ensure that the discussion is balanced, credible, and grounded in the realistic scope and context of the research. For the final moves, most frameworks conclude with making deductions, suggesting further research, drawing pedagogic implications, or recommending practical applications of the findings. These rhetorical moves commonly identified in prior genre analysis studies have established conventions for how research article writers are expected to structure their argumentation.

In recent decades, the investigation of rhetorical structures in research articles written by non-native authors has attracted increasing attention from local and international researchers in recent years. Ruiying and Allison (2003) analyzed a corpus of 252 applied linguistics RAs and discovered differences in moves and cycles between NS/NNS writers in the results, discussion, conclusion, and pedagogic implications sections in RAs. The study revealed that the discussions, compared to the results section, offer a more comprehensive understanding of the findings and serve more communicative goals in interacting with the audiences, referencing the previous studies, and corresponding to the future implications. In line with this, Basturkmen (2009) stated that reporting results and comparing results with existing literature are fundamental moves of the discussion section in research writing. This practice of comparing with literature is widespread and thorough in academic discussions, demonstrating that the study has significant implications for the broader research community.

Kanoksilapatham (2007) investigated moves and steps in research discussion in Thai and English research corpus. There are four common moves in the introduction including Contextualizing the study, Consolidating the result, Stating limitations, and Suggesting further research. It was found that Contextualizing the study and Consolidating the results were featured in both corpora. However, Stating limitations were not prevalent in the Thai corpus but was frequently found in the English corpus, suggesting that the target audience communities might have influenced how the researchers organize their results and discussion moves. In English papers, the manuscripts are carefully prepared to meet the standards of global academic audiences and are anticipated to meet high-quality studies in such domains. It is also suggested that the limitations and shortcomings are often provided for the benefit of future research. This trend of RA discussion move occurrences has been supported by several subsequent studies. For example, Dujsik (2013) investigated the rhetorical structure found in the discussion sections of published research articles from five top peer-reviewed journals, compiling a corpus of 50 research discussions. Analysis revealed that certain common moves, Stating main findings and Referencing previous research, were used obligatorily by all authors, while other moves were frequent or conventional without being mandatory. It is suggested that Presenting results, Providing background, Referencing to past literature, and Interpreting the outcomes comprised the four predominant moves. However, discussing limitations of the study was the least common of the moves explored. Annuai (2017) discovered rhetorical moves in the discussion sections of 20 English accounting research articles. Reporting results and Commenting on results were identified as obligatory moves. In the accounting field, it is considered conventional to provide background information and discuss the implications of the research. This is important as it allows writers to suggest contributions that the study has made to other research in similar disciplines.

Similar findings were also observed in a study by Sithlaothavorn and Trakulkasemsuk (2016). RA discussions were collected from Thai and international journals as data for move analysis and found that the obligatory moves were revisiting results, interpreting results, and comparing results with literature. The most common linear move pattern was Background information → Revisiting results → Interpreting results. Although the occurrence of moves in RA discussions in Thai and international journals was not different, the researchers remarked that discussion sections in Thai journals mainly incorporate informative moves, while evaluative moves markedly appeared more in international journals. Therefore, an integration of evaluative moves in the discussion section is highly recommended for international publications. From a relevant research framework, Boonyuen (2017) studied the textual organization of research article discussion sections from five journals in the second language writing disciplines. Using the units of moves based on Swales (2004) and classification proposed by Kanoksilapatham (2007), it was found that the most frequently appeared moves were: Reporting results, Background information, Commenting on results, Evaluating the Study, and Making Deductions. The least frequent moves were Managing the Section and Summarizing the Study. Overall, the result suggested that Commenting on results was the move that served as the main function of the discussion part. In addition, some typical move

sequences were identified, such as Reporting results → Commenting on results, Reporting results → Commenting on results → Making deductions, Background information → Reporting results → Commenting on results, and Evaluating the study → Making deductions. It is also suggested that expert writers tend to incorporate Commenting on results, Evaluating the study, and Making deductions in writing research discussion sections. Additionally, in many academic genres, Interaction with audiences is also encouraged in the discussion section of RA (Boonyuen & Tangkiengsirisin, 2018; Thanajirawat & Chuea-nongthon, 2022). In the discussion section, it is important to provide recommendations, potential areas for further exploration, discuss pedagogical implications, and outline the key points of the study. This facilitates effective communication and enhances the reader's understanding of the purpose of the discussion section in RAs.

Nevertheless, previous studies have indicated that writers with varying skill levels tend to use different rhetorical techniques in RA discussion sections (Salmani, 2023). Less experienced authors may organize content in discussion sections differently than their more proficient counterparts, suggesting that the choices made by novice and professional writers could highlight differences in how effectively they communicate ideas to readers. Writers with high proficiency are likely to employ these techniques more strategically and effectively, reflecting a deep understanding of genre expectations and the ability to engage critically with their disciplinary community (Swales, 1990). They might also demonstrate greater awareness of their audience, tailoring their rhetorical strategies to communicate the significance and novelty of their research more persuasively. Similarly, a writer's cultural background and language also influence the textual organization. Santikul (2019) analyzed the rhetorical moves in research article discussion sections written by native English-speaking and non-native English-speaking academics. According to the study, both groups employed all rhetorical moves in the model proposed by Ruiying and Allison (2003). However, there were some variations in frequency, obligatory moves, and in the complexity of cycling patterns. Native speakers or higher proficient writers tended to have more complex multi-move cycles while non-natives used more circular repetitions of moves. Reporting and Commenting on results were the most predominant moves. The differences reflect contrastive rhetorical notions of cultural influence on discourse styles – native speakers favored a direct, linear organization, contrasting with the indirect, circular approach of non-native speakers.

Overall, previous literature has highlighted the approaches in which expert and novice writers, as well as native and non-native English speakers, employ rhetorical moves in research articles to meet the expectations of their disciplinary communities and effectively communicate their research findings. The use of rhetorical strategies in academic writing appears to be shaped by cultural orientation, writer expertise, and awareness of the target discourse community and its expectations.

### **Rationale of the Study**

To support academic writers in publishing internationally, it is necessary for instructors and learners in English for Academic Purposes (EAP) courses to understand and apply effective rhetorical strategies in research article writing. Although previous studies have explored these strategies for non-native speaker (NNS) authors, other factors such as the authors' levels of expertise and the target audiences of the articles have not been thoroughly investigated. In discussing the academic discourse strategies of NNS, Hyland (2009) noted that writers from non-English speaking backgrounds might underuse rhetorical strategies to engage their audience due to cultural and expertise factors. This discussion sheds light on a broader discourse concerning how academic writers establish their authority and communicate with their audience, with experts demonstrating more confidence in employing sophisticated strategies that directly address and involve the reader. Therefore, further research is necessary to fully understand the academic writing styles of non-native English speakers and to meet the increasing demand for research publications across academic disciplines at both national and international levels. Comparing the rhetorical moves in RA discussion writing of Thai undergraduate students published in national proceedings and journals with those of Thai authors published internationally may help identify areas for developing the writing abilities of less experienced writers who are progressing towards writing for an international audience worldwide. This shortfall prompted the researchers to examine how novice, or undergraduate student writers, and experienced writers who have successfully published internationally organize their discussion in research articles.

### **Research Questions**

1. What rhetorical moves were used in the RA discussion by Thai undergraduate student writers and Thai internationally published writers?
2. What patterns of rhetorical moves were used in the RA discussion by Thai undergraduate students and international published authors?

### **Research Methodology**

#### **1. Framework of Analysis**

This study investigated the rhetorical moves in English research article (RA) discussion sections employed by two groups of writers: Thai undergraduate students who had published in national journals and proceedings and Thai scholars who had published in international journals. The RA discussion sections of 20 applied linguistics papers written by Thai undergraduate students were taken from national conference proceedings and refereed journals published in Thailand in 2020-2022, while the RA discussion sections of 20 applied linguistics papers written by Thai academics were taken from three international journals of 2020-2022. Drawing on Hopkins and Dudley-Evans (1988), Swales (2004), and Kanoksilapatham (2007), the RA discussion data were analyzed according to the five major moves including the six sub moves in Commenting on results, which serve as the dominant function in the discussion part, as shown in the following table.

**Table 1**

*Move Analysis Framework in RA Discussions (Adapted from Hopkins and Dudley-Evans (1988), Swales (2004), and Kanoksilapatham (2007))*

Types	Coding	Moves & Submoves	Examples of Texts
Move 1	1	Background information (BI)	<ul style="list-style-type: none"> <li>- It is widely acknowledged that...</li> <li>- Research in this area has consistently demonstrated that...</li> <li>- Generally, research studies in this area suggest that...</li> </ul> <p>Across various studies, it appears that...</p>
Move 2	2	Commenting on results	<ul style="list-style-type: none"> <li>- The factors of ... were classified and analyzed based on...</li> <li>- As outlined in the methods section, data collection was conducted through...</li> <li>- The findings show/reveal that...</li> <li>- The data revealed/demonstrated that.</li> <li>- The findings coincide with/ are in line with...</li> <li>- Consistent with the findings of..., this study also found that..</li> <li>- The result of this study is different from...</li> <li>- In contrast to..., it was observed that....</li> <li>- This could be explained that ...</li> <li>- This might be due to/because of...</li> <li>- Given these results, it is possible to infer that...</li> </ul> <p>For instance/example, /i.e.../such as... This can be exemplified/demonstrated by...</p>
	2.1	- Restating methodology (RM)	
	2.2	- Stating major findings (SF)	
	2.3	- Comparing results with literature (CL)	
	2.4	- Explaining differences in Findings (EF)	
	2.5	- Interpreting the results (IR)	
2.6	- Showing examples (SE)		
Move 3	3	Stating limitations (SL)	<ul style="list-style-type: none"> <li>- This study has some limitations, including...</li> <li>- A potential limitation of this study is...</li> </ul>
Move 4	4	Suggesting further studies (SS)	<ul style="list-style-type: none"> <li>- This study suggests the need for further investigation into...</li> <li>- Future studies could expand upon this research by investigating...</li> </ul>
Move 5	5	Suggesting pedagogic implication (SI)	<ul style="list-style-type: none"> <li>- Teachers can utilize the results of this research as a guideline for...</li> <li>- This research supports the integration of... into the curriculum</li> </ul>

## 2. Data collection and analysis

The corpus of this study included 40 RAs from language and linguistics research articles and conference proceedings according to the conformity with the standard Introduction-Method-Results-and Discussion (IMRD) according to the previous genre-based investigation into research articles (Swales, 1990; Wu, 2011; Lim, 2012). The undergraduate student writers' RA discussion (URAD) dataset was selected from 20 RAs in applied linguistics papers in national conference proceedings hosted for undergraduate research publication and a national peer-reviewed journal for undergraduate students in 2020-2022. The international published writers' RA discussion (IRAD) dataset consisted of applied linguistics RAs written by Thai authors in three Scopus-indexed journals in 2020-2022. The selection of these three journals was informed by their prevalence among Thai authors; a significant representation of Thai scholars was noted across the issues published in recent years. The names of conference proceedings and journals were listed in Table 2.

**Table 2**

*Selected Proceedings and Journal for URAD and IRAD datasets*

<b>URAD dataset</b>		<b>IRAD dataset</b>	
Names of proceedings & journals	Number of selected papers	Names of journals	Number of selected papers
Buriram Rajabhat University National Academic Conference and Exhibition on Humanities and Social Sciences for Undergraduates 2021	6	LEARN Journal (2020-2022)	7
Prince of Songkla University National Undergraduate Conference on Humanities and Social Sciences 2020	6	PASAA (2020-2022)	7
Dokkaew Paritat: Journal of Humanities Naresuan University (2020-2022)	8	3L: Language, Linguistics, Literature (2020-2022)	6
<b>Total</b>	<b>20</b>		<b>20</b>

The research articles from both datasets were screened based on the IMRD (Introduction, Methods, Results, and Discussion) structure proposed by Swales and Feak (2004). Discussion sections from both datasets were purposively selected to meet specific criteria. For instance, the discussion section needed to be identified by subheadings such as



'Conclusion', 'Discussion', 'Conclusion and Discussion', or other headings that include limitations and recommendations and were placed after the Results or Findings section and before the References. The total number of words found in the URAD corpus was 19,849 words, while the total number of words found in the IRAD corpus was 22,967 words.

The classification of moves in the RA discussion was conducted according to the moves mentioned earlier in Table 1. The analysis was as follows: (1) the researchers read the discussion section of each RA, and identified the moves as well as their boundaries through linguistic evidence and text comprehension; (2) the researchers examined the sentences and assigned them to a move; (3) inter-rater agreement was established by cross-checking the individual classifications made by each researcher, revealing a substantial correlation with an 86% reliability rate that signified strong alignment between their assessments; (4) intra-rater agreement was obtained by the researchers re-analyzing the types of moves that appear in five randomly selected RA discussions one month after the first classification.

To ensure the reliability of study findings despite differences in the sizes of the corpora, normalized frequencies were computed. The two datasets were balanced by calculating the density of moves per 1000 words. Rather than looking at raw counts of moves, the study measures how frequently these moves appear relative to every 1000 words in each corpus. Normalization technique is regarded as a standard practice that helps researchers obtain a more accurate and comparable measure across different texts or corpora, regardless of their absolute sizes (Biber & Conrad, 2008; Hyland, 2005).

The patterns of rhetorical moves or move strings in the RA discussions of the two datasets were identified and categorized based on the occurrences of three or more moves appearing in sequential order. This study concentrated on the move patterns in Move 2 (Commenting on results), where each move string commenced with "Stating major findings" (SF). This initial move highlights the pivotal importance of research article discussions, as noted by Liu and Buckingham (2018) and Swales (1999). In this case, to qualify as a move string, it must start with the SF move and be followed by at least two subsequent moves. Consequently, other individual moves or pairs of moves were not included.

## **Findings**

Research Question 1: What rhetorical moves were used in the RA discussion by Thai undergraduate student writers and Thai internationally published writers?

Table 3 displays the frequency and the normalized frequency of moves used in RA discussion employed by undergraduate student writers and international published writers. It was found that the two groups employed all types of moves with high frequencies on the obligatory moves, Commenting on the results. The overall frequency of all moves is higher in IRAD (731) than in URAD (343), with normalized frequencies generally reflecting a similar trend.

**Table 3**

*Comparison of moves in the RA discussion by Thai undergraduate and international writers*

Types	Coding	Moves & Submoves	URAD		IRAD	
			Frequency	Normalized Frequency	Frequency	Normalized Frequency
<b>Move 1</b>	1	Background information (BI)	9	26.24	67	91.66
<b>Move 2</b>	2	Commenting on results				
	2.1	- Restating methodology (RM)	15	43.73	75	102.60
	2.2	- Stating major findings (SF)	65	189.5	68	93.02
	2.3	- Comparing results with literature (CL)	88	256.56	222	303.69
	2.4	- Explaining differences in findings (EF)	8	23.32	57	77.98
	2.5	- Interpreting the results (IR)	65	189.5	49	67.03
	2.6	- Showing examples (SE)	49	142.86	129	176.47
<b>Move 3</b>	3	Stating limitations (SL)	14	40.82	22	30.10
<b>Move 4</b>	4	Suggesting further studies (SS)	20	58.31	22	30.10
<b>Move 5</b>	5	Suggesting pedagogic implication (SI)	10	29.15	20	27.36
		Total	343		731	

The distinction between the two groups of writers can be observed in several discourse actions. First of all, in Move 1, IRAD writers mention background information more often (67 times with a normalized frequency of 91.66) compared to URAD writers (9 times with a normalized frequency of 26.24). This substantial difference suggests that IRAD writers place a higher emphasis on establishing a solid background for their studies. For Move 2, Restating methodology (RM) is more prominent in IRAD (75) than URAD (15). Stating major findings (SF) is nearly equal in frequency between URAD (65) and IRAD (68), but when normalized,

it is more emphasized in URAD (189.5) than in IRAD (93.02). This high proportion of use among undergraduate authors may indicate that novice writers tend to focus their discussions on fulfilling the primary purpose of the discussion section. Similarly, more instances of Interpreting the results (IR) were observed in URAD than in IRAD (65 and 49 respectively). This indicates a concentrated effort of undergraduate writers on interpreting results as a significant component of their discussions. As previously stated by Boonyuen (2017) and Boonyuen and Tangkiengsirisin (2018), the primary goals of the RA discussion are Presenting and Interpreting research findings. Stating major findings (SF) and Interpreting the results (IR) are both considered as major moves found in other corpus of RA discussions (Amnuai, 2017; Sithlaothavorn & Trakulkasemsuk, 2016).

However, the IRAD writers are likely to engage more extensively with other types of sub-moves in their discussions compared to their URAD counterparts. For example, Comparing results with literature (CL) with 88 occurrences in URAD and a notably higher frequency (222) in IRAD indicates that IRAD writers prioritize comparing and referencing the results with previous studies. The findings align with Basturkmen (2009) Dujcik (2013) observations, indicating that referring to the relevance of findings to earlier studies is one of the most crucial discourse moves found in RA discussion. This practice not only validates the research by connecting it with established knowledge but also highlights the contribution of the new findings to the field, demonstrating how they expand, challenge, or refine existing frameworks or results. Previous studies have stated that the writers' experience and proficiency level (Salmani, 2023) as well as the awareness of target readers (Kanoksilpatham, 2007) may influence the author's choice of rhetorical moves in the RA discussion.

Interestingly, explaining differences in findings (EF) appears more frequently in IRAD than in URAD (57 and 8 respectively), with the normalized frequencies reflecting a similar pattern. This may suggest that experienced writers often critically discuss their findings, even when there is a deviation from the previous literature. Presenting complex discussions for international audiences is highly regarded as a vital skill (Kanoksilapatham, 2007; Santikul, 2019) since it demonstrates the researcher's competence to establish new findings that contribute to the body of research. Showing examples (SE) is another area where IRAD (129) significantly exceeds URAD (49). Giving examples of findings is a strategy to enhance the argument in the RA discussion part. This rhetorical move is crucial for academic writers to persuade readers of the validity of the results and interpretations. Through illustrative evidence, authors can make stronger claims and establish relevance to the practical implications in the field.

In Move 3, URAD writers mentioned limitations 14 times with a normalized frequency of 40.82, whereas IRAD writers did so 22 times, but with a slightly lower normalized frequency of 30.10. This suggests that even though IRAD writers state limitations more frequently in absolute terms, URAD writers dedicate a proportionally larger segment of their discussion to addressing limitations when considering the overall volume of discussion moves. This might imply that URAD writers are more cautious, consistently emphasizing constraints in the interpretation of their findings. While IRAD writers also frequently discuss limitations, they engage in a broader array of discussion moves when analyzing their study. A similar pattern is

observed in Move 4, where URAD and IRAD writers nearly equally suggest further studies (20 and 22 times, respectively), indicating a common recognition of the importance of future research directions.

Nevertheless, in Move 5, both groups suggest pedagogic implications in their discussions, with URAD doing so 10 times (normalized frequency of 29.15) and IRAD 20 times (normalized frequency of 27.36). Despite IRAD's higher absolute frequency, the normalized frequencies are relatively close, suggesting both groups consider the educational implications of their research important but allocate their discussion space differently. Providing suggestions to further research study has been previously emphasized in earlier studies (Amnuai, 2017; Boonyuen & Tangkiengsirisin, 2018) as a recommended strategy for RA writers, as it clearly demonstrates an ability to critically analyze existing gaps in the literature and propose steps to advance the field.

Research Question 2: What are the patterns of rhetorical strategies in the RA discussion by Thai undergraduate students and international published authors?

**Table 4**

*Comparisons of move patterns between URAD and IRAD*

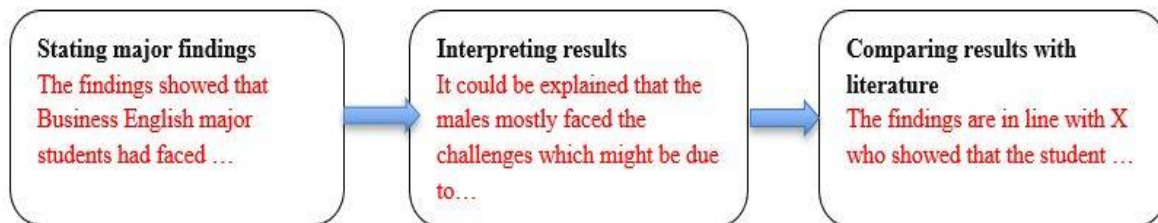
	<b>Move Patterns</b>	<b>URAD</b>	<b>Percentage</b>	<b>IRAD</b>	<b>Percentage</b>
1	Stating major findings – Interpreting results – Showing examples (SF – IR – SE)	3	0.78	9	6.57
2	Stating major findings – Comparing results with literature - Interpreting the results (SF – CL – IR)	3	0.78	19	13.87
3	Stating major findings - Interpreting the results -Comparing results with literature (SF – IR – CL)	13	3.38	8	5.84
4	Stating major findings – Comparing results with literature – Explaining differences – Interpreting the results (SF – CL– EF– IR)	2	0.52	9	6.57
5	Stating major findings – Interpreting results – Showing examples - Comparing results with literature (SF – IR – SE – CL)	1	0.26	6	4.38
6	Stating major findings – Comparing results with literature – Interpreting results – Showing examples (SF – CL – IR – SE)	2	0.52	12	8.76
7	Others	1	0.26	3	2.19
	<b>Total</b>	<b>25</b>		<b>68</b>	

According to Table 4, IRAD writers exhibit a greater variety and complexity in their

move patterns compared to URAD writers. Among URAD writers, the most dominant three move pattern “SF – IR – CL” occurs at 3.38%. This contrasts with IRAD, where the same pattern is less common (5.84%), indicating a preference among undergraduate writers for a straightforward presentation and analysis before situating their findings in the broader research context. An example of URAD writers’ most frequent move pattern is presented in Figure 1.

**Figure 1**

*Example of URAD “SF – IR – CL” move pattern*

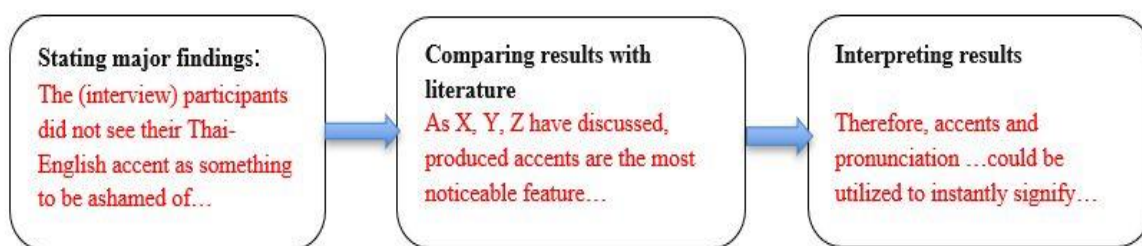


This pattern indicates a preference for presenting findings, providing interpretations, and then positioning these findings within the broader scholarly dialogue. It suggests that the undergraduate writers are inclined to interpret their findings before establishing relationships with previous literature.

On the contrary, IRAD shows a different trend where the pattern "SF – CL – IR" dominates, occurring 19 times and constituting 13.87% of the cases. This suggests a stronger preference in IRAD for comparing results with literature immediately after stating the findings. Examples of the most prevalent three and four move patterns employed by IRAD writers are presented in Figure 2, 3, and 4.

**Figure 2**

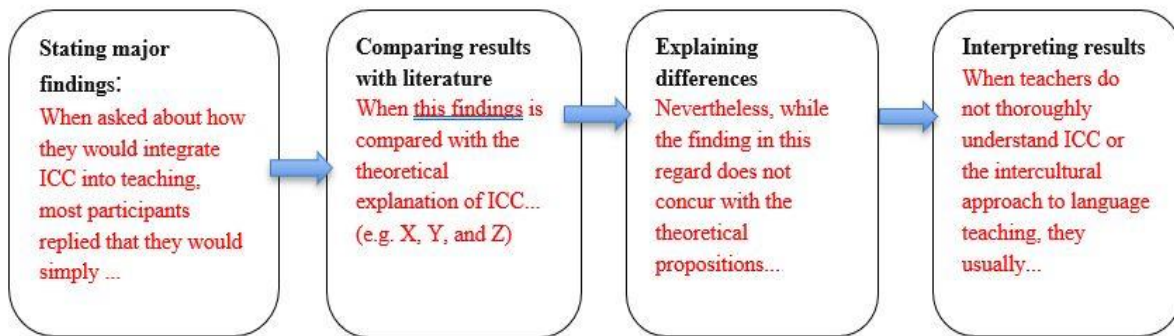
*Example of IRAD “SF – CL – IR” move pattern*



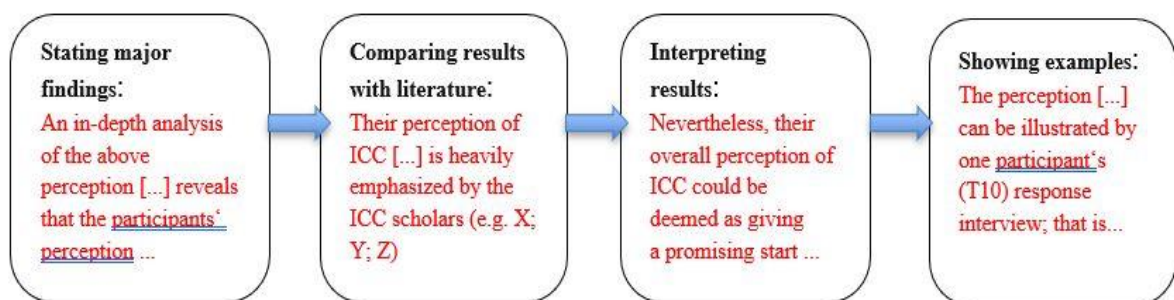
Furthermore, the IRAD ability to engage in discussing how their findings differ from or align with existing studies is evident in the high occurrence four move pattern “SF – CL– EF– IR”, This suggests a more thorough engagement with the literature and a deeper analytical approach to situating their findings within the existing body of knowledge.

**Figure 3**

*Example of IRAD “SF – CL– EF– IR” move pattern*



**Figure 4**  
Example of IRAD “SF – CL- IR – SE” move pattern



According to Figure 4, IRAD writers more frequently employ the four-move pattern of stating major findings, comparing results with literature, interpreting the results, and then showing examples (SF – CL – IR – SE) at 8.76%, compared to 0.52% for URAD as shown in Table 3. This implies that IRAD writers possess greater proficiency in integrating their findings into the existing body of knowledge, offering sophisticated interpretations, and reinforcing their arguments with concrete examples.

The comparison of move patterns between URAD and IRAD suggests notable differences. The URAD use of rhetorical moves seems restricted to the obligatory moves that require that they state the major findings, interpret the results, and compare their research to related studies. It is unlikely for the URAD writers to extend their discussion to a more complicated cycle or to give examples or evidence to support their findings. This move approach aligns with Sithlaothavorn and Trakulkasemsuk (2016) in which they argue that authors of national publications are likely to provide informative moves, while internationally published authors typically employ evaluative moves. The ability to use multiple strategies is crucial for persuading the reader and enhancing the writer's argument. In this regard, the IRAD writer's use of more complex strategies can be recognized as crucial for persuading the reader and enhancing the writer's justification in the discussion section of an RA, as addressed in previous studies (Boonyuen, 2017; Santikul, 2019).

Furthermore, the data reveals a striking contrast in the complexity of discussion moves between international journal writers (IRAD) and undergraduate writers (URAD). A key observation is the preference for more intricate move patterns by IRAD, as evident in the higher

occurrence of the four-move pattern "SF-CL-IR-SE". This pattern, which includes stating major findings, comparing them to related studies, interpreting the results, and showing examples to reinforce these interpretations, is markedly more common in IRAD. In contrast, such a multifaceted approach is seldom utilized by undergraduate writers in URAD. The analysis of the move patterns employed by URAD writers reveals that they have not sufficiently utilized more complex and multifaceted moves, particularly those that involve explaining differences and showing examples in conjunction with other rhetorical strategies. As suggested by Santikul (2019), employing complex multi-move cycle strategies could be crucial for persuading the reader and enhancing the writer's argument. The use of these more complex strategies might be recognized as essential for meeting the expectations of a global audience and presenting the scholarly authority of the writers. It is widely acknowledged that internationally published papers are expected to engage target readers by implementing strategic moves and patterns to strengthen discourse conventions. In other words, international published writers may have invested more effort in structuring their discussions with the intent of impressing reader communities.

### **Conclusion**

This study presented the analysis of distinctions between the rhetorical strategies or moves employed by undergraduate student writers (URAD) and internationally published writers (IRAD) in the discussion sections of research articles in applied linguistics. The comparison of the two datasets reveals a more frequent and diverse use of discussion moves by IRAD compared to URAD. Overall, the analysis suggests that the IRAD group tends to compare their results with the literature more frequently and incorporates a more diverse range of move patterns in their writing. The URAD group, on the other hand, appears to focus more on interpreting their results before comparing them with the literature. While both groups prioritize obligatory moves such as Commenting on results, IRAD writers demonstrate a broader engagement with discourse actions, including a notable emphasis on Restating methodology and Comparing results with existing literature. This reflects the ability of more advanced writers to strategically anchor their research within the broader scholarly conversation, thereby validating the findings and underscoring their contribution to the field. The practice of comparing results with previous literature and explaining differences, in particular, is highlighted as a crucial discourse move, which serves to not only validate the research but also to position it within the existing knowledge base, showcasing how it may challenge, refine, or expand upon established frameworks.

Furthermore, the study illuminates the significance of employing a variety of rhetorical moves to enhance the argumentation in RA discussions. The use of examples to support arguments, the acknowledgment of study limitations, and the implications of research findings are all areas where IRAD writers outpace their URAD counterparts. This not only reflects a mature capacity to engage with the research discourse but also indicates a more pronounced

awareness of the importance of critical discussion, transparency in research limitations, and the pedagogic implications of findings. Less experienced writers should study the rhetorical moves

and argumentation strategies of experienced writers, as this will make their research discussions more credible and allow them to expand the perspectives of their findings that connect or differ from other works in the same academic field.

In conclusion, the distinct rhetorical move approaches observed between IRAD and URAD writers reflect broader trends in academic writing that underscore the importance of experience, audience awareness, and strategic use of discourse moves in crafting compelling research discussions. These findings highlight the need for explicit instruction in strategic rhetorical moves to enhance the persuasiveness and scholarly impact of research articles. Such insights are invaluable for emerging writers who aim to navigate the complexities of academic discourse effectively.

### **Implications**

This investigation into rhetorical strategies in applied linguistics RA discussion written by expert and novice writers has clear relevance for the teaching of English for Academic Purposes. Since the rising importance of research instruction in both undergraduate and graduate programs, NNS student writers need discipline-specific intensive research writing practices of genre-specific approaches to achieve their broader publication goals. The findings suggest that additional practice in move patterns may assist teachers in designing lessons and activities to facilitate learners in mastering of typical discourse orientation and rhetorical sequences. Providing more focus on the use of typical discourse organization, including obligatory and optional moves and cycles, would offer student writers practical models to enhance their academic writing awareness and produce texts for global audiences.

To address the academic writing challenges, novice NNS writers should be immersed in the target discourses and practice writing for global academic audiences. By utilizing key rhetorical structures or moves from higher level corpora, they can convey their ideas with clarity and effectiveness. This, in turn, has the potential to advance academic research and scholarship, and enable NNS scholars to excel in international academic publications. Students would benefit from assignments that analyze texts to uncover how elements like rhetorical moves, obligatory steps, and cyclical organization patterns manifest differently depending on the author's writing experience and fluency in the target language. To enhance students' rhetorical abilities in research writing classes, EAP instructors can implement several strategies and activities focusing on developing critical writing skills, understanding rhetorical moves, and effectively structuring arguments. Model analysis exercises of well-written research articles should be used in both undergraduate and graduate EAP classes to analyze and discuss how experienced writers use various rhetorical moves to enhance the clarity and impact of their discussions. Writing exercises may include assignments that require students to practice specific rhetorical moves. For example, instructors can ask students to write a section where they compare their findings with existing literature or explain differences in results. Additionally, students should be encouraged to experiment with more complex move patterns, integrating multiple moves within a single section to create more sophisticated arguments.



Ultimately, cultivating this meta-linguistic awareness will empower students to make more deliberate stylistic choices aligned with the expectations of their discipline and academic audiences.

### **Limitations**

This study is subject to several limitations that warrant mention. Primarily, the scope of comparison was constrained by the number of papers analyzed, which may affect the generalizability of the findings. The comparison of RA discussions between undergraduate students' proceeding papers and those of internationally published writers may initially appear impractical due to differences in target audiences and levels of discourse complexity. However, analyzing how these two distinct groups of writers discuss their research results and implications could significantly benefit novice writers by enabling them to refine their rhetorical techniques and strategies, potentially expanding their scholarly reach and enhancing their impact within the academic community. Furthermore, the selection of papers presented a limitation in terms of diversity, encompassing a narrow range of subjects and methodologies. This research also predominantly focused on the commenting on results move, which is the primary function of research article discussions, without examining other subtypes of moves in different sections of the discussion. This approach may have limited the comprehensive understanding of the strategic deployment of various rhetorical moves across the entirety of the discussion section. Therefore, future research could address these limitations by incorporating a broader and more varied dataset to enrich the analysis. Additionally, a deeper exploration of the types of moves used by both novice and experienced writers could offer more nuanced insights into the development of academic writing skills. Examining RA discussions across different disciplines may also shed light on the unique rhetorical strategies employed by non-native English writers, contributing to a more detailed understanding of academic discourse in a global context.

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# The Romance of the Three Kingdoms: Exploring the Wisdom about Content and Roles in the Chao Phraya Phraklang (Hon) Edition<sup>1</sup>

วรรณกรรมเรื่องสามก๊ก:

ภูมิปัญญาด้านเนื้อหา และบทบาทหน้าที่ ฉบับเจ้าพระยาพระคลัง (หน)

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Nutkitta Nammontree<sup>2</sup>

ณัฐกฤตา นามมนตรี

## Abstract

This research article aims to explore the wisdom about content and roles within the literature of “Romance of the Three Kingdoms,” particularly the Chao Phraya Phraklang (Hon) Edition. It utilizes the concept of content and analysis of the narrative; drawing upon data from “Romance of the Three Kingdoms” (hereinafter referred to as “RT3K,” as presented in this specific edition.

The study found that the intellectual content in the literature of RT3K, Chao Phraya Phraklang (Hon) Edition, comprehensively covers various aspects of cultural life, including birth rituals, naming ceremonies, ordinations, marriages, funeral rites, teachings, beliefs, housing construction, occupations, the invention of tools, entertainment, and astrology. Furthermore, the responsibilities associated with this intellectual discourse include roles in education, the explanation of traditions, the impartation of moral lessons, and the promotion of tourism.

**Keywords:** The Romance of the Three Kingdoms (RT3K), The Chao Phraya Phraklang (Hon) Edition, Wisdom, Content, Roles

## บทคัดย่อ

บทความนี้มีวัตถุประสงค์เพื่อศึกษาภูมิปัญญาด้านเนื้อหาและบทบาทหน้าที่ในวรรณกรรมเรื่องสามก๊ก ฉบับเจ้าพระยาพระคลัง (หน) โดยใช้แนวคิดเรื่อง เนื้อหาและบทบาทหน้าที่ในการศึกษาวิเคราะห์ ข้อมูลที่ใช้วิเคราะห์มาจากวรรณกรรมเรื่องสามก๊ก ฉบับเจ้าพระยาพระคลัง (หน) ผลการศึกษาพบว่า ภูมิปัญญาด้านเนื้อหาในวรรณกรรมสามก๊ก ฉบับเจ้าพระยาพระคลัง (หน) ได้แก่ การเกิด การทำขวัญ การบวช การแต่งงาน

<sup>1</sup> This research article is part of the study, entitled the Romance of the Three Kingdoms: Exploring the wisdom about content and roles in the Chao Phraya Phraklang (Hon)

<sup>2</sup>**Affiliation:** Faculty of Humanities and Social Sciences, Mahasarakham University, Thailand

หน่วยงาน: คณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยมหาสารคาม ประเทศไทย

**Corresponding Author:** Nutkitta Nammontree

**E-mail:** n.nutkitta@gmail.com

การทำศพ คำสอน ความเชื่อ การสร้างที่อยู่อาศัย การประกอบอาชีพ การประดิษฐ์เครื่องใช้ ความบันเทิง และ โหราศาสตร์ ส่วนภูมิปัญญาด้านบทบาทหน้าที่ ได้แก่ บทบาทหน้าที่ด้านการศึกษา บทบาทหน้าที่ด้านการอธิบาย ประเพณี บทบาทหน้าที่ด้านการสั่งสอน และบทบาทหน้าที่ด้านการท่องเที่ยว เป็นต้น

**คำสำคัญ:** สามก๊กฉบับเจ้าพระยาพระคลัง (หน) ภูมิปัญญา เนื้อหา บทบาทหน้าที่

## **Introduction**

The Romance of the Three Kingdoms (hereinafter “RT3K”) by Chao Phraya Phraklang (Hon) represents a valued translation in Thai literature, celebrated for its eloquent and fluent language and sharp expressions. It has been acclaimed by literary societies as the epitome of narrative art in storytelling. Moreover, it is recognized as the first Thai edition of RT3K, serving as a template for subsequent Thai writers crafting their versions of the saga (Pathanothai, 2000).

RT3K is regarded as the foremost Chinese historical literature worthy of study. It is a literary work that combines various ideologies and narratives with strategies, tactical planning, and administration, which can be practically applied. This makes it an interesting subject for exploration and knowledge acquisition, to the extent that RT3K has become an elective subject in military schools in the United States and Thailand (Phra Maha Chakrapong Shinmethi (Kham Yot Jai), 2019).

In the educational sector, there are elementary and secondary school textbooks that incorporate content from RT3K as part of the curriculum, despite the narrative primarily involving warfare and strategic deception for power. Notably, there are two famous episodes included in “Zhuge Liang’s Empty Fort Strategy and Cao Cao’s Broken Vessel Strategy.” Moreover, other episodes like “Zhuge Liang Stealing the Oranges for His Mother” are also used to enhance language studies in elementary and secondary education; a practice that has been ongoing since the 1980s.

A senior teacher recounted an approach to teaching the Thai language, specifically focusing on RT3K. The primary goal of using this content in teaching was to be part of the literature curriculum. At that time, the Thai language subject was divided into core language skills, language usage, and literature. During the experimental teaching phase, the teacher required students to read the episode “Cao Cao’s Broken Vessel Strategy” from RT3K. Students were then asked to prepare questions that helped them memorize the names of key characters, sequence the events, and recall dialogues involving interesting metaphors and similes. They were also tasked with analyzing the lessons they learned from reading RT3K (Nakornthap, 1995).

Tansakul (2015) states that Thai people have a strong affinity for RT3K, and there is a body of research related to it. Simultaneously, in Thai society, various versions of RT3K have been reprinted and reproduced in multiple forms.

As mentioned earlier, it is evident that the significance of RT3K extends beyond just its acclaim by literary societies as a pinnacle of narrative literature. Beyond its linguistic excellence, the text is replete with philosophical insights, proverbs, moral teachings, and ethical values, making it a treasure trove for academic study. This aligns with Sirimahasakorn’s (2019) commendation of RT3K (Chao Phraya Phraklang (Hon), 2012). Noting that it is not merely a piece of literature that provides entertainment or possesses a profound and captivating language style. It also includes substantive content that can be effectively applied to various activities,

such as military tactics, business strategies, management, and the moral and ethical principles of ideal humanity.

Therefore, the researcher is interested in studying the RT3K, Chao Phraya Phraklang (Hon) edition, focusing on Exploring the wisdom about content and roles to gain a profound understanding of the wisdom or intellect related to content and the intellect related to roles. Moreover, this study aims to promote and disseminate such wisdom for future generations.

## **A Review of Literature and Related Studies**

### **1.1 Related Documents and Studies on Intellect**

Nimmanheminda (1994) states that studying wisdom from language involves effectively conveying thoughts, feelings, and various emotions. This is evident from the use of vocal tones, vowels, consonants, tones, rhythmic timing, variations in loudness and softness, use of repeated or overlaid words, plays on meanings, alliterations, and sharp comparisons.

Rakmani (1994) expresses the view that studying wisdom can reveal two distinct layers: the wisdom of language and the wisdom encompassing the thinking methods, worldviews, and life perspectives of people from past eras.

Chinnoon (2016) studied the creative aesthetic wisdom of Thai people from the literature of moral teachings from the Central region during the printing era (1916-1950). The study found that the wisdom of creative aesthetics has three characteristics. The first is the creation of diverse sounds and words to convey emotions and persuasive thoughts that encourage virtuous behavior. This includes tonal alliteration, vowel alliteration, consonant alliteration, repeating two or three consonant pairs in the same phrase, and various forms of word repetition. The second involves the use of imagery to emphasize moral principles. The authors prefer to use metaphors that draw on familiar natural elements to draw comparisons with human behaviors. The third characteristic is rhetorical sermons aimed at instructing and guiding, to deepen understanding and faith in the teachings. This includes straightforward preaching, narrative sermons that incorporate storytelling or anecdotes, and comparative or metaphorical sermons. All these elements enhance the literature of moral teachings from the Central region during the printing era to fulfill its intended purpose: to admonish and cultivate good character within society.

Saensara (2018) conducted a study on “Folk Tales and the Continuation of Local Wisdom in Kaset Sombun District, Chaiyaphum Province.” The study found that the local wisdom related to language and culture includes practices such as naming children, terms for family relationships, idiomatic expressions, food culture, beliefs, customs, and traditional practices.

In summary, wisdom refers to the body of knowledge accumulated through learning and the transmission of knowledge from ancestors. This wisdom includes insights, proverbs, manifested cultures, culinary cultures, beliefs, customs, and traditional practices.

### **1.2 Related Documents and Studies on Content**

Office of the National Culture Commission (1993) organized the scope of studies on local wisdom into seven categories: 1) Wisdom in agriculture; 2) Economic wisdom; 3) Wisdom in religion, morals, ethics, values, and beliefs; 4) Wisdom in managing natural resources and village development; 5) Wisdom in the arts; 6) Environmental management wisdom; 7) Wisdom in language and literature.

Chuaybamrung (2007) conducted a study on the local wisdom present in the literature of Southern Thailand. The study revealed that this wisdom manifests in various aspects, including wisdom related to birth, naming ceremonies, ordination, marriage, funerals, housing construction, career pursuits, crafting household utensils, cooking, entertainment, teachings, and beliefs.

Charoenchittrakarm (2008) studied the presence of wisdom in literature and found that poets and literary creators often embed local wisdom and societal norms within their content and literary art. This includes 1) Content-wise, there are explanations of natural phenomena, such as the creation of the world, urban planning, and societal guidance. 2) In terms of literary art, there are techniques such as naming characters, using specific terms for characters, and the use of language.

In summary, wisdom in terms of content refers to the body of knowledge accumulated from learning and transmitted from ancestors, encompassing wisdom related to birth, naming ceremonies, ordination, marriage, funerals, housing construction, careers, crafting household utensils, cooking, entertainment, teachings, and beliefs.

### **1.3 Related Documents and Studies on Roles**

Bascom (1953, as cited in Na Thalang, 2014) outlined four primary roles and functions of proverbs in a societal context: 1) the origins and reasons behind rituals; 2) serving an educational role in societies that utilize oral traditions for teaching; 3) maintaining the behavioral standards that serve as societal norms; 4) providing entertainment and a means of expressing personal or communal tensions.

Boonkhum (2016) conducted a study on the lyrical artistry and roles or responsibilities of Thai country music, identifying six functional aspects: 1) Roles related to religious beliefs, 2) Roles in depicting cultural traditions and customs, 3) Roles in reflecting social changes, 4) Roles in providing entertainment and fun, 5) Roles in offering emotional support and encouragement, and 6) Roles in documenting or narrating events and stories.

In summary, roles and responsibilities signify a framework within society that aids in social cohesion and unity. They help in shaping diverse cultural identities within a community, enabling its members to coexist peacefully.

### **Objectives**

1. To study the wisdom related to content in the literature of RT3K by Chao Phraya Phraklang (Hon) edition.
2. To examine the intellect concerning roles and responsibilities in the literature of RT3K by Chao Phraya Phraklang (Hon) edition.

### **Methodology**

In studying the RT3K (Phraya Phra Khleng (Hon) Edition): Insights into Content, Intellect, and Responsibilities, the conceptual framework guiding this scholarly inquiry was built upon both content-focused and role-responsibility paradigms. The investigation leveraged a corpus of documents and studies related to the RT3K, implementing the following methodical steps and procedures to rigorously explore and analyze the literature:



### **1. Data Collection Phase**

The researcher undertook an extensive review of dissertations, scholarly articles, and various documents that resonate with the conceptual frameworks concerning content and role responsibilities:

- 1.1 Theoretical Framework of the Study
  - 1.1.1 Concept of Content
  - 1.1.2 Concept of Roles
- 1.2 Relevant Documents and Studies
  - 1.2.1 Documents and studies related to content
  - 1.2.2 Documents and studies related to roles
  - 1.2.3 Documents and studies related to RT3K

### **2. Data Analysis Stage**

The researcher analyzed data from the RT3K (Phraya Phra Khlang (Hon) Edition) focusing on content wisdom and role responsibilities as defined by the research objectives, employing qualitative methodologies.

### **3. Presentation of Research Findings**

The researcher presented the findings by organizing, summarizing, discussing results, and making recommendations. The research findings are presented in an analytical and descriptive fashion that aligns with the structure of the author's research report, comprising:

- Chapter 1: Introduction
- Chapter 2: Review of Related Literature and Studies
- Chapter 3: Content Wisdom in the RT3K, Phraya Phra Khlang (Hon) Edition
- Chapter 4: Roles in the RT3K, Phraya Phra Khlang (Hon) Edition
- Chapter 5: Conclusions, Discussions, and Recommendations

## **Results**

The study of the RT3K, Phraya Phra Khlang (Hon) Edition, focusing on content wisdom and role responsibilities, has yielded insights into various issues as follows:

### **1. The Wisdom about Content**

#### **1.1. Wisdom in Birth Rituals**

Chuaybamrung (2007) states that in ancient times, there was a belief in the laws of karma and heaven and hell. It was believed that individuals who committed good deeds in life would ascend to heaven and attain bliss after death, whereas those who committed evil deeds would fall into hell to atone for their actions. Furthermore, there was a prevailing belief that spirits facilitated human birth, which led to the notion that spirits were the prior owners of a person's soul. This reflects the folk wisdom that relied on the belief in the supernatural to explain the phenomena of human existence.

The study finds that in T3K, this wisdom regarding the origins of existence is reflected as follows:

### Example

เมืองตุนก้วนมีชายคนหนึ่งชื่อเล่าปี่ เมื่อน้อยชื่อเหยียนเต็กก็ไม่สู้รักเรียนหนังสือแต่มีปัญญาน้ำใจนั้นดี ความโกรธความยินดีมิได้ปรากฏออกมาภายนอก ใจนั้นอารีนักก็มีเพื่อนฝูงมาก ใจกว้างขวาง หมายถึงเป็นใหญ่กว่าคนทั้งปวง กอปรด้วยลักษณะรูปใหญ่สมบูรณ์สูงประมาณห้าศอกเศษ หูยานถึงบ่า มือยาวถึงเข่า หน้าขาวดั่งสีหยก ฝีปากแดงดั่งชาดแต่้ม จักษุชำเลืองให้เห็นหู และเล่าปี่นั้นเป็นบุตรเล่าเหง เล่าเหงเป็นเชื้อพระวงศ์พระเจ้าฮั่นเกงเต้ เล่าเหงตายตั้งแต่ภรรยา เล่าปี่ผู้บุตรมีกตัญญูรักษามารดามิให้อนาทร และเล่าปี่กับมารดาเป็นคนซื่อใจไร้ทรัพย์ ทอเสื่อขายเลี้ยงชีวิต บ้านที่เล่าปี่อยู่นั้นชื่อบ้านเล่าซองฉุน อยู่ใกล้เมืองตุนก้วน เรือนนั้นอยู่ริมต้นหม่อน ต้นหม่อนนั้นสูงประมาณแปดวาเศษ กิ่งนั้นเป็นพุ่มดั่งฉัตร มีหมอดูคนหนึ่งเดินมาเห็นภูมิบ้านและต้นหม่อนตามตำรา จึงทายว่าบ้านนี้มีผู้มีบุญอยู่ เล่าปี่เมื่อยังเด็กอยู่นั้นเล่นกับลูกชาวบ้านทั้งปวง เล่าปี่จึงว่า “ถ้ากูได้เป็นเจ้า กูจะเอาต้นหม่อนต้นนี้ไปทำคันเสวตฉัตรกัน” เล่าฮ้วนก็เป็นอาไ้ยินเล่าปี่ว่าประหลาด จึงชมเล่าปี่ว่ามีบุญเป็นมั่นคง เล่าฮ้วนก็ทำนุบำรุงให้เงินทองแก่เล่าปี่เนือง ๆ เมื่อเล่าปี่อายุได้สิบห้าปี มารดาจึงให้ไปเรียนหนังสือกับเต้เหยียนผู้เป็นครู เล่าปี่นั้นมีเพื่อนสองคนชื่อโลติดหนึ่งกงซุนจ้านหนึ่ง เรียนหนังสืออยู่ด้วยกันจนอายุได้ยี่สิบห้าปี

(Mueang Tun Kuan mi chai khon nueng chue Lao Pi. Muea noi chue Hian Tek ko mai su rak rian nangsue tae mi panya nam chai nan di khwam krot khwam yindi mi dai prakot ook ma phai nok. Chai nan ari nak mi phuean fung mak chai kwang khwang. Mai cha pen yai kwa khon thang puang. Kopra duai lak sa na rup yai som bun sung praman ha sok set hu yan thueng ba mue yao thueng khao nak hao dang siyok fi pak daeng dang chat taem chak su cham lueang hai hen hu. Lae Lao Pi nan pen but Lao Heng. Lao Heng pen chuea prawong phrachao Han Keng Te. Lao Heng tai yang tae phanraya. Lao Pi phu but mi katanyu rak sa manda mi hai anathon. Lae Lao Pi kap manda pen khon khen chai rai sap tho suea khai liang chiwit. Ban thi Lao Pi yu nan chue ban Lao Song Chun yu klai mueang Tun Kuan ruean nan yu rim tonmon tam tamra chueng thai wa ban ni mi phu mi bun yu. Lao Pi muea yang dek yu nan len kap luk chao ban thang puang. Lao Pi chueng wa “tha ku dai pen chao ku cha ao tonmon ton ni pai tham khan sawettachat kan.” Lao Uan Ki pen a dai yin Lao Pi wa pralat chueng chom Lao pi wa mi bun pen man khong. Lao Uan Ki tham nu bam rung hai ngoen thong kae Lao Pi nueang nueang. Muea Lao Pi ayu dai sip ha pi manda chueng hai pai rian nangsue kap Te Hian phu pen khru. Lao Pi nan mi phuean song khon chue Lo Tit nueng Kong Sun Chan nueng rian nangsuea yu duai kan chon ayu dai yi sip ha pi.)

In the town of Tuen Guan, there lived a man named Liu Bei. In his youth, known as Hian Tek, he showed little interest in scholarly pursuits but was endowed with great wisdom and a generous spirit. Neither anger nor joy was outwardly expressed by him. As his temperament was serene and he had many friends. His ambition was to surpass all others. He was described as a physically imposing figure, roughly five and a half feet tall, with ears that reached his shoulders and hands that hung down to his knees. His complexion was as pale as jade, his lips were as red as cinnabar, and his eyes, capable of seeing his ears, gleamed with intelligence. Liu Bei was the son of Liu Heng, who was of the imperial lineage of Emperor Han Geng. After Liu Hong's demise, Liu Bei, the ever-dutiful son, devotedly cared for his widowed mother. Impoverished and with no assets, Liu Bei and his mother subsisted by weaving mats and selling them to support their lives. The house where Liu Bei lived was named “Liu Song Chun,” located near the town of Tuen Guan.

This residence stood adjacent to a mulberry tree, approximately eight cubits in height, with branches spread like a canopy. A soothsayer, upon seeing the house and the mulberry tree according to the scriptures, predicted that someone of great fortune resided there. When Liu Bei was a child, he played with all the village children. Liu Bei said, “If I become a ruler, I will use this mulberry tree to make the shaft for a royal canopy.” Liao Fangee, hearing Liu Bei’s remarkable statement as a child, praised him for his destined fortune and generously supported him with money. When Liu Bei was fifteen years old, his mother sent him to study under a teacher named Te Yian. Liu Bei had two friends, Luo Tid and Kong Sunzhan, with whom he studied until he was twenty-five years old.

(เจ้าพระยาพระคลัง (หน), 2555, น. 5) (Chao Phraya Pra khlang (Hon), 2012, na 5)  
(Chao Phraya Phra Khlang (Hon) Edition, 2012, pp. 5)

From the example, it is evident that the narrative reflects the wisdom regarding the origins of Liu Bei, the protagonist of RT3K. It begins with his noble lineage derived from the Han dynasty, his residence characterized by a mulberry tree resembling a regal canopy, combined with Liu Bei's unique physical stature. This emphasis highlights Liu Bei as a remarkable figure, deserving of respect, reverence, faith, and admiration.

## 1.2 Wisdom in Naming Ceremonies

The Royal Institute (2003) explains that the term “ขวัญ” (khwan) refers to hair or fur that swirls in a pattern similar to a conch and also denotes something intangible, believed to be present in one's life from birth. It is believed that if one possesses khwan, it brings prosperity, comfort, and stability. However, if one is startled or loses khwan, it is said to leave the body, a phenomenon known as “ขวัญหาย” (khwan hai), “ขวัญหนี” (khwan ni), or “ขวัญบิน” (khwan bin). This aligns with Methawikul (1989), who further explains that there are rituals to restore khwan, known as “พิธีทำขวัญ” (phi thi thamk hwan), “เรียกขวัญ” (riak khwan), and “สู่ขวัญ” (su khwan). The study reveals that RT3K reflects wisdom on the practice of restoring khwan following dire situations or significant life-threatening incidents as follows:

### Example

หลังจากค่าขงเบ้งจึงจุดโคมไวนอกม่านสี่สิบเก้าใบ ในม่านนั้นจุดโคมล้อมตัวอยู่เจ็ดใบ และโคมใหญ่เสียงทายนั้นจุดไว้กลาง จึงตั้งข้าวตอกดอกไม้จุดเทียนขึ้นค่านับบูชาตามตำรา แล้วอาราธนาเทพดาว่า “ตัวข้าพเจ้าชื่อจูกัดเหลียงคือขงเบ้ง เอากำเนิดมาในระหว่างแผ่นดินจลาจล พระเจ้าเล่าปี่อุตสาหะไปหาข้าพเจ้าถึงสามครั้งก็ได้มาช่วยทำการทำนุบำรุงแผ่นดิน พระเจ้าเล่าปี่นั้นมีพระคุณชุบเลี้ยงข้าพเจ้าถึงขนาดเมื่อพระองค์จะสวรรคตก็ได้สั่งการทั้งปวงไว้แก่ข้าพเจ้า และข้าพเจ้าก็ได้คิดอ่านทำการสงครามหวังจะกำจัดศัตรูแผ่นดิน และการทั้งนี้ก็ไม่สำเร็จ บัดนี้เห็นดาวสำหรับตัวข้าพเจ้าเศร้าหมองจะถึงกำหนดอายุอยู่แล้วตั้งข้าพเจ้าตั้งใจทำการบำรุงพระมหากษัตริย์ก็ยังไม่สำเร็จ ขอเทพดาทั้งปวงจงให้กำลังและชีวิตข้าพเจ้าไว้ก่อนจะได้ช่วยป้องกันดับร้อนอาณาประชาราษฎร์สืบไปแล้วนั่งอ่านมนตร์ไปจนรุ่ง” ครั้นเวลารุ่งเช้าขงเบ้งก็ออกอาราธนา ทราบทราบกำชับทหารให้รักษาค่าย พอขงเบ้งอาเจียนโลหิตออกมาเป็นหลายครั้ง ขุนนางและนายทหารทั้งปวงช่วยกันแก้ไข ครั้นเวลาค่าขงเบ้งก็เข้าทำการไปตามตำรากลางวันจุดธูปออกอาราธนา มิได้ขาด และการได้ถึงหกคืน

(Lang we la kham Khong Beng chueng chut khom wai nok man si sip kao bai. **Nai man nan chut khom lom tua yu chet bai lae khom yai siang thai nan chut wai klang. Chueng tang khaotok dokmai chut thian khuen kham nap bucha tam tamra laeo arathana thepda wa** “tua khaphachao chue Chu Kat Liang khue Khong Beng. Ao kam noet ma nai rawang phaen din chalachon phrachao. Lao Pi utsa pai ha khaphachao thueng sam khrang ko dai ma chuai tham kan tham nu bam rung phaen din. Phrachao Lao Pi nan mi prakhun chup liang khaphachao thueng khanat muea praong cha sawankhot ko dai sang kan thang puang wai kae. Khaphachao lae khaphachao ko dai khit an tham kan songkham wang cha kamchat satru phaendin lae kan thang ni ko mai samret. Bat ni hen dao samrap tua khaphachao sao mong cha thueng kamnot ayu yu laeo dang khaphachao tang chai tham kan bam rung phramahakasat ko yang mai samret. **Kho thepda thang puang chong hai kam lang lae chiwit khaphachao wai kon cha dai chuai pong kan dap ron anapracharatsadon suep pai laeo nang an mon pai chon rung.**” Khran we la rung chao Khong Beng ko ok wa ratchakan truat tra kam chap tahan hai rak sa khai pho Kong Beng achian lohith ok ma pen lai khrang khun nang lae nai tahan thang puang chuai kan kae khai. **Khran we la kham Khong Beng ko khao tham kan pai tam tamra klang wan utsa ok wa ratchakan mi dai khat lae kan dai thueng hok khuen.**)

After dusk, Kongming lit forty-nine lanterns outside the curtains. **Within the curtains, he surrounded himself with seven lanterns and placed a large divination lantern in the center. He then set up offerings of rice and flowers, lit candles, and performed ritual salutations as prescribed in the scriptures. Subsequently, he invoked the deities,** stating “My name is Zhuge Liang, also known as Kongming, was born during a time of chaos. Emperor Liu Bei personally sought me out three times, which led me to assist in nurturing the realm. Emperor Liu Bei had bestowed great favor upon me, before his passing, he entrusted me with all his affairs. I contemplated and waged wars with the hope of eradicating the enemies of the state, yet these efforts did not succeed. Now, as I observe the dimming stars of my fortune and approach the end of my lifespan, I see that despite my intentions to serve the great emperor, I have not succeeded. **May all the deities grant me strength and preserve my life, so that I may continue to protect and relieve the citizens from their distress, and then sit reciting spells until dawn.**” At dawn, Kongming attended to the administration of state affairs, inspecting and reinforcing commands among the valiant troops to secure the camp. Whenever Kongming vomited blood repeatedly, the nobles and all the military commanders collaboratively intervened to address the issue. **By evening, Kongming continues his duties according to the day’s schedule, tirelessly overseeing state affairs without interruption, and this goes on for six nights.**

(เจ้าพระยาพระคลัง (หน), 2555, น. 5) (Chao Phraya Pra khlang (Hon), 2012, na 5)  
(Chao Phraya Phra Khlang (Hon) Edition, 2012, pp. 5)

The example illustrates a reflection of the wisdom in warding off misfortune related to one's fate, a belief that has long existed in Thai society. It is believed that if someone has an unfortunate destiny or faces a critical moment of misfortune, they must perform rituals involving various offerings and incantations, intended to dispel and eradicate the adverse effects. As can be seen, even though Kongming was a nobleman endowed with exalted royal authority and superior intellect surpassing others, he still held beliefs in rituals to ward off misfortune related to fate, hoping to extend his life and bolster the morale of his troops,

preventing their spirits from faltering in times of war. This demonstrates the wisdom of enhancing one's spirit and that of subordinates, fostering improved and sustained morale.

### 1.3 Wisdom in Ordination

The Institute for Southern Thai Studies, Thaksin University (1999) states that ordination, whether as a novice or a monk, according to the general perspective of Thais before the advent of Western civilization in Thailand, is universally acknowledged as an educational process within an educational institution. The intent of parents is not solely for their children to be ordained; rather, ordination provides general and specialized knowledge and fosters desirable social behaviors and virtues.

According to the current study, it is observed that the RT3K reflects the wisdom or intellect regarding ordination as follows:

#### Example

นางงอฮูหยินจึงตอบว่า “ซึ่งเป็นทั้งนี้เพราะเจ้ามิได้นับถืออิเกียด เจ้าจงเร่งทำบุญส่งไปให้อิเกียดจึงจะบรรเทาอันตราย” ซุนเซ็กจึงว่า “ซึ่งข้าพเจ้าเป็นทั้งนี้เทพดาให้โทษ เหตุใดมารดาจะให้ข้าพเจ้านับถือคนโกหกนั้นไม่ควร” นางงอฮูหยินเห็นว่าซุนเซ็กไม่ฟังคำก็กลับไปบ้าน จึงคิดอ่านจะทำบุญส่งไปให้อิเกียด

(Nang Ngo Hu Yin chueng top wa “sueng pen thang ni phro chao mi dai nap thue Ikiat chao chong **reng tham bun song pai hai Ikiat chueng cha ban thao antarai.**” Sun Sek chuengwa “sueng khaphachao pen thang ni thepda hai thot het dai manda cha hai khaphachao nap thue khon kohok nan mai khuan.” Nang Ngo Hu Yin hen wa Sun Sek mai fang kham ko klap pai ban chueng khit an **cha tham bun song pai hai Ikiat.**)

Lady Ngo Huyin then responded, “This is because you do not respect Yi Jiad, you must **hasten to make merit for Yi Jiad to alleviate the danger.**” Sun Sek then said, “I have encountered this unfortunate one because the deities punish me. Why should you (his mother) want me to respect that liar?” Seeing that Sun Sek would not listen, Lady Ngo Huyin returned home, contemplating **making merit for Yi Jiad.**

(เจ้าพระยาพระคลัง (หน), 2555: 430) (Chao Phraya Pra khlang (Hon), 2012, na 430)  
(Chao Phraya Phra Khlang (Hon) Edition, 2012, pp. 430)

From the example, it reflects the wisdom in observing precepts, making merit, and dedicating offerings to the deceased, which aligns with Buddhist philosophical thought. Lady Ngo Huyin was anxious about Sun Sek's order to kill Yi Jiad. Since Yi Jiad is a venerable person, Lady Ngo Huyin urged Sun Sek to observe precepts, practice virtue, and make merit dedicated to Yi Jiad as a form of atonement and to ensure that Yi Jiad's spirit would not harbor resentment or seek revenge against Sun Sek. It is considered wisdom for maintaining mental well-being for both those who have acted wrongly towards others and those around them, enhancing their morale in fear that evil will not harm them.

### 1.4 Wisdom in Marriage

According to Chuaybamrung (2007) marriage is the ceremony that allows a man and a woman to live together as husband and wife, according to tradition. It represents a transition from being single to forming a family to perpetuate the human lineage. Marriage honors both

the woman and the elders from both sides of the family. The marriage ceremony begins with the proposal, followed by the engagement, and then the wedding ceremony itself. Conducting a marriage ceremony is a way to publicly acknowledge that a man and a woman are officially husband and wife according to tradition and law. Therefore, the marriage ceremony serves as a foundation for the stability of the new family institution.

Based on the data of the present study, RT3K, reflects wisdom concerning the subject of marriage as follows:

### Example

ครั้นวันดีได้ฤกษ์แล้ว นางงอกก็ไถ่ก็จัดแจงเลี้ยงโต๊ะเลี้ยงขุนนางทั้งปวงแต่งงานเล่าปีกับนางซุนฮูหยินตามประเพณี ครั้นเวลาค่ำขุนนางทั้งปวงก็กลับไปที่อยู่ นางงอกก็ไถ่จึงให้จุดเทียนสองข้างทางแต่ที่อยู่เล่าปีไปถึงตึกนางซุนฮูหยินแล้วให้คนนำตัวเล่าปีไป ครั้นเล่าปีไปถึงตึกนางซุนฮูหยินเดินเข้าไปในห้อง เห็นหญิงคนใช้ทั้งปวงแต่งตัวเหน็บกระเป๋เหมือนทหารจะเข้าสู่สงคราม เห็นเครื่องศัสตราวุธต่าง ๆ แขนวพิงไว้เป็นอันมาก เล่าปีก็ตกใจยืนตะลึงอยู่

(Khran wan di dai roek laeo. Nang Ngo Kok Thai ko chat chaeng liang to liang khun nang thang puang. Taeng ngan Lao Pi kap Nang Sun Hu Yin tam prapheni. Khran we la kham khun nang thang puang ko klap pai thi yu. Nang Ngo Kok Thai chueng hai chut thian song khang thang tae thi yu Lao Pi pai thueng tuek Nang Sun Hu Yin laeo hai khon nam tua Lao Pi pai. Khran Lao Pi pai thueng tuek Nang Sun Hu Yin doen khao pai nai hong. Hen ying khon chai thang puang taeng tua nep krabi muean thahan cha khao su songkhram. Hen khrueng satrawut tang tang khwaen phing wai pen an mak. Lao Pi ko tok chai yuen ta lueng yu.)

**Once an auspicious day was chosen, Lady Ngo Kok Tai arranged a banquet to celebrate the marriage of Liu Bei and Lady Sun Hoyin according to tradition. In the evening, after all the nobles had returned to their residences, Lady Ngo Kok Tai ordered candles to be lit along the pathway from Liu Bei's residence to Lady Sun Hoyin's pavilion. Someone then escorted Liu Bei to Lady Sun Hoyin's building. As Liu Bei entered the room, he saw all the maids dressed in armor, as if ready to go to war, and various military weapons were hanging abundantly on the walls. Liu Bei was shocked and stood astonished.**

(เจ้าพระยาพระคลัง (หน), 2555, น. 742-743) (Chao Phraya Pra khlang (Hon), 2012, na 742-743)  
(Chao Phraya Phra Khlang (Hon) Edition, 2012, pp. 742-743)

The example reflects the wisdom in marriage practices by organizing a banquet for the nobles and decorating the bridal chamber with an abundance of weapons. This illustrates the attempt to portray the character of Lady Sun Hoyin, the bride-to-be of Liu Bei and the sister of Sun Quan, who has a fondness for combat. Therefore, the person who comes to be her life partner must possess qualities such as knowledge, skills, and widely recognized virtues and ethics, similar to Liu Bei.

### 1.5 Wisdom in Funeral Rites

Chuaybamrung (2007) describes funeral rites as religious ceremonies aimed at making merit for the deceased to ensure their happiness in the afterlife. From the study, it is found that the RT3K reflects the following wisdom regarding funeral practices:

### Example

โจโฉได้ยึดดินแดนตั้งนั้นก็กลัวว่าแต่ก่อน จึงสั่งให้เอาไม้หอมต่อหีบใส่ศรีษะกวนอู แล้วให้แต่งเครื่องเช่นตามบรรดาศักดิ์ขุนนางผู้ใหญ่ แล้วเชิญศรีษะกวนอูไปฝังไว้ริมประตูเมืองลกเอี้ยงข้างทิศทักษิณ โจโฉและขุนนางทั้งปวงก็ตามไปส่งสักการศพ โจโฉจึงสั่งให้ตกแต่งฝังตามอย่างผู้นั่งเมืองเกงจิ๋ว แล้วจารึกอักษรลงไปที่ฝังศพเจ้าเมืองเกงจิ๋ว แล้วแต่งขุนนางไว้รักษา แล้วสั่งทหารขุนกวนให้กลับไป

(Cho Cho dai yin dang nan ko klua kwa tae kon. **Chueng sang hai ao mai hom to hip sai sisa Kuan Au. Lao hai taeng khrueng sen tam bandasak khun nang phu yai. Lao choen sisa Kuan Au pai fang wai rim pra tu mueang Lok Iang khang thit Thaksin. Cho Cho lae khun nang thang puang ko tam pai song sakkarasop. Cho Cho chueng sang hai tok taeng fang tam yang phu nang mueang Keng Chio laeo cha ruck akson long pai wa thi fang sop chao mueang Keng Chio laeo taeng khun nang wai hai raksa laeo sang thahan Sun Kuan hai klap pai.**)

Cao Cao, becoming more fearful than before. **So, he ordered that fragrant wood be attached to the coffin containing Guan Yu's head, then adorned it with offerings befitting the status of a high noble, and had Guan Yu's head buried near the southern gate of the city of Lok Yieng.** Cao Cao and all the nobles followed in a funeral procession. **Cao Cao then ordered the grave to be decorated as that of the ruler of Gengjiu, inscribed it with the words' Here lies the ruler of Gengjiu, appointed nobles to guard it, and then ordered Sun Quan's troops to return.**

(เจ้าพระยาพระคลัง (หน), 2555, น. 1032) (Chao Phraya Pra khleng (Hon), 2012, na 1032)  
(Chao Phraya Phra Khleng (Hon) Edition, 2012, pp. 1032)

From the example, it is evident that there is wisdom in funeral practices, as evidenced by the arrangement of fragrant wood to make a coffin for Guan Yu's head, the setup of offerings, the decoration and adornment of Guan Yu's burial site, and the provision of nobles to watch over and protect it. An inscription stating 'The Lord of Gengjiu' was also placed on the tomb. This demonstrates the respect and honor given to Guan Yu in arranging his funeral with dignity and propriety, even though he was no longer the Lord of Gengjiu. Cao Cao's respect and honor towards Guan Yu made the public aware of Cao Cao's generosity towards him.

### 1.6 Wisdom in Teachings

Chuaybamrung (2007) states that literature composed by authors often incorporates various teachings to serve as a tool for educating and passing on the moral values of society. It is a method of social control aimed at guiding society towards desirable behaviors. The authors embed wisdom in their teachings as observed in the studied literature.

### Example

โจโฉนั้นมีบุตรสี่คนชื่อโจผีคนหนึ่ง โจเจียงคนหนึ่ง โจสิดคนหนึ่ง โจหิมคนหนึ่ง แต่โจสิดนั้นมีสติปัญญารู้ทำโคลง โจโฉมีใจรักโจสิดกว่าบุตรทั้งสามคน แม้โจโฉจะไปทัพครั้งใดถ้ามิได้เอาบุตรไปด้วยบุตรทั้งสี่คนนั้นออกไปตามส่ง โจผีร้องไห้ตามบิดา โจเจียง โจหิมนั่งอยู่ แต่โจสิดนั้นถือพู่กันทำโคลง

สรรเสริญเกียรติยศบิดาแล้วให้พรต่าง ๆ เป็นอันมาก โจโฉเห็นดังนั้นก็คิดว่า โจโฉมีสติปัญญาที่จริงแต่น้ำใจกำเริบ โจโฉนั้นมัวแต่เห็นจะทำการศึกซึ่ง ขณะนั้นโจโฉคิดว่าตัวกูก็ชราแล้วจะตั้งโจผีหรือโจสิธแทนตัวสืบไป แต่ยังไม่หาตกลงใจ จึงปรึกษากับขุนนางทั้งปวงว่า “เราจะตั้งบุตรเราเป็นใหญ่แทนตัวสืบไป ท่านเห็นผู้ใดจะแทนตัวเราได้บ้าง” กาก็เลยจึงว่า “อันการชื่อนี้จะปรึกษานั้นไม่ควร ขอให้ท่านพิเคราะห์ดูอย่างอ้วนเสี้ยวกับเล่าเปียวนั้นเถิด” โจโฉได้ฟังดังนั้นก็คิดได้แล้วหัวเราะจึงว่า “ท่านว่านี่สมควรนักแล้ว” โจโฉก็ตั้งโจผีบุตรใหญ่นั้นเป็นกรมชั้นเรียกว่าซีจู้

(Cho Cho nan mi but si khon chue Cho Phi khon nueng Cho Chiang khonnueng Cho Sit khon nueng Cho Him khon nueng tae Cho Sit nan mi satipanya ru tham khlong. Cho Cho mi chai rak Cho Sit kwa but thang sam khon. Mae Cho Cho cha pai thap khrang dai tha mi dai ao but pai duai but thang si khon nan ok pai tam song. Cho Phi rong hai tam bida Cho Chiang Cho Him ning yu tae Cho Sit nan thue phukan tham khlong san sansoen kiattiyot bida laeo hai phon tang tang pen an mak. Cho Cho hen dang nan ko khit wa Cho Sit mi satipanya ko ching tae nam chai kam roep Cho Phi nan matthayat hen cha tham kan luek sueng. Kha na nan Cho Cho khit wa tua ku ko chara laeo cha tang Cho Phi rue Cho Sit thaen tua suep pai tae yang ha toklong mai. Chueng pruek sa kap khun nang thang puang wa “rao cha tang but rao pen yai thaen tua suep pai than hen phu dai cha thaen tua rao dai bang.” Ka Siang chueng wa “an kan kho ni cha pruek sa nan mai khuan kho hai than phi khro du yan Guan Siao kap Lao Pi ao nan thoet.” Cho Cho dai fang dang nan ko khit dai laeo hua ro chueng wa “than wa ni som khuan nak laeo” Cho Cho ko tang Cho Phi but yai nan pen krom khuen riak wa ChiChu.)

Cao Cao had four sons: Cao Pi, Cao Zhang, Cao Zhit, and Cao Xiong. **Among them, Cao Zhit was particularly intelligent and skilled in composing poetry.** Cao Cao held a special affection for Cao Zhit over his three siblings. Whenever Cao Cao went to war, if he did not take his sons with him, all four would go to see him off. **Cao Pi would cry following his father, while Cao Zhang and Cao Xiong remained quiet. However, Cao Zhit would hold a brush and compose poems praising his father’s honor and bestowing a plurality of blessings upon him.** Seeing this, Cao Cao thought to himself that **Cao Zhit indeed had intelligence, but he was too emotional. Cao Pi, on the other hand, was prudent and capable of deep planning. At that time, Cao Cao, feeling his age, was considering whether to appoint Cao Pi or Cao Zhit as his successor but had not yet decided.** He thus consulted with all the nobles, asking, “I am considering appointing one of my sons as my successor. Whom do you think could replace me?” Xiahou Dun then said that it was inappropriate to discuss such a matter and suggested that he should carefully observe both Cao Pi and Cao Zhi. Hearing this, Cao Cao laughed and said, “Your suggestion is very appropriate.” Consequently, Cao Cao decided in favor of Cao Pi, the eldest son, to be made a duke, henceforth known as Duke of Wei.

(เจ้าพระยาพระคลัง (หน), 2555, น. 927-928) (Chao Phraya Pra khlang (Hon), 2012, na 927-928)  
(Chao Phraya Phraklang (Hon), 2012, pp. 927-928)

From the example, it is evident that Cao Cao had four sons: Cao Pi, Cao Zhang, Cao Zhit, and Cao Xiong. Cao Cao carefully analyzed all four sons to decide which one he would choose to succeed him and inherit his authority. According to Cao Cao's feelings,



he loved his third son, Cao Zhit, the most because he saw him as the most intelligent and astute among his children. Therefore, he decided to choose him to succeed to the throne. However, the nobles objected, arguing that tradition required the eldest son to inherit the throne to avoid conflicts over succession among siblings and relatives. They also cited examples of individuals who violated this rule. Therefore, Cao Cao decided to choose Cao Pi, his eldest son, as his successor. As Phra Akaradech Yantatesho (Phra Akaradech Yantatesho, 2023) stated, choosing the right person is a crucial strategy that the Buddha employed in spreading Buddhism through a highly effective planning method called “strategic placement.” He considered who should be approached first when introducing Buddhism to a new area. Thus, there is wisdom in teaching about selecting individuals for positions or tasks, not only based on qualifications, knowledge, and skills in various aspects but also considering age and experience as important factors to prevent conflicts within an organization or department.

### 1.7 Wisdom in Beliefs

The Institute for Southern Thai Studies, Thaksin University (1999) discusses the meaning of belief as acceptance, adherence, and agreement with something that may or may not be provable. Beliefs are also transmitted and cultivated over generations. There are various types of beliefs, such as religious beliefs, astrology, witchcraft, folk medicine, and treatments for illnesses.

#### Example

ขณะเมื่อเสพสุรารออยู่นั้น ชุนเซ็กเห็นทหารทั้งปวงซึ่งกินโต๊ะพุตจาซุบซิบกันแล้วจึงมือพากันลงไปจากหอรบ ชุนเซ็กมีความสงสัยจึงถามคนใช้ว่า “เหตุใดขุนนางและทหารพุตจาซุบซิบกันแล้วลงไปจากหอรบ” คนใช้จึงบอกว่า “อื่เกียดซึ่งคนทั้งปวงนับถือว่ามีความรู้ศักดิ์สิทธิ์นั้น บัดนี้เดินทางมาทางใต้ถุนหอรบ” ชุนเซ็กได้ฟังดังนั้นจึงเยี่ยมออกไปดูตามหน้าต่างหอรบ เห็นอื่เกียดแต่งตัวใส่เสื้องามเหมือนเทพดา, มือถือไม้เท้าเดินไปตามทางชาวเมืองทั้งปวงถือดอกไม้รูปเทียนมาค้ำบ่ออื่เกียด ชุนเซ็กโกรธว่าอื่เกียดว่า “มันทำทั้งนี้เป็นการโกหก แล้วให้ทหารทั้งปวงเร่งไปจับเอาตัวอื่เกียดมาฆ่าเสีย” ทหารทั้งปวงจึงว่า “อื่เกียดนี้อยู่นอกเมืองฝ่ายตะวันออก” เคยเอาน้ำมนต์เข้าให้ชาวเมืองซึ่งป่วยใช้รดก็หายเื่อง ๆ อยู่ แล้วชาวเมืองทั้งปวงก็นับถืออยู่ว่าอื่เกียดเป็นคนใจบุญ เอ็นดูแก่ราษฎร ซึ่งท่านจะให้ไปจับมาฆ่าเสียนั้นไม่ควร ชุนเซ็กได้ฟังดังนั้นก็ยิ่งมีความโกรธเป็นอันมาก “จึงว่าแก่ทหารทั้งปวงให้เร่งไปจับเอาตัวมาให้จงได้ถ้าผู้ใดขัดขวางไว้ก็จะให้ตัดศีรษะเสีย” ทหารทั้งปวงก็ตกใจกลัวซัดมิได้ จึงพากันไปจับเอาตัวอื่เกียดขึ้นไปให้ชุนเซ็กบนหอรบ ชุนเซ็กจึงร้องตวาดแล้วถามว่า “ตัวมาแต่ไหน เหตุใดจึงทำการโกหกให้คนทั้งปวงลุ่มหลงดังนั้น”

(Kha na muea sep sura yu nan Sun Sek hen thahan thang puang sueng kin to phut cha sup sip kan laeo chung mue pha kanlong pai chak horop. Sun Sek mi kwam songsai chueng tham khon chai wa “het dai khun nang lae thahan phut sup sip kan laeo long pai chak horop.” Khon chai chueng bok wa “**Ikiat sueng khon thang puang nap thue wa mi kwam ru saksit nan bat ni doen thang ma thang tai thun horop.**” Sun Sek dai fang dang nan chueng yiam ok pai du tam natang horop. **Hen Ikiat taeng tua sai suea ngam muean thepda mue thue mai thao doen pai tam thang. Chao mueang thang puang thue dokmai thup thian ma kham nap Ikiat. Sun Sek krot da Ikiat wa “man tham thang ni pen kan kohok laeo hai thahan thang puang reng pai chap ao tua Ikiat ma kha sia.**” Thahan thang puang chueng wa “**Ikiat ni yu nok mueang fai ta wan ok.**” khoei ao nam mon khao hai chao mueang

sueng puai khai rot ko hai nueang nueang yu. Lao chao mueang thang puang ko nap thue yu wa Ikiat pen khon chai bun endu kae ratsadon sueng than cha hai pai chap ma kha sia nan mai khuan. Sun Sek dai fang dang nan ko ying mi kwam krot pen an mak “chueng wa kae thanhan thang puang hai reng pai chap ao tua ma hai chong dai tha phu dai khat khwang wai ku cha hai tat sisa sia.” Thahan thang puang ko tok chai klua khat mi dai chueng pha kan pai chap ao tua Ikiat khuen pai hai Sun Sek bon horop. Sun Sek chueng rong tawat laeo tham wa “tua ma tae nai het dai chueng tham kan kohok hai khon thang puang lum long dang nan.”)

While drinking alcohol, Sun Sek saw all the soldiers who were eating at the table whispering to each other and then holding hands to descend from the battle tower. Sun Sek was curious and asked a servant “Why the nobles and soldiers were whispering and going down from the battle tower?” The servant then explained that **Yi Jiad, “Who is revered by everyone as a knowledgeable and sacred person, was now heading under the battle tower?”** Upon hearing this, Sun Sek went to look out from the battle tower window. **Sun Sek saw Yi Jiad dressed splendidly, like a deity holding a staff and walking along the path. The townspeople, holding flowers, incense, and candles, came to pay their respects to Yi Jiad. Angered, Sun Sek accused Yi Jiad of being a fraud and ordered the soldiers to seize and kill him.** The soldiers then said that “**Yi Jiad lived outside the city to the east**” and had been providing holy water to the sick townspeople, who subsequently recovered. **The townspeople revered him as a kind-hearted person who cared for the citizens, the townspeople revered him as a kind-hearted person who cared for the citizens, and they argued that it would be improper to capture and kill him as ordered.** Upon hearing this, Sun Sek grew even angrier and ordered all the soldiers to capture Yi Jiad immediately. The soldiers, terrified and unable to resist, apprehended Yi Jiad and brought him up to Sun Sek in the battle tower. Sun Sek then shouted and demanded, “Where did you come from, and why have you deceived the people into such delusion.”

(เจ้าพระยาพระคลัง (หน), 2555, น. 427) (Chao Phraya Pra khlang (Hon), 2012, na 427)  
(Chao Phraya Phraklang (Hon), 2012, pp. 427)

From the example, it reflects the wisdom concerning beliefs in supernatural beings. In this case, Yi Jiad is a person revered by the people of Kangtang and its surroundings as a miraculous figure. Specifically, Yi Jiad used his knowledge of herbal medicine to conjure sacred water through spells and incantations to heal people for free.

### 1.8 Wisdom in Housing Construction

Chuaybamrung (2007) states that housing is both a necessity and of great importance, for both temporary and permanent living. Thus, there has been a diligent effort to solve housing issues for oneself, family, and the community. This accumulated experience has been passed down and developed over generations to be utilized in constructing dwellings.

#### Example

ฝ่ายเล่าปี่ กวนอู เตียวหุยก็ลงจากม้าเข้าไปถึงประตูบ้าน เล่าปี่จึงพิเคราะห์ดูภูมิฐานบ้านเรือนเห็นสะอาดสะอาดอันชอบมาพากล แม้เทศกาลร้อนก็มีได้ร้อน เพราะลมพัดมาได้ เมื่อถึงฤดูฝนก็เป็นที่ร่มปิดหยาดฝนมิได้ถูกต้อง หน้าฤดูหนาวก็มีได้เย็นด้วยละอองน้ำค้างสมควรเป็นที่อยู่ผู้มีสติปัญญาจริง

(Fai Lao Pi Kuan Au Tiao Hui ko long chak ma khao pai thueng pratu ban. **Lao Pi chueng phi khro du phum than ban ruean hen saatsaan chop ma phakon. Mae thetsakan ron ko mi dai ron phro lom phat ma dai muea thueng ridu fon ko pen thi rom pit yat fon mi dai thuk tong. Na ridu nao ko mi dai yen duai la ong nam khang som khuan pen thi yu phu mi satipanya ching.**)

Liu Bei, Guan Yu, and Zhao Yun dismounted their horses and approached the house. **Liu Bei assessed the dwelling's setting and found it immaculately clean and well-arranged. Even during the hot season, it was not hot due to the breeze. Even during the hot season, it was not hot due to the breeze. In the rainy season, it provided shelter so that no raindrops could enter, and during the winter, it was not cold due to the mist. It was indeed suitable for those of wise intellect.**

(เจ้าพระยาพระคลัง (หน), 2555, น. 544) (Chao Phraya Pra khlang (Hon), 2012, na 544)  
(Chao Phraya Phraklang (Hon), 2012, pp. 544)

The example above reflects the wisdom in housing construction associated with Zhuge Liang. It mentions that Liu Bei visited Zhuge Liang's home three times, in a bid to invite him to become an advisor for the restoration of the Han Dynasty, which was under Cao Cao's control. During his visits to Zhuge Liang's residence, Liu Bei noticed that the house was exceptionally clean and built according to thoughtful architectural and landscape planning. This indicates that Zhuge Liang's house was well-designed to allow for continuous airflow, ensuring effective ventilation. During the rainy season, the house was protected from rain splashes, and during the cold winter season, the chilly air was kept out. These features showcase the architectural wisdom and capability of the designer and builder, like Zhuge Liang, who excellently managed the construction of his dwelling to suit various environmental conditions.

### **1.9 Wisdom in Cooking**

Chuaybamrung (2007) notes that each region has its own diverse and abundant flora, allowing for different culinary techniques to utilize local resources effectively. This has led to varied eating habits, which in turn have fostered wisdom in food preparation and preservation in different areas.

#### **Example**

เบ้งเฮ็กจึงว่า “อันแม่น้ำปีศาจสำแดงฤทธิ์ แต่ก่อนมาก็เคยเป็นอยู่ขอให้ท่านเอาศรีษะคนละสี่ลิบ แก้วศรีษะ กับม้าเผือกกระบือดำมาเช่นบวงสรวงจึงจะหาย” ขงเบ้งจึงว่า “เราทำศึกกับท่านจนสำเร็จการแผ่นดินราบคาบถึงเพียงนี้ คนแก่คนหนึ่งก็มีตายเพราะมือเรา ขณะนี้กลับมาถึงแม่น้ำลวกชุยจะเข้าแดนเมืองอยู่แล้ว จะมาฆ่าคนเสียนี้ไม่ชอบ” ขงเบ้งจึงออกไปยืนพิเคราะห์ดูริมฝั่งเห็นพายุงัดพัดอยู่จะคิดข้ามไปนั้นเห็นขัตตสน จึงหาชาวบ้านมาสอบถาม ชาวบ้านจึงว่า “แต่มหาอุปราชยกข้ามแม่น้ำนี้ไปแล้วก็เกิดเหตุฉะนี้ทุกวันมิได้ขาด” ขงเบ้งจึงว่า “ท่านอย่าวิตกเลย เราจะติดอ่านทำเอง” ขงเบ้งก็สั่งทหารให้ฆ่าม้าเผือกกระบือดำ แล้วเอาเบ้งมาปั้นเป็นศรีษะคนสี่ลิบแก้วศรีษะ ครั้นเวลากลางคืนก็ยกออกไปตั้งไว้ริมน้ำ ขงเบ้งจึงแต่งตัวออกไปจุดธูปเทียนและประทีปสี่ลิบแก้ว แล้วแต่งหนังสือบวงสรวง

(Beng Hek chueng wa “an mae nam pisat sam daeng rit tae kon ma ko khoei pen yu kho hai than ao sisa khon la si sip kao sisa kap ma phueak krabue dam ma sen buangsuang chueng cha hai.” Khong Beng chueng wa “rao tham suek kap than chon samret kan phaen din rap khap thueng phiang ni khon kae khon nueng ko mi tai phro mue rao kha na

ni klap ma thueng mae nam Lok Sui cha khao daen mueang yu laeo cha ma kha khon sia nan mai chop.” Khong Beng chueng ok pai yuen phikhro du rim fang hen pha yu yang phad yu cha khit kham pai nan hen khat son. Chueng ha chao ban ma suep tham chao ban chueng wa “tae mahauprat yok kham mae nam ni pai laeo ko koet het cha ni thuk wan mi dai khat.” Khong Beng chueng wa “than ya wi tok loei rao cha tit an tham eng.” **Khong Beng ko sang thahan hai kha ma phueak krabue dam laeo ao paeng ma pan pen sisa khon si sip kao sisa khran we la klang khuen ko yok ok pai tang wai rim nam. Khong Beng chueng taeng tua ok pai chut thup thian lae prathip si sip kao laeo taeng nang sue buangsuang.**)

**Beng Hek then said, “The River Demon has shown its power, as it has done so before. To appease it, you must bring forty-nine human heads, along with a white horse and a black buffalo, to conduct a ritual sacrifice. Only then will it be calmed.”** Zhuge Liang then said, “We have waged war with you to the point where the land is now subdued this far, not even one elderly person has died by my hand. Now, returning to the River Lushui and about to enter the city’s territory, it is inappropriate and illogical to kill people.” Zhuge Liang then went out to the riverbank to assess the situation and saw that the storm was still blowing. Considering crossing it, he realized it was problematic, so he sought information from the locals. The villagers told him, “Ever since the great general crossed this river, such incidents have occurred every day.” Zhuge Liang then said, “Do not worry. I will consider and handle this myself.” **Zhug Liang ordered his soldiers to sacrifice a white horse and a black buffalo, then had flour molded into forty-nine human heads. At night, he placed these by the river. Dressed appropriately, Zhuge Liang went out to light forty-nine candles and incense sticks and then performed a ritual ceremony.**

(เจ้าพระยาพระคลัง (หน), 2555, น. 1181-1182) (Chao Phraya Pra khlung (Hon), 2012, na 1181-1182)  
(Chao Phraya Phraklang (Hon), 2012, pp. 1181-1182)

This example reflects the culinary wisdom in the making of baozi, or steamed buns, by Zhuge Liang. He shaped the dough into round buns, using them symbolically in a ritual to honor the spirits of soldiers who died at the River Lushui. This illustrates the ingenious adaptation of food for sustenance and for use in ceremonial practices.

### 1.10 Wisdom in the Invention of Tools

Chuyabamrung (2007) notes that the creation of tools and utensils by villagers primarily focuses on functionality, such as tools for catching animals, household utensils, and various agricultural implements. These tools and utensils are developed to be effective in use and are crafted beautifully to meet the needs of the community. The materials used in production are locally sourced, and designs tend to be simple and convenient for use, giving these tools and utensils a distinctive local identity. This showcases the wisdom of the villagers in inventing and designing tools and utensils for various purposes.

According to the study, it is found that the RT3K reflects the wisdom regarding the invention of tools and utensils as follows:

#### Example

ครั้งได้สืบสืบหัววันช่วงทำการแล้ว ตอยยอหวางตั้งก็เอาโคยนต์พั้นหนึ่งมาให้ขงเบ้ง ขงเบ้งก็เอาโคยนต์นั้นลองดู ทหารเข้ารุนแต่พอให้พั้นจากที่ โคยนต์นั้นก็เดินไปขึ้นเนินเขาลงลุ่มได้ตั้งเป็น ขงเบ้งจึงว่า “ถ้าเดินแต่ตัวเดียวไปได้ทางประมาณสามร้อยเส้น แม้ไปทั้งพวกเดินทางได้ถึงเจ็ดร้อยแปดร้อยเส้น”

ขุนนางทั้งปวงเห็นดังนั้นก็สรรเสริญเป็นอันมาก ขงเบ้งจึงให้ทหารคุมไปขึ้นเกวียนเสียบึง ณ ด้านเกียมก๊ก มาส่งถึงค่ายเขากิสานเป็นหลายเที่ยว และในกองทัพขงเบ้งนั้นมิได้ขาดเสียบึงอาหาร

(Khran dai sip si sip ha wan chuang tham kan laeo Toi Yoi Ao Tong ko ao khoyon phan nueng ma hai Khong Beng. **Khong Beng ko ao khoyon nan long du thahan khao run tae pho hai phon chak thi. khoyon nan ko doen pai khuen noen khao long lum dai dang pen. Khong Beng chueng wa “tha doen tae tua diao pai dai thang praman sam roi sen mae pai thang phuak doen thang dai thueng chet roi paet roi sen.” Khun nang thang puang hen dang nan ko sansoen pen an mak. Khong Beng chueng hai thahan khum pai khen kwian sabiang na dan Kiam Kok ma song thueng khai khao Ki San pen lai thiao lae nai kongthap Khong Beng nan mi dai khat sabiang ahan.**)

After fourteen to fifteen days of operations, Toy Yoi Aw Tong brought a thousand wooden oxen to Zhuge Liang. **Zhuge Liang tested these wooden oxen, which were then used by the soldiers to navigate through places, capable of moving up hills and traveling downwards as appropriate. Zhuge Liang noted that if one wooden ox was used alone, it could travel 12,000 meters; if all were used together, they could travel between 28,000 to 32,000 meters. Seeing this, all the nobles praised him highly. Consequently, Zhuge Liang ordered the soldiers to use these wooden oxen to haul supply carts from the Kiam Kok Pass to the Kaosan Camp multiple times. As a result, his army was never short of supplies.**

(เจ้าพระยาพระคลัง (หน), 2555, น. 1181-1182) (Chao Phraya Pra khlang (Hon), 2012, na 1181 1182)  
(Chao Phraya Phraklang (Hon), 2012, pp. 1181-1182)

From the example above, it is evident that there is wisdom in the invention of devices, specifically the wooden oxen, used for transporting grain and other military supplies in Zhuge Liang’s army. This innovation eliminated the need for manual labor in transportation. Zhuge Liang’s ingenuity in creating these devices showcases his exceptional engineering skills in logistics, enabling the efficient transportation of large quantities of materials over long distances. This conserved the physical effort of the soldiers and saved materials, equipment, and reduced various risks effectively.

### 1.11 Wisdom in Entertainment

In the lifestyle of Thai people, known for their love of fun, entertainment is always integrated into activities. Thus, the lifestyle includes various forms of recreation, local sports, and ethnic music. Studies in literature have identified that the activities creating entertainment can be categorized into three types: recreation, local sports, and ethnic music.

#### Example

ครั้งเวลาค่ำเดือนหงาย เด็กลูกชาวบ้านสามสิบคนชวนกันเล่นอยู่หน้าบ้านตั้งโต๊ะ แล้วทำเพลง เป็นใจความว่า “หญ้าเหล่านี้มีใบเขียวสดชุ่มอยู่ เห็นไม่ช้าประมาณเก้าวันสิบวันก็จะตาย” ฝ่ายตั้งโต๊ะได้ ยินเด็กทำเพลงเสียงนั้นดังร้องให้ ตั้งโต๊ะคิดประหลาดจึงหาลิกขมาถามว่า “ซึ่งเด็กทำเพลงเป็นเสียงเด็ก ร้องให้ดังนี้ ท่านเห็นดีและร้ายประการใด” ลิกขจึงตอบว่า “ซึ่งเด็กทำเพลงดังนี้เป็นศุภนิมิตของท่านใหญ่ หลวง เพราะแช่เล่าจะสาบสูญแล้ว แช่ตั้งจะรุ่งเรืองสืบไป” ตั้งโต๊ะได้ยินดังนั้นก็มีความยินดี ครั้งเวลาเช้า

แต่งตัวแล้วขึ้นรถจะเข้าไปในพระราชวัง ครั้นมาถึงกลางทางพอบได้หยิน โต้หยินนั้นใส่เสื้อเขียวหมวกขาว มือถือไม้รวก แล้วเอาผ้านางเอี้ยวยาวแปดศอกผูกทำธงมีอักษรอยู่ต้นธงตัวหนึ่งว่า *เคา* ปลายธงตัวหนึ่งว่า *เคา* ทั้งสองนั้นประสมกันเรียกว่า *ลี* แปลภาษาไทยว่า *แฉี่* ผ้าขาวนั้นภาษาจีนเรียกว่า *โป้* ซึ่งโต้หยินทำปริศนาดังนี้ว่า *ลีโป้* จะฆ่าตั้งโต๊ะเสีย และตั้งโต๊ะมิได้รู้ในปริศนา แต่มีความสงสัยจึงถามลิกข

(Khran we la kham duean ngai dek luk chao ban sam sip khon chuan kan len yu na ban Tang To laeo tham phleng pen chai khwam wa “ya lao ni mi bai khiao sot sum yu hen mai cha praman kao wan sip wan ko cha tai.” Fai Tang To dai yin dek thamp hleng siang nan dang rong hai. Tang To khit pralat chueng ha Li Sok ma tham wa “sueng dek tham phleng pen siang dek rong hai dang ni than hen di lae rai prakan dai.” Li Sok chueng top wa “sueng dek tham phleng dang ni pen supphanimit khong than yai luang phro Sae Lao cha sapsun laeo Sae Tang cha rung rueang suep pai.” Tang To dai yin dang nan ko mi kwam yin di khran we la chao taeng tua laeo khuen rot cha khao pai nai phraratchawang khran ma thueng klang thang pho phop To Yin. To Yin nan sai suea khiao muak khao mue thue mai ruak laeo ao pha nang iao yao paet sok phuk tham thong mi akson yu ton thong tua nueng wa *Khao* plai thong tua nueng wa *Khao*. thang song nan prasom kan riak wa *Li* plae pha sa thai wa *Sae Li*. pha khao nan pha sa chin riak wa *Po*. sueng To Yin tham pritsana dang ni wa *Li Po* cha kha Tang To sia lae Tang To mi dai ru nai pritsana tae mi kwam song sai chueng tham Li Sok.)

As the full moon rose in the evening, thirty village children gathered in front of a house to play. They set up a table and composed a song with the lyrics: “These grasses are bright with green leaves, yet soon, in about nine or ten days, they will die.” Tang To, hearing the song that sounded like crying, was perplexed and sought out Liz to inquire, “The children are singing a song that sounds like crying. What do you see as good or bad in this?” Li Sok responded, saying that “The children’s song signifies a propitious omen for the great lord because the Lao Clan is about to decline, and the Tang clan will prosper and continue to rise.” Hearing this, Tang To was pleased. The next morning, he dressed and rode his carriage to the royal palace. On his way, Tang To encountered To Yin, who was dressed in a green shirt and a white hat, holding a small bamboo stick. He had an eight-cubit long cloth tied into a flag with a character at the top and bottom of the flag, both reading *Khao* which together is pronounced *Li*, meaning *Lee* in Thai. The white cloth is called *Po* in Chinese. To Yin posed a riddle, suggesting that *Li Po* would kill Tang To. Unaware of the riddle’s meaning but suspicious, Tang To then asked Li Sok for clarification.

(เจ้าพระยาพระคลัง (หน), 2555, น. 1181-1182) (Chao Phraya Pra khleng (Hon), 2012, na 1181 1182)  
(Chao Phraya Phraklang (Hon), 2012, pp. 1181-1182)

The above example reflects the wisdom in traditional children’s singing games. Specifically, using children’s playful songs, if not analyzed in depth, might seem merely for entertainment. However, upon deeper examination, one can find that many symbolic codes and meanings are hidden, such as the meaning conveyed by the flag’s emblem, which signifies that today, Li Po, who is Tang To’s foster child, will be the one to assassinate Tang To, whereas Tang To has no suspicions whatsoever. In other words, Tang To’s close associates, Li Sok, who is his son-in-law, and Li Po, his foster son, are planning treason against him. This scenario reflects the wisdom of using children’s playful songs and local folk tunes as symbols or hints to create suspicion and alertness among enemies towards any scheming plans.

### 1.12 Wisdom in Astrology

Astrology is a belief system that has long been part of Thai society and cultures abroad. In the RT3K, it reflects the wisdom of astrology as follows:

#### Example

ขงเบ้งจึงว่า “อันธรรมดาเป็นชายชาติทหาร ถ้าไม่รู้คะเนการฤกษ์บนและฤกษ์ต่ำก็ได้เรียกว่ามีสติปัญญา ซึ่งเราจะมาทำการทั้งนี้เพราะรู้ว่าวันนี้หมอกจะลงหนัก เราจึงอาจให้ทัพบนจิวอี้ไว้ ซึ่งจิวอี้ให้เราเป็นนายกองทำลูกเกาทัดหมันในสิบวันให้แล้วสิบหมันนั้น ถึงมาตรว่าจะให้ช่างทำก็ไม่ทันเหตุ ทั้งนี้เพราะจิวอี้คิดจะฆ่าเราเสีย แต่หากเทพยดาช่วยเรา เราจึงรู้ว่าวันนี้หมอกลงหนักเราจึงอาสารบแต่สามวัน และบัดนี้บุญเรามากจึงรอด” โลกก็สรรเสริญความคิดของเบ้งเป็นอันมาก

(Khong Beng chuengwa “an thammada pen chai chat thahan tha mai ru khane kan roek bon lae roek tam ko mi dai riak wa mi satipanya sueng rao cha ma tham kan thang ni phro ru wa wan ni mok cha long nak. rao chueng at hai thanbon Chio Yi wai. Sueng Chio Yi hai rao pen nai kong tham luk kaothan nai sip wan hai laeo sip muen nan. thueng mat wa cha hai chang tham ko mai than het. thang ni phro Chio Yi khit cha kha rao sia. Tae hak thepphayada chuai rao rao chueng ru wa wan ni mok long nak. Rao chueng asa rap tae sam wan lae bat ni bun rao mak chueng rot.” Lo Sok ko sansoen khwam khit Khong Beng pen an mak.)

Zhuge Liang then said, “To be a military man, if one does not understand the calculation of auspicious and inauspicious times, he cannot be considered wise.” who has given us ten days to prepare a hundred thousand arrowheads). We undertake this action today because we know the fog will be heavy, allowing us to impose a siege on Jiu Yi. Zhuge Liang said, “Even if we were to instruct craftsmen to make them, we would not be in time because Jiu Yi plans to kill us. However, if the gods assist us, we know today the fog will be thick, so I volunteered to take on the task and complete it in three days. And now, thanks to our good fortune, we have survived.” Lo Sok greatly praised Zhuge Liang’s thinking.

(เจ้าพระยาพระคลัง (หน), 2555, น. 1181-1182) (Chao Phraya Pra khlung (Hon), 2012, na 1181 1182)  
(Chao Phraya Phraklung (Hon), 2012, pp. 1181-1182)

From the example above, it reflects the wisdom in astrology, specifically that Zhuge Liang possessed knowledge of astrology and could predict when certain events would occur. In modern terms, this would be akin to having a deep understanding of meteorology, allowing him to plan and prepare in advance. This indeed shows that Zhuge Liang was a sage with true expertise in the field of astrology.

## 2. Wisdom in Roles

### 2.1 Role in Education

This involves the duty to impart knowledge and education, encompassing aspects such as excelling in studies, being knowledgeable, and intelligent, and demonstrating quick-wittedness and shrewdness. This highlights the importance of developing a sharp mind and the ability to think critically.

**Example: Zhuge Liang's Academic Excellence**

สุมาเต็กโชจึงตอบว่า “เราเห็นขงเบ้งจะมาทำราชการด้วยท่านนี่เป็นการใหญ่หลวงนัก” เห็นจะต้องคิดอ่านผ่อนผันทุกเวลาก็จะช้าอกหนักใจ จึงว่าทั้งนี้อันขงเบ้งมีสติปัญญาเป็นอันมาก เหมือนกับขวันต่ง จักเยซึ่งได้ทำนุบำรุงแผ่นดินครั้งขุนสิวนั้น กวนอูได้ยินสุมาเต็กโชสรรเสริญขงเบ้งตั้งนั้นจึงว่า “ท่านว่าทั้งนี้ข้าพเจ้ายังมีเห็นสมด้วยขวันต่ง จักเยสองคนนี้มีสติปัญญาหาผู้ใดจะเสมอมิได้ และจะเอาขงเบ้งมาเปรียบนี้เห็นเกินนัก” สุมาเต็กโชหัวเราะแล้วจึงตอบว่า “เราว่าแต่เพียงนี้เป็นประมาณดอกพิเคราะห์ที่สติปัญญาของขงเบ้งนั้นจะเปรียบได้ถึงแก่สมผู้เป็นที่ทำนุบำรุงแผ่นดินพระเจ้าจันบุ๋นอ่อง ซึ่งได้เสวยราชสมบัติสืบมาได้ถึงแปดร้อยปีนั้นอีก” สุมาเต็กโชว่าเท่านั้นก็ลาเล่าปี เล่าปีจะห้ามเท่าใดก็มีอยู่ สุมาเต็กโชลุกออกไปถึงประตูบ้านจึงแหงนหน้าขึ้นหัวเราะว่า “ฮกหลงจะได้นายบัดนี้ก็สมควรอยู่แล้ว แต่เราคิดเสียดายด้วยเป็นคนอาภัพหาบุญมิได้” ว่าแล้วก็รีบไปที่อยู่

(Su Ma Tek Cho chueng top wa “rao hen Khong Beng cha ma tham ratchakan duai than ni pen kan yai luang nak” hen cha tong khit an phon phan thuk we la ko cha cham ok nak chai. chueng wa thang ni an Khong Beng mi satipanya pen an mak muean kap Khwan Tong Ngak Ye sueng dai tham nu bam rung phaen din khrang Chun Sio nan. Kuan Au dai yin Su Ma Tek Cho sansoen Khong Beng dang nan chueng wa “than wa thang ni khaphachao yang mi hen som duai Khwan Tong Ngak Ye song khon ni mi satipanya ha phu dai cha samoe mi dai lae cha ao Khong Beng ma priap ni hen koen nak.” Su Ma Tek Cho huaro laeo chueng top wa “rao wa tae phiang ni pen praman dok phikhro du satipanya kong Khong Beng nan cha priap dai thueng keng som phu pen thi tham nu bam rung phaen din phrachao Chin Bun Ong sueng dai sawoei ratchasombat suep ma dai thueng paet roi pi nan ik.” Su Ma Tek Cho wa thao nan ko la Lao Pi. Lao Pi cha ham thao dai ko mi yu. Su Ma Tek Cho luk ok pai thueng pra tu ban chueng ngaen na khuen hua ro wa “Hok Long cha dai nai bat ni ko som khuan yu laeo tae rao khit sia dai duai pen khon aphap ha bun mi dai.” wa laeo ko rip pai thi yu.)

Sumatekcho then replied, “We understand that Zhuge Liang's involvement in governance is a matter of great importance.” It requires careful thought every day; otherwise, it will lead to regret and difficulty for everyone involved. **Zhuge Liang possesses immense wisdom, akin to Guan Zhong and Yue Yi, who once nurtured and developed the state to prosper as in the era of Chun Qiu. Hearing Sumatekcho praise Zhuge Liang like that, Guan Yu said, “I still do not agree with the comparison to Guan Zhong and Yue Yi, as their wisdom is unmatched by anyone.” and comparing them with Zhuge Liang is inappropriate. Sumatekcho laughed and then replied “I was only making a comparative remark, not to be taken too seriously. If we consider Zhuge Liang’s wisdom, he could potentially be compared to the great Jinyun Emperor, who nourished the land and whose dynasty lasted for eight hundred years.”** After finishing his speech, Sumatekcho bid farewell to Liu Bei. Liu Bei insisted that he stay longer, but Sumatekcho refused to extend his visit. As Sumatekcho reached the doorway, he looked up and laughed, saying, “It is fitting for Hok Long to work with a lord like this. But I regret it because he is a person without fortune or good karma.” Having said this to himself, he quickly continued on his journey home.

(เจ้าพระยาพระคลัง (หน), 2555, น. 543-544) (Chao Phraya Pra khlung (Hon), 2012, na 543-544)  
(Chao Phraya Phra Khlung (Hon) Edition, 2012, pp. 543-544)



This example reflects the literary wisdom related to the educational role in showcasing Zhuge Liang's academic excellence. This portrayal generates admiration and inspires readers to regard him as a role model, as everyone aspires to be knowledgeable, courageous, and competent in all disciplines.

## 2.2 Role in Explaining Traditions

This section addresses the traditions related to customary rituals, including funeral rites and marriage ceremonies.

### Example: Funeral Ceremony

ฝ่ายโจผีรู้ว่าบิดาตายก็ร้องไห้จึงพาขุนนางและทหารทั้งปวงออกจากเมืองมาประมาณร้อยเส้นก็พบศพบิดาเข้า เข้าไปในเมืองเจียบกุนก็ให้ป่าวร้องขุนนางผู้ใหญ่ผู้น้อยและราษฎรในเมืองหลวงและเมืองขึ้นให้หนุ่มชวท่มชาวโพกผ้าขาวตามอย่างเจ้าเมืองตายนั้น โจผีกับขุนนางทั้งปวงให้รักอื้ออึงไป จึงมีคนหนึ่งร้องห้ามว่าอย่าร้องไห้อื้ออึงไป กลั่นความโศกเสียก่อนเถิดจะได้คิดการใหญ่ คนทั้งปวงแลดูก็เห็นสุมาหูจึงถามว่าเหตุใดท่านจึงห้าม

(Fai Cho Phi ru wa bida tai ko rong hai chueng pha khun nang lae thahan thang puang ok chak mueang ma praman roi sen ko phop sop bida khao. Khao pai nai mueang Ngiap Kun ko hai pao rong khun nang phu yai phu noi lae ratsadon nai mueang luang lae mueang khuen hai nung khao hom khao phok pha khao tam yang chao mueang tai nan. Cho Phi kap khun nang thang puang hai rak ueung pai. chueng mi khon nueng rong ham wa ya rong hai ueung pai klan khwam sok sia kon thoet cha dai khit kan yai. khon thang puang lae du ko hen Su Ma Hu chueng tham wa het dai than chueng ham.)

When Cao Pi knew of his father's death, he wept and led the nobles and all his soldiers about four thousand meters out of the city, where he found his father's body. He then properly managed the funeral arrangements for his father and quietly brought the body back into the city of Ye. Afterwards, **Cao Pi ordered both high-ranking officials and lower ranks, as well as the citizens of the capital and subordinate cities, to wear white clothing and turbans following the traditional practices observed upon the death of a ruler. Cao Pi and all the nobles expressed their profound grief throughout the city. At one point, someone cried out, urging them to stop their loud mourning, to restrain their grief for a while so they could contemplate important matters.** Among those attending the ceremony, someone named Suma Hu asked why they were being asked to stop mourning.

(เจ้าพระยาพระคลัง (หน), 2555, น. 1045) (Chao Phraya Pra khlang (Hon), 2012, na 1045)  
(Chao Phraya Phra Khlang (Hon) Edition, 2012, pp. 1045)

The example discusses funeral customs, including wearing white clothes as a sign of mourning for the deceased and crying out loudly to express love, sadness, and grief over the loss.

## 2.3 Role in Teaching/Instruction

It discusses the role and responsibilities in teaching, such as instructing not to judge or choose associates based solely on external appearances, as exemplified below:

**Example:** Teaching not to judge or choose acquaintances based solely on external appearances, illustrated by the proverb ผ้าขี้ริ้วห่อทอง (pha khi rio ho thong). Which means A ragged cloth may wrap gold.

ขุนกวนพิจารณารูปร่างและลักษณะบังทองเห็นคิ้วใหญ่จมูกโด่งหน้าดำหนวดสั้น รูปร่างวิปริตนักน้ำใจจึงไม่ยินดี โลกครั้นเห็นบังทองออกไปแล้วจึงถามขุนกวนว่า “เป็นไรท่านไม่เอาบังทองไว้ทำราชการเล่า” ขุนกวนจึงว่าเราพิเคราะห์ดูรูปร่างก็ไม่สมที่ว่ามีสติปัญญาแล้วพูดจาพุ่มพล่าม ถึงเอาไว้ก็ไม่เห็นจะได้ราชการ โลกจึงว่า “เมื่อครั้งโจโฉยกทัพเรือลงมารบเมืองเรารั้งนั้น บังทองได้ช่วยจิวอี้แต่งกลอุบายไปลวงโจโฉ จิวอี้จึงได้เผาเรือและทหารโจโฉตายเป็นอันมาก ข้าพเจ้าเห็นว่าบังทองมีความชอบอยู่ ขอท่านดำริจงคร”

**(Sun Kuan phicharana rup rang lae laksana Bang Thong hen khio yai chamuk dong na dam nuat san rup nan wiparit nak nam chai chueng mai yin di. Lo Sok kran hen Bang Thong ok pai laeo chueng tham Sun Kuan wa “pen rai than mai ao Bang Thong wai tham ratchakan lao.” Sun Kuan chueng wa rao phikhro du rup rang ko mai som thi wa mi satipanya laeo phut cha plumphlam thueng ao wai ko mai hen cha dai ratchakan. Lo sok chueng wa “muea krang Cho Cho yok thap rue long ma rop mueang rao khrang nan. Bang Thong dai chuai Chio Yi taeng kon ubai pai wong luang Cho Cho. Chio Yi chueng dai phao ruela lae tahan Cho Cho tai pen an mak khaphachao hen wa Bang Thong mi kwam chop yu kho than dam ri chong khuan.”)**

**Sun Quan assessed the appearance and characteristics of Pang Tong. He noted Pang Tong’s large eyebrows, prominent nose, dark face, and short beard, finding such a visage undesirable. After Pang Tong left, Lo Sok asked Sun Quan “Why he did not assign Pang Tong any official duties?” Sun Quan replied that upon evaluating his appearance, he perceived a lack of wisdom and noted that Pang Tong spoke in a disorganized manner, concluding that keeping him would not benefit the administration. Lo Sok then said that during Cao Cao’s naval invasion, Pang Tong had helped Zhou Yu devise a strategy to deceive Cao Cao, leading to the burning of Cao’s ships and significant losses among his troops. “I see merit and capability in Pang Tong, Lo Sok argued, urging Sun Quan to reconsider his decision.”**

(เจ้าพระยาพระคลัง (หน), 2555, น. 769) (Chao Phraya Pra khlang (Hon), 2012, na769)  
(Chao Phraya Phra Khlang (Hon) Edition, 2012, pp. 769)

The example reflects the role and responsibilities in teaching, specifically instructing not to judge or associate with people based solely on external appearances, but to consider their inner qualities. As seen in the case of Pang Tong, he possessed knowledge and skills comparable to Zhuge Liang. However, Pang Tong’s physical appearance was not particularly dignified or impressive. This caused others to overlook him and not trust that he could be a knowledgeable advisor for their side, as shown in the case of Sun Quan, who was unimpressed by Pang Tong’s appearance and declined to appoint him as an advisor for the Shu Han Faction.

## 2.4 Role in Tourism

This pertains to showcasing roles related to tourism, such as highlighting significant historical sites.

### **Example:** The Tomb of Cao Cao

โจหลอง ตันก้วย กาเซียง สุมาอี้ได้ยินโจโฉว่าตั้งนั้นก็ร้องไห้แล้วก็ลาออกไป โจโฉจึงให้คนใช้เอาไม้หอมอย่างดีซื้อเบงเทียงมาแจกให้ภรรยาทั้งปวง แล้วจึงสั่งสอนว่า “ถ้าเราหาบุญไม่แล้ว ท่านทั้งปวงจงอุตส่าห์ฝึกสอนในการเย็บปักถักร้อยจะได้เลี้ยงตัวเมื่อภายหลัง ท่านจงพากันไปอยู่ปราสาทตั้งซักได้ เมื่อท่านจะเช่นเรานั้นให้มีมิหรีปี่พาทย์จงทุกวัน” อนึ่ง ท่านจงสั่งขุนนางให้ก่อกุฏิฝังศพเราที่ท้องสนามนอกเมืองให้ได้เจ็ดสิบสองกุฏิ อย่าให้คนทั้งปวงรู้ว่าฝังศพเราไว้กุฏิไหน เพราะว่ามีคนชิงตัวเรานั้นมากอยู่ เกลือกคนชิงมันจะขุดศพเราขึ้นเสีย โจโฉสั่งตั้งนั้นแล้วทอดใจใหญ่ น้ำตาไหลโสมมน้ำ ก็ควาล้มลงขาดใจตาย เมื่อโจโฉตายนั้นเดือนสาม อายุได้หกสิบหกปี พระเจ้าเหียนเต๋มาอยู่เมืองฮูโตได้ยี่สิบห้าปี (พ.ศ. 763)

(Cho Hong Tan Kui Ka Siang Su Mai dai yin Cho Cho wa dang nan ko rong hai laeo ko la ok pai. Cho Cho chueng hai khon chai ao mai hom yang di chue Beng Hiang ma chaek hai phanraya thang puang laeo chueng sangson wa “tha rao ha bun mai laeo than thang puang chong utsa fuekson nai kan yep pak chueng cha dai liang tua muea phai lang. Than chong pha kan pai yu prasat Tang Chek Tai. Muea than cha sen rao nan hai mi mahoripiphat chong thuk wan” **anueng than chong sang khun nang hai ko kuti fang sop rao thi thong sanam nok mueang hai dai chet sip song kuti. Ya hai khon thang puang ru wa fang sop rao wai kuti nai. Phro wa mi khon chang tua rao nan mak yu klueak khon chang man cha khut sop rao khuen sia. Cho Cho sang dang nan laeo thot chai yai namta lai som na ko phawa lom long khat chai tai. Muea Cho Cho tai nan duean sam ayu dai hok sip hok pi. Phrachao Hian Te ma yu mueang Hu To dai yi sip ha pi (pho so chet roi hok sip sam.)**

When Cao Hong, Tan Gui, Xiahou Xiang, and Sima Yi heard Cao Cao speak this way, they wept and took their leave. Cao Cao then distributed high-quality aloeswood, called bengxiang, to each of his wives, advising them that should he die, they should diligently practice sewing and embroidery to sustain themselves. He instructed them to reside at the Chenggao Castle, when they should hold memorial services for him daily with music. **He also ordered the construction of 72 unmarked tombs in an open field outside the city to prevent his many enemies from desecrating his grave. After making these arrangements, Cao Cao sighed deeply, tears streaming down his face, and then he collapsed and died. Cao Cao passed away in the third month at the age of sixty-five, coinciding with the twenty-fifth year of Emperor Xian of Han’s reign in the city of Xuchang (A.D. 220).**

(เจ้าพระยาพระคลัง (หน), 2555, น. 1044-1045) (Chao Phraya Pra khlang (Hon), 2012, na 1044 -1045)  
(Chao Phraya Phra Khlang (Hon) Edition, 2012, pp. 1044-1045)

The example illustrates the role and responsibilities of tourism related to significant historical sites, such as the Tomb of Cao Cao. This site, where Cao Cao was buried, was later discovered and has been promoted as a valuable and historically important tourist destination (Wikipedia, 2013).

## Conclusion and Discussion

### Conclusion

The study concludes that the literature RT3K by Phraya Phraklang (Hon) portrays a myriad of dimensions of wisdom or intellect, including 1) Wisdom in content, such as birth rituals, naming ceremonies, ordination, marriage ceremonies, funeral rites, teachings, beliefs, housing construction, professions, the invention of tools, entertainment, and astrology; 2) Wisdom in roles and responsibilities, including educational roles, explaining traditions, teaching and instruction, and tourism. These elements collectively illustrate the deep cultural and intellectual richness within the text, reflecting various aspects of societal and personal life.

### Discussion

According to this current study based on RT3K (Phraya Phraklang version), it yields multiple forms of wisdom or intellect within its content, including 1) Birth rituals 2) Naming ceremonies 3) Ordinations 4) Marriage ceremonies 5) Funeral rites 6) Teachings 7) Beliefs 8) Housing construction 9) Occupations 10) Inventions of tools, 11) Entertainment and 12) Astrology. In addition, the study underscores the roles depicted in the text, including educational duties, traditional ceremony explanations, teachings, and tourism-related insights. This is congruent with Chuaybamrung (2007) study of local southern Thai literature, which also reveals wisdom related to birth rituals, naming ceremonies, ordinations, marriages, funeral rites, teachings, beliefs, house constructions, occupations, the inventions of tools, entertainment and astrology. This aligns with the study by Charoenchittrakarm (2008) on *wisdom in literature*, which found that poets and literary creators consistently embed stories embodying local and societal wisdom into both the content and literary art.

This wisdom manifests in various ways: 1) Content-wise, there are explanations for natural phenomena, such as the origin of the world, city planning, and societal guidance; 2) In terms of literary art, it includes naming characters, using specific terms to address characters, and employing particular language styles.

The wisdom related to roles includes education, explanation of traditions, teaching/instruction, and tourism. This aligns with Boonkhoom's (2016) study on *the lyrics and roles of Thai country songs*, which identified roles such as supporting religious beliefs, providing entertainment, offering comfort and support, documenting, or narrating events, and reflecting on life's conduct. These roles demonstrate the multifaceted ways in which literature and cultural activities inform and enrich community life, guiding behavior, and societal norms. These findings also echo with Chanthao (2016), who studied *the dynamics of the role of long-boat racing traditions in Thailand's northeastern region*. The study found that although the management of long-boat racing has shifted from local villages or temples to governmental organizations, these events still fulfill four essential functions. These roles include serving as a mirror to society, providing education to community members, accepting societal behavioral patterns, and offering entertainment.

### Recommendations

It is advisable to study the pedagogical strategies depicted in the \*Romance of the Three Kingdoms\* (Phraya Phra Khlang (Hon) Edition).

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# Exploring Marginality in *On Earth We're Briefly Gorgeous*: The Traumatic Letters from Queer Immigrants<sup>1</sup>

การศึกษาคือความเป็นชายขอบในเราต่างงดงามแล้วจางหาย:

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**Awiphawadee Chaisri<sup>2</sup>**

อวิภาวดี ไชยศรี

**Apisit Pattala<sup>3</sup>**

อภิสิทธิ์ ปัตลา

**Phathawee Wiangseema<sup>4</sup>**

ปฐวี เวียงสีมา

**Chaiyon Tong sukkaeng<sup>5</sup>**

ชัยยนต์ ทองสุขแก้ง

## Abstract

Receiving several literary awards and nominations, Ocean Vuong's semi-autobiographical novel, *On Earth We're Briefly Gorgeous* (2019), explores the themes of race, gender, immigrants, and marginality through the layered hardships of the protagonists - a Vietnamese immigrant and his family in America. The novel has been highly acclaimed by readers for its reflection on profound societal challenges and realistic portrayal of trauma endured by the protagonists. In fact, the critique of trauma in the story has been mostly concentrated on a single dimension, necessitating a multidimensional study of trauma and gender issues. This study centers on the traumatization faced by the protagonist regarding alienation and queerness or homosexuality through the immigrant narratives. The objectives are to investigate the protagonist's traumatization caused by his marginalized status in society, to observe the inheritance of intergenerational trauma processes, and to examine the

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<sup>1</sup> The Thai title is derived from the translated version for which we express our gratitude to the translator Ocean Vuong. *เราต่างงดงามแล้วจางหาย* [*On Earth We're Briefly Gorgeous*] (Wassachol Sirichanthanun, Trans.). Bangkok: Salmon.

<sup>2-5</sup> **Affiliation:** Faculty of Humanities and Social Sciences, Mahasarakham University, Thailand

หน่วยงาน: คณะมนุษยศาสตร์และสังคมศาสตร์ มหาวิทยาลัยมหาสารคาม ประเทศไทย

**Corresponding Author:** Chaiyon Tong sukkaeng

**E-mail:** chaiyon.t@msu.ac.th



contradiction between queer identity and social norms. This study relies mostly on textual analysis and evidence regarding trauma and queerness. The results show that Vuong's novel critiques challenges and difficulties that marginalized groups encounter. Although American society has frequently been described as welcoming of immigrants and gender diversity, these Vietnamese characters are not truly embraced, indicating a lack of inclusivity.

**Keywords:** Marginality, Trauma Studies, Queer Studies, Ocean Vuong

### บทคัดย่อ

“เราต่างดงงามแล้วจางหาย” นวนิยายกึ่งอัตชีวประวัติของ Ocean Vuong เป็นผลงานประพันธ์ที่ได้รับรางวัลและการเสนอชื่อเข้าชิงรางวัลด้านวรรณกรรมจากหลากหลายสถาบัน ด้วยการชูประเด็นด้านเชื้อชาติ เพศ ผู้อพยพและชนชายขอบผ่านตัวละครหลักที่เป็นผู้อพยพชาวเวียดนามและครอบครัวของเขาที่ต้องเผชิญอุปสรรคจากหลากหลายมิติในอเมริกา ผลงานชิ้นนี้ได้รับการกล่าวขานจากผู้อ่านด้วยการสะท้อนถึงความท้าทายทางสังคมที่ลึกซึ้งและการพรรณนาที่สมจริงถึงตัวละครเอกที่ต้องเผชิญกับบาดแผลทางจิตใจ การวิพากษ์ประเด็นบาดแผลทางจิตใจของผลงานชิ้นนี้ถูกวิพากษ์จากมิติตีเดียเป็นส่วนใหญ่ จึงจำเป็นที่จะศึกษาประเด็นความเจ็บปวดทางจิตใจและปัญหาทางเพศผ่านมิติที่หลากหลาย งานวิจัยชิ้นนี้มุ่งไปที่ประเด็นบาดแผลทางจิตใจที่ตัวละครเอกที่ต้องเผชิญได้แก่ ความแปลกแยกจากสังคมและความเป็นควีเรียหรือรักร่วมเพศผ่านวรรณกรรมของผู้อพยพ จุดประสงค์ของงานวิจัยชิ้นนี้คือการศึกษาด้านบาดแผลทางจิตใจของตัวละครเอกที่เป็นผลมาจากสถานะความเป็นชายขอบ เพื่อศึกษาการสืบทอดบาดแผลทางจิตใจที่ส่งต่อจากรุ่นสู่รุ่น และเพื่อศึกษาความขัดแย้งระหว่างอัตลักษณ์ทางเพศและบรรทัดฐานทางสังคม โดยอาศัยการวิเคราะห์ข้อมูลและหลักฐานเกี่ยวกับบาดแผลทางจิตใจและความเป็นควีเรียเป็นหลัก ผลการวิเคราะห์เผยให้เห็นว่างานประพันธ์ของ Vuong ได้วิพากษ์ความท้าทายและความลำบากที่ชนชายขอบนั้นต้องเผชิญ แม้ว่าสังคมอเมริกันอันเปรียบเสมือนที่ลี้ภัยจะประกอบไปด้วยผู้อพยพต่างเชื้อชาติและหลากหลายทางเพศ ทว่าผู้อพยพชาวเวียดนามนั้นกลับไม่ได้รับการโอบรับในสังคมอเมริกันอย่างแท้จริง บ่งชี้ถึงการไม่ยอมรับคนทุกกลุ่ม

**คำสำคัญ:** ความเป็นชายขอบ การศึกษาด้านบาดแผลทางจิตใจ การศึกษาอัตลักษณ์ควีเรีย Ocean Vuong

### Introduction

The experiences of exclusion, discrimination, inequality, and even dehumanization were imposed upon certain groups of people due to factors such as race, ethnicity, gender, age, disability, and socio-economic conditions. They are put to the margin of society and into a powerless state which can result in social acceptance and the restriction of access to opportunities; this process of being alienated is regarded as *marginalization*. Marginalization is the way in which society oppresses minority groups such as women, people with disabilities, people of color, homosexuals, indigenous groups, immigrants, people of lower socioeconomic status, and so on, due to those prejudices. Here, the term *marginality* is not used in its economic sense, but in this context, it refers to the relative location of the communities in the geographical, political, social or cultural spaces. Therefore, the margin is often clarified in relation to a center or a connection with a set of ideal values, processes, and resources (Varghese & Kumar, 2022).

For more than half a century, there have been many human rights movements to negotiate their power with the authority and solve marginalized problems, such as the Civil Rights Movement (1954), Stonewall Riots (1969), Black Lives Matter (2013), and Stop Asian Hate (2021). The mentioned minority groups have suffered from being ‘othered’, so they have been always fighting for social acceptance and basic rights. Apart from social and political movements, the lives of marginalized people are also represented in many cultural forms, such as painting, drama, movies, songs, and literature. From the late 1960s through the mid-1990s, Asian American literature was in its emergent phase, as was the term *Asian American*. Not only were the literature and the name emergent, but they were also insurgent, their advocates seeing the literature and the name as expressive of a minority’s urgent political identity (Nguyen, 2015). The Asian American Political Alliance (AAPA) was founded in 1968, and it is said to be the first public usage of the term *Asian American* (Kambhampaty, 2020). In addition, the 1950s and 1960s civil rights movement’s success contributed to the early rise in popularity of Asian American literature that followed. Kingston’s *The Woman Warrior* (1978), which received wide acclaim, and Tan’s *The Joy Luck Club* (1989), as a best-selling novel, have provided rise to other writers (Lim, 2000). The impact of this circumstance passes on to the next generation of Asian American writers. In addition to being Asian American literature, the novel selected for this study belongs to the queer genre. As a result of previous movements on gender equality, books about homosexuality have gradually gained acceptance in society and can be published without restriction.

*On Earth We’re Briefly Gorgeous*, written by an Asian American author, Ocean Vuong (2019), explores the idea of marginality through the perspectives of Vietnamese immigrants and homosexuals. Based on his own immigrant family’s experiences, the novel shows their suffering from trauma during the Vietnam War and illustrates the struggles of a marginalized community in America. This semi-autobiography, divided into two parts, is narrated in letters the protagonist writes to his illiterate mother. The first part introduces readers to Little Dog, the protagonist, who is raised by Rose, the mother and Lan, the grandmother who both suffer from post-traumatic stress disorder (PTSD) due to their experiences during and after the Vietnam War in the late 1960s. Lan was born in the Go Cong District of Vietnam and worked as a prostitute during the war, giving birth to Rose, the daughter of an American soldier. The narrative follows the family migrating to the United States in 1990, and finding home in Hartford, Connecticut, where they struggle as immigrants while negotiating alienated identities with mainstream American culture.

Additionally, the idea of intergenerational trauma is significant in this circumstance since the main protagonist inherits the war trauma from his mother’s violent acts and his grandmother’s recollections of her past in Vietnam. The second part then revolves around homosexuality via the narrator’s journey of self-discovery and social norm confrontation.

Generally, people can experience trauma due to different factors in their lives. However, marginalized groups tend to encounter trauma caused by several more factors compared to people in mainstream culture. The protagonist in this novel suffers traumatization caused by several factors, involving his status as an immigrant, the descendant of war survivors, and being a part of LGBTQ+ group.

## Research Questions

1. How is the protagonist traumatized by social obstacles related to his marginalized status?
2. How does the protagonist inherit intergenerational trauma?
3. How can this novel examine the contradiction between queer identity and social norms through the lens of Queer studies?

## Literature Review

### 1. Trauma Studies: Intergenerational Trauma

Trauma studies examine how trauma is reflected in literature and society through an examination of cultural, psychological, and rhetorical aspects. Kurtz (2018) points out that a trauma theory's fundamental assumption provides a method of portraying the experience of trauma in a way that ordinary language cannot. In addition, memory is also an important subject because "studies that focus on memory related to trauma explore how these traumatic memories shape or distort the victims' own perception of the Self and the other" (Alcázar, 2022, p. 7). In addition, with memory as a significant conductor, *intergenerational trauma*, a specific form of psychological trauma, occurs within families and communities. It can be transferred through attachment connections in which a parent has been exposed to relational trauma and has long-term effects for individuals, including a tendency to subsequent trauma (Isobel et al., 2019). Hirsch (2008) furthers intergenerational memory and exemplifies the transmission of postmemory during the Holocaust to the second generation. This transmission of postmemory can exemplify the "second generation" being those who inherit trauma encountered by their ancestry.

In relation to traumatic memory, the Vietnam War, which began in 1955 and ended in 1975, was a major chapter of the Cold War in the Indochina region between the United States and Soviet Union as both players fought to dominate global ideological and geological powers (Minh, 2023). It, in fact, originated a medical conceptualization of the term *post-traumatic stress disorder* (PTSD), which was previously prescribed as "shell shock," "war neurosis," and "soldier's heart" (Crocq & Crocq, 2000). Desir (n.d.) defines Post-Traumatic Stress Disorder (PTSD) as a mental health condition that happens when individuals have experienced or observed traumatic incidents such as disasters, terrible incidents, terrorist attacks, war and conflict, rape and sexual assault, past trauma, violence between lovers, and bullying. The way victims cannot eliminate traumatic memories in the past from their mind and suffer it although the actual incidents have already ended can be explained as post-traumatic stress disorder as seen in war survivors. People with PTSD may experience nightmares and flashbacks of traumatic events, avoid any reminders of the traumatic incidents, and have negative thoughts and problems with memory, concentrating, and sleeping (Mayo Clinic, 2022). According to the National Institute of Mental Health (2024), there are five criteria for the testing and diagnosis of PTSD. Patients who experience at least one re-experiencing symptom, one avoidance symptom, two arousal and reactivity symptoms, and two cognition and mood symptoms for at least one month would be diagnosed with PTSD. Although symptoms may begin within a month, they may not appear for years after the incident. Hence, the interconnection of trauma studies and intergenerational trauma can elucidate psychological elements and their contributions toward characterization in fiction. Eastman (2003) reveals that

PTSD is found in literary works like Heinemann's *Paco's Story* (1989), depicting an aftermath of the Vietnam War experiences.

## 2. Queer Studies

The exploration of trauma studies and marginalization intersects with the evolving field of Queer Studies, which critically examines the constructs of gender, sexuality, and identity within the broader social framework. The history of queer theory is intertwined with queer activism, and it is both a historical movement and a transformative force that is altering the way that gender and sexuality are perceived in academic fields as well as, increasingly, in the public sphere. The term *queer theory* was first used by Teresa de Lauretis who proposed studying gay and lesbian sexualities on their own terms, rather than as variations of heterosexuality. She continued by arguing that gay and lesbian sexualities should be viewed as forms of countering prevailing discourses and opposition to cultural homogenization (Amory et al., 2022)

For Somerville (2020), "queer theory's most original move was to describe itself as a form of "subjectless critique that, unlike the identity knowledge, could not be defined by its object of study" (p.18). Queer theory emerged out of the fields of lesbian, gay, and gender studies and feminist ideas shape the queer thinking. Thus, one measure of feminism's impact on queer theory might positively be its sustained attention to gender. More fundamentally, queer theory builds on the feminist, claiming that gender is a social construct (Jagose, 1996). In addition, the beginning of queer theory was influenced by three major figures through which the field was conceived: Judith Butler, Eve Sedgwick, and Michel Foucault. They all wrote their most canonical queer theoretical texts before the inception of a field (Somerville, 2020). McCann and Monaghan (2020), compare the works of Butler and Sedwick as follows:

Both scholars took queer as a means of destabilizing, unsettling, revealing, subverting, opening and questioning established norms around categories of sex, gender, sexuality and identity. They sought to reveal the mechanisms through which these categories are naturalized in Western culture. Butler offered a way to deconstruct the relationship between sex and gender, demonstrating how both are produced as effects of the heterosexual matrix. Sedgwick, on the other hand, focused largely on the relationship between gender and sexuality. Her work demonstrates that sexuality is comprised of many characteristics (not just gender of one's "orientation"), challenging the notion that sexual identity is supposed to organise into a seamless unitary category. (p.150)

According to both thinkers, the term *queer* can be used to openly challenge, expose, subvert, and disturb conventional conventions surrounding sex, gender, sexuality, and identity categories. Foucault, on the other hand, exemplifies the paranoid criticism that Sedgwick reviews as dominant within politicized humanistic scholarship. Foucault proposes three essential terms within queer theory: sexuality, normativity, and biopolitics. For Foucault, sexuality is a key switch point of modern biopower (Somerville, 2020).

### **3. Ocean Vuong: Immigrant Narratives and Previous Studies**

*On Earth We're Briefly Gorgeous* has achieved significant acclaim, including its status as an instant bestseller on The New York Times list. The novel has been translated into numerous languages, including Spanish, French, German, Italian, and Thai. This widespread recognition has prompted extensive critical analysis, particularly regarding the novel's poetic prose style, its portrayal of the immigrant experience in America, and its exploration of queer identity, generational differences, and the impact of trauma on families.

Since Vuong's masterpiece is a story of immigrants, it can be categorized in the literary genre as "immigrant narratives". Rothe and Pumariega (2020) define it as a constructive means to help immigrants therapize traumatic conditions and losses related to migration, and to manage with the process of conversion of identity. For example, a literary work such as *Narrative of Diaspora* (2013) by Walter S. H. Lim portrays the experiences of Chinese immigrants, demonstrating how early Chinese Americans negotiated their identity with the mainstream culture in America.

A significant body of research focuses on *On Earth We're Briefly Gorgeous* (2019) in relation to gender and societal norms. Slopek (2021) in "Queer Masculinities: Gender Roles, the Abject, and Bottomhood in Ocean Vuong's *On Earth We're Briefly Gorgeous*" examines how Vuong uses queerness to explore cultural boundaries and gender roles. This study highlights the central queer relationship and character connections, analyzing language use, moments of coming out, and the blending of gender roles to understand the novel's representation of queer identities.

Further research such as Diamanti's (2023) "Testimonies of Trauma and Possibilities of Healing in Ocean Vuong's *On Earth We're Briefly Gorgeous*," explores intergenerational trauma, particularly within the context of the Vietnamese American immigrant experience during the Vietnam War. Diamantis investigates the provocative nature of trauma and the potential for healing through the protagonist's epistolary narrative, using letters addressed to his mother. Focusing on the voiceless, Eren (2022) in "'Fruit of Violence': The Subaltern Refugee and the Intersection of Oppressions in Ocean Vuong's *On Earth We're Briefly Gorgeous*" explores how Vuong, as a queer, second-generation Vietnamese American, portrays the complex intersections of race, gender, class, and sexuality. This research emphasizes the intersectional trauma experienced by Vietnamese refugees in America and highlights the transformative potential of addressing resentment through letter-writing.

While these studies analyzed specific aspects of *On Earth We're Briefly Gorgeous*, combining aspects such as the immigrant narrative, gender identity, and intergenerational trauma could offer a more comprehensive understanding of the protagonist's life conditions and contribute to raising awareness about marginality in contemporary American society.

### **Research Methodology**

The data was collected from Vuong's *On Earth We're Briefly Gorgeous* (2019) as a case study by examining the social contexts of the novel, theoretical frameworks, and previous research studies. The textual analysis is conducted on this novel with the integration of and concepts regarding marginalization, immigrant narratives, trauma studies, and queer studies. The first research question will be investigated of how the protagonists negotiate with

their marginalized status. To clarify the second question, psychological information is applied to examine the inheritance of intergenerational trauma. Lastly, the third question will be answered mostly based on how queerness is represented in the novel.

## **Findings and Discussion**

### **1. The Cruel Society: To Be Targeted, To Be Excluded**

In *On Earth We're Briefly Gorgeous*, Ocean Vuong highlights the painful reality of being marginalized, especially language barriers faced by immigrant youngsters like Little Dog. His challenges with the English language are about more than simply communication; they are also about identity, belonging, and the dreadful isolation that comes with being different. Vuong demonstrates how words may not only exclude, but also injure an individual, particularly in a society that is quick to criticize people who do not fit its model. One of the most crucial moments in the novel occurs when Little Dog, at about nine years old, is bullied by other children on the school bus. Little Dog tried to hide and avoid them even before they started bullying him. This suggests that he had been bullied before or lacked confidence in his language skills. His attempts to avoid attention failed, and as the bully torments him: "*Speak English... Don't you ever say nothin'? Don't you speak English?*" (Vuong, 2019, p. 24). The school bus, an ordinary setting, becomes a battleground where identity and survival are at stake. This trauma is compounded by the intersection of his sexual orientation and immigrant status. The taunts he endures are not just about language; they cut deeper since the English language seems to be a weapon used by mainstream culture people to oppress those whose mother tongue is not English. This scene is more than a childhood memory; it is a reflection of the broader societal rejection that many immigrants and LGBTQ+ individuals face.

Limited English language proficiency hindered communication and isolated Little Dog, leading to being ridiculed and excluded by other children who saw him as inferior. The intertwining of linguistic, identity and racial issues means that immigrant youth are frequently marginalized, facing discrimination and rejection, and are at higher risk of bullying (Maynard et al., 2016). Although he told his mother about the incident, she couldn't protect him due to her own lack of English proficiency, highlighting the problem of language barriers for immigrants in America. Another example highlights the impact of language barriers as follows:

The time I [Little Dog] tried to teach you to read the way Mrs. Callahan taught me, my lips to your ear, my hand on yours, the words moving underneath the shadows we made. But that act (a son teaching his mother) reversed our hierarchies and with it our identities, which in the country, were already tenuous and tethered. After the stutters and false starts, the sentence warped or locked in your throat, after the embarrassment of failure, you slammed the book shut. "I don't need to read", you said, your assimilate expression crunched, and pushed away from the table. "I can see—it's gotten me this far, hasn't it?" (Vuong, 2019, p. 5)

Vuong illustrates the struggle of language barrier that the immigrants face. Little Dog's attempt to teach his mother to read highlights the difficulty of embracing a new culture and language.

Despite the necessity of learning English, Rose rejects this notion, stating, “*I don’t need to read*” (Vuong, 2019, p. 5). This refusal underscores the complexity of the immigrant experience, where preserving cultural identity clashes with the pressure to conform with the majority. Rose’s resistance reflects issues within marginalized communities, including age limitations on learning, beliefs in Asian seniority, and the desire to preserve cultural heritage.

## **2. The Repeating Wounds: Intergenerational Trauma**

Being a descendant of war survivors and raised in hardship throughout his childhood, Little Dog indirectly inherits war trauma, as his grandmother Lan and Rose sometimes display symptoms of PTSD—in other words, he is a victim of intergenerational trauma. A significant indication can be observed when he expresses the feeling of endurance growing up in this family, which can link to the process of intergenerational trauma: “*When can I say your name and have it mean only your name and not what you left behind?*” (Vuong, 2019, p. 12) The question implies his despondency living among traumatized guardians; it suggests that the speaker, Little Dog, wants to know when he can call his mother’s name without her war experiences attached to it. To say her name in this context may remind her of memories during the war, in other words, a flashback. There is a circumstance that indicates how flashback can evoke the protagonist’s traumatic experiences in the readers’ mind, which resembles Little Dog calling his mother’s name. On page 4, for instance, Little Dog shouts Boom! and Rose becomes panicky suddenly. He, as a boy, cannot tease his mother while it is a regular practice in other families. In addition, it imprisons Little Dog and his family to live traumatized. For that reason, a flashback of wartime reminds Rose of cruel memories and brings Little Dog the feeling of despondency. Thereupon, the question possibly contains a trauma-related element that shows how the family lives with trauma; the name called by a son may be embroiled with past memories that still linger in her mind, imprisoning them with the past.

Apart from flashbacks of wartime, Little Dog witnessing violent behaviors caused by panic can also lead to traumatization. According to Atwoli et al. (2015), “it is possible that witnessing may trigger other psychological problems in vulnerable individuals” (p. 1236). When Rose, for instance, is in panic; “The time with the kitchen knife—the one you picked up, then put down, shaking, saying quietly, ‘*Get out. Get out*’” (Vuong, 2019, p. 9). Little Dog certainly receives the image of dread, establishing an incident that can cause negative psychological outcomes. It can be inferred that similar circumstances can occur periodically, becoming a collection of perceived violent images. Similarly, when Rose is triggered by an object or a sound that reminds her of a chapter of memories during wartime, “[t]hat time when I was five or six and, playing a prank, leapt out at you from behind the hallway door, shouting, ‘*Boom!*’ You screamed, face raked and twisted, then burst into sobs, clutched your chest as you leaned against the door, gasping” (Vuong, 2019, p. 4), it possibly arouses another possibility of traumatic outcomes to Little Dog by witnessing her panicking the same way as he perceives Rose holding a knife in panic. Hence, the tendency for trauma transmission via such periodic behaviors from Rose to Little Dog can be increased, leading to another means for him to inherit intergenerational trauma.

In general, storytelling and family are connected elements of familial traditions. Families transmit a legacy of memories from one generation to the next by narrating both their best and worst life stories (Kiser et al., 2010). In the novel, storytelling of family seems to cause a negative outcome, as the family history is traumatic rather than desirable, especially when those stories are conveyed by tellers with PTSD. Livanou et al. (2023) posit that “[l]istening to people talk about their trauma experiences involves indirect exposure to trauma and can trigger emotional distress” (p.243). For instance, Little Dog mentions that “*Lan, through her stories, was also traveling in a spiral. As I listened, there would be moments when the story would change not much, just a minuscule detail*” (Vuong, 2019, pp. 27-28). His observation towards minor changes of storytelling by Lan indicates the frequency she tells stories about the war to Little Dog. It can be explained that “anyone who engages empathetically with survivors of traumatic incidents, torture, and material relating to their trauma, is potentially affected, including doctors and other health professionals” (British Medical Association, 2022). Listening to or hearing traumatic events is another form of Little Dog receiving intergenerational trauma. In addition, the fragmentation of Lan’s storytelling reflects how intergenerational trauma affects an individual and it is discernible in the unchronological letters, challenging traditional semi-autobiographical writing. This storytelling approach reveals how the past continues to influence the present, highlighting the emotional scars left by war.

### **3. “I Gave Birth to a Healthy, Normal Boy”: Challenges of Gender Identity**

In addition to struggles with the immigrant experiences, Vuong illustrates the lives of LGBTQ+ people through the perspectives of Little Dog and his lover, Trevor. They helped each other with sexual self-discovery at a time when there was a strong hatred and heavy prejudice towards LGBTQ+ people. The bond between Little Dog and Trevor grows stronger as they find comfort in their shared experiences of abuse on the tobacco farm. However, their friendship becomes more complicated when they discover their mutual sexual desire during their teenage years, challenging societal norms in the 60s-70s that did not accept homosexuality as he said: “*Because the sunset, like survival, exists only on the verge of its own disappearing. To be gorgeous, you must first be seen, but to be seen allows you to be hunted.*” (Vuong, 2019, p. 238). The quote reflects Little Dog, who grapples with his queer identity—coming out as a queer demands immense bravery, as it entails confronting potential prejudice and violence. However, it also represents their humanity, which shows a rejection of submitting to fear or shame. Here, the journey of self-discovery can be compared to watching a sunset, where there are moments of both light and darkness, representing the highs and lows of reflection. In such a way, the sun eventually sets, LGBTQ+ people who explore their identity experience a mix of acceptance and rejection. They face difficult choices and fear how society will judge them, yet they still desire to be accepted.

On the other hand, Trevor grapples with the fear of being hunted by social judgment and internalized homophobia. Villines (2021) defines *internalized homophobia* as the adoption of negative societal views about one’s own LGBTQ+ identity, leading to feelings of shame, self-hatred, or denial. This often stems from growing up in a society that stigmatizes or discriminates against LGBTQ+ individuals. Trevor’s struggle to accept his own identity



exemplifies this phenomenon when he asks Little Dog: “*Please tell me I am not, he said, I am not a faggot. Am I? Am I? Are you?*” (Vuong, 2019, p. 155) This quote delves into the complexities of identity, specifically Trevor’s inner battle with societal expectations around sexuality. Trevor’s plea reflects the challenges many homosexuals experience in accepting their true identities among societal judgment and derogatory labels. Despite finding solace in his bond with Little Dog, Trevor’s journey is fraught with internal conflict as he struggles to reconcile his desires with the expectations placed upon him as a man.

Being LGBTQ+ is discriminated against by people in society as it is evident when Little Dog and Trevor cannot reveal their intimate relationship or sexual identity. However, Little Dog decides to develop his LGBTQ+ identity by coming out to and telling his mother that he likes boys. Rose stays silent after hearing her son’s inwardness, then she promptly asks him about his dressing preference, if he is going to wear a dress. She fears that her son will get killed for dressing up as a girl because she sees the news about gays getting attacked publicly in America. Little Dog, to console his mother, promises that he will not wear a dress, and he has never worn it before, but it appears to be a lie. In fact, he used to wear it when he was young, and was called by ugly names like freak, fairy, and fag. Apparently, he knows the negative effects and dangers of dressing as a girl, but he wears a dress again when grows up. It happens when he is with Trevor, which he explains as a feeling of safety; they are afraid of nobody, not even themselves. Little Dog performs his queerness in a way that does not align with social stereotypes relating to his gender by dressing up like a girl. However, it is contrary to his will as he cannot openly express his femininity in public because of the limited freedom of gender expression. Inferred by Little Dog’s condition, LGBTQ+ people in the society he lives in are still experiencing gender prejudice, discrimination, and the threat of violence. Queer people’s self-expression is limited by the norms and values of society by being discriminated against and criminalized. For Sears (2015), “Queer theory presented the cross-dressing figure as a metaphor for the instability and fluidity of gender and sexual identities” (p.8). However, Sears (2023) also states that during the nineteenth century, anti-cross-dressing laws operated as flexible tools for policing a wide range of gender transgressions. Moreover, during the mid-19th to mid-20th century, some US regions passed laws that forbade public appearances in “disguise” or “masquerade.” These laws are commonly known as masquerade laws to threaten, harass, and silence homosexual people. People who were arrested could have their name published in the newspaper so that they have a criminal record, potentially destroying their futures (Baska, 2023).

Furthermore, at the end of the letters, another social judgment towards LGBTQ+ people is revealed through the question that Rose asks her son: “[*W*]hen did this all start? I gave birth to a healthy, normal boy. I know that. When?” (Vuong, 2019, p.131). She is strongly convinced that her son’s act of coming out of the closet is tantamount to social illness. This scene recalls the general public’s attitudes towards gay people in America during the 50s-60s because homosexuality was considered a mental disorder. McCann and Monaghan (2020) state that gender and sexuality have historically been pathologized, especially in discourses related to medicine, psychiatry, and psychology. According to Drescher (2015), “theories of Pathology regard adult homosexuality as a disease, a condition deviating from “normal,” heterosexual development” (para. 4).

Besides, Trevor also shares Rose's belief that homosexuality is an illness as he asks Little Dog if he will be gay forever because he [Trevor] will stop being gay in a few years (p.188). Trevor presumably thinks he is sick from an infection that might cause sexual deviance. Undeniably, Trevor is a homosexual, which makes his statement more complicated than Rose's. The heterosexual norm that stigmatizes gay people and pushes him to suffer from internalized homophobia; thus, he is afraid of negative attitudes towards gay men and the expectations of masculinity. As a result, he refuses to accept his queer identity. In other words, the above excerpt is regarded as sexual fluidity that can be experienced by anyone with any sexual orientation identity, including people identifying as a gay, or heterosexual. According to Diamond (2016) the ability for situation-dependent flexibility in sexual responsiveness, or sexual fluidity, is what enables people to experience variations in their desire for same- or other-sex interactions throughout both short- and long-term periods. In a few years, Trevor may no longer be attracted to men, or he may be attracted to both men and women.

### **Conclusion**

This study aimed to examine the intersectionality of trauma in *On Earth We're Briefly Gorgeous* to shed light on how the author utilizes an individual's painful past to complicate his marginalized status as a homosexual Vietnamese immigrant. For instance, Rose's warning against her son's coming out as a homosexual, fearing that this would lead to an extreme hatred and fatal punishment, reflects the rejection of hostile American society in the 1970-80s. His alienated status as an immigrant also culminates in the discrimination of Asians as seen in their attempt to blend in with the American society to establish their mixed identity. By analyzing the trauma experienced by the characters, particularly Little Dog, and its effects on their personal identities and relationships, the research employed trauma theory and queer framework to offer a nuanced understanding of Vuong's work.

The study argues that Vuong's portrayal of trauma reveals the profound psychological and emotional impacts on LGBTQ+ individuals, particularly in the context of family dynamics, societal rejection, and homophobia. The findings highlight how trauma shapes the characters' identities and their struggles with self-acceptance and societal acceptance. With the form of unchronological letters that challenge the fragmented narratives of war memory, Vuong's depiction of trauma underscores the complexity of the characters' experiences and their responses to societal acceptance/ rejection and familial pressures. Further research could explore additional aspects of trauma in Vuong's work, such as a comparative analysis with other literary representations of trauma in LGBTQ+ literature or an examination of how Vuong's portrayal of trauma intersects with historical and cultural contexts. Future studies might also investigate the role of trauma in shaping narrative structures and character development in similar contemporary works.

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